

Key Stage 2 : Year 4

Simchat Torah

The Torah is read aloud in the synagogue during worship. It takes a year to complete the set cycle of readings and on the day that the last chapter of Deuteronomy is read, the first section of Genesis is also read. Jews believe the Torah has no beginning and no end and they show this by the way they read it so that its end is also its beginning. The festival of Simchat Torah is a rejoicing in the Torah and falls on the day when the cycle of readings is completed and begun again.

Lesson 1

* *Show pupils a Torah mantle.*

What can you see?

What do you think this might be?

What would go inside this cover?

What makes you think it might be precious?

This is called a Torah mantle. It is used to cover a book. What shape would the book need to be to fit inside this cover?

* *If this is not possible, use a photograph of a Torah Scroll and talk about it with pupils.*

The book is a scroll. You may remember what it is called and who cherishes it. Every week, in the synagogue, a section of the Torah is read out. It takes a year to read the scroll from beginning to end and on the day when the very last part is read, the beginning is also read. Jews believe there is no beginning and no end to the Torah so their reading of it never ends.

This day of reading the first and the last parts is a day of celebration. It is called Simchat Torah. All the Torah Scrolls are taken out of the Holy Ark and people help to carry them around the synagogue. As they process, other people dance, laugh and sing. Some of them try to touch the Torah Scrolls with the tassels of their prayer shawls. Everyone is very joyful. Children often join in the procession, waving flags.

For discussion:

What is it that the Jewish people are celebrating at Simchat Torah?

What is your most precious book?

Why is it important to you?

Which book do you read regularly?

What can you think of that has no beginning and no end?

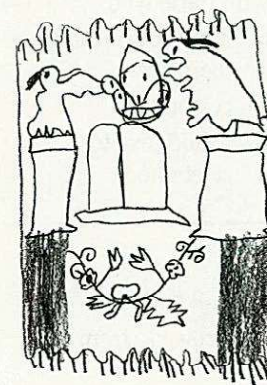
Activity Suggestions:

Teaching About:

SIMCHAT TORAH

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>DESIGN</p> <ul style="list-style-type: none"> ▷ a cover for your precious book 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ about your precious book <p>DRAW</p> <ul style="list-style-type: none"> ▷ a picture from your precious book 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ a story of your own onto a scroll <p>SHARE</p> <ul style="list-style-type: none"> ▷ each other's precious books and make a class collection



Torah mantle



Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	SYMBOLS	INTEGRITY	SOCIAL RESPONSIBILITIES	TOLERANCE
Jews believe: ▷ that God speaks to them through the Torah ▷ that the Torah is to be celebrated	Religion: ▷ orders some people's lives ▷ has a pattern to it ▷ is to be celebrated	words actions cover design	valuing: ▷ tradition ▷ words ▷ ritual actions ▷ unity ▷ identity ▷ a pattern to one's life	I can: ▷ have an important book ▷ respect other people's sacred books	People have a right to have: ▷ sacred books ▷ celebrations
SIMCHAT TORAH					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
Torah Torah mantle scroll	with those who: ▷ have no pattern to their lives ▷ celebrate ▷ would love to celebrate	What do I have that is precious? How do I look after it? How is my year marked?	of: ▷ cherishing something ▷ sharing a celebration	It is natural: ▷ to want to celebrate ▷ to cherish what is precious	

Resources:

A Torah mantle can be borrowed from the RE Resources Corner, Chapel Fields Centre.

Key Stage 2 : Year 4

Baisakhi

Baisakhi was originally the celebration of the new year for Sikhs, usually on April 13. It is now a more significant date since it commemorates the foundation of the Khalsa, the Brotherhood of Sikhs. It was on April 13 1699 that Guru Gobind Singh unified the Sikhs and gave them a new identity. He gave them all a new name, Singh for the men and Kaur for the women. He also gave them symbols to wear to show their identity. These symbols are called the five K's because, in Punjabi, their names all begin with the letter K. The symbols are:

Kara, a steel bracelet worn on the strong wrist, symbolising the bond between Sikhs and between Sikh and God. The lack of a join symbolises the one-ness and the eternity of God.

Kesh, uncut hair, which Sikhs believe is a gift from God.

Khanga, a comb, which is kept in the hair as a symbol of cleanliness.

Kacha, a pair of shorts, worn as a symbol of a Sikh's high moral code.

Kirpan, a short sword, worn next to the body as a symbol of a person's readiness to fight in defence of the weak and for the faith.

The focus of this learning is on identity both of the individual and of the group. It invites pupils to think about who they are.

Lesson 1

- * *Conceal a kara in a mystery bag. Pass the bag around among pupils and invite them, without opening the bag, to explore the object and to make one statement each about it. Remove the kara and show it to pupils.*

What do you think this is?

What is it made of?

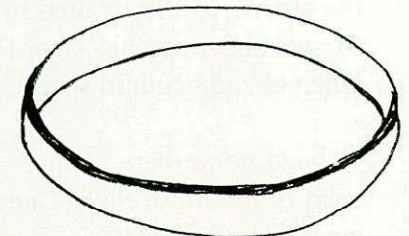
What shape is it?

How do you think it might be used?

This is a bangle, but it isn't worn as jewellery. It is worn to show that the person belongs to a group of people and, more importantly, belongs to God. It is called a kara and it is worn by

Sikh men, women and children. It's made of steel, one of the strongest materials available, to show the strength of the bond between Sikhs and God. The circle is a never ending shape, a symbol of the one-ness of God, whom Sikhs believe, goes on for ever. It is worn on the stronger wrist to show the identity of the wearer and as a reminder that all of his or her strength should be devoted to God.

**If possible, show pupils a tiny kara, made for a baby and explore the significance of placing it on a new born baby's wrist.*



For discussion:

Why do you think it's important to Sikhs to wear an object like this?

Why is it such a good symbol of all that they believe?

What do you wear to show who you are and where you belong?

Lesson 2

* *Remind pupils of the significance of the kara.*

How do you think a practice like the wearing of a kara might have begun?

This is the story of how it happened. It was about 300 years ago when there was a great gathering of Sikhs at festival time. They were celebrating the spring festival of Baisakhi. They came from all over the country and gathered in a huge crowd. There was a rumour that the great guru himself would come. He was their teacher and a very important man. Everyone hoped to catch a glimpse of him. At one end of the huge open space, there was a tent. Everyone, as they gathered, looked towards it, for that was where the guru would be. They were waiting for his blessing before the celebration could begin.

Patience was rewarded. At last the guru appeared. A hush fell on the crowd, as they waited to hear him speak. They were surprised to see him raise his sword in the air and even more surprised when he did begin to speak.

"I have come here today," his voice rang out, "to ask for the head of a faithful Sikh. I need someone who has enough faith in me to step forward!"

The silence that followed was broken by a murmuring; people shuffled anxiously. Heads were precious! It was difficult to understand what the guru was going to do and even more difficult to understand why.

Suddenly there was a moment at the side of the crowd and one man walked forward. He walked right up to the guru and was led into the tent. Everyone waited with baited breath, and in the silence they heard a thud. The next moment the guru was standing before them again, holding up his sword. This time, however, there was blood dripping from it. Again the guru addressed them, calling for another faithful Sikh to go forward. Everyone was very frightened by now and no one understood. Amazingly, another man stepped forward and the same thing happened again. Time and time again, the guru came out of the tent and demanded another sacrifice. In all, five men stepped forward and each time the crowd believed that the person had died.

The last time the guru came out of his tent, he carried his sword aloft and behind him came the five men who had volunteered to give their lives. Amazingly, they were unharmed. Everyone believed it was a miracle. Whether or not the men had died, it was indeed a miracle that five people were prepared to give themselves for the faith.

Again the guru addressed the crowd. He explained that this was the birth of the Brotherhood of Sikhs, the Khalsa. He pointed to the five faithful men.

"These are the five pure ones, the beloved," he said. "You must all be prepared to die for your faith. I will give you five symbols to wear to show the world that you are Sikhs. You must wear them with pride and with dignity. You are new people and as a sign of that I will give you new names."

The five men were given the name Singh and all were baptised by the guru, Guru Gobind Singh. One of those symbols which the guru gave to the people that day was the kara. Here are three of the other four.

* Show pupils the kirpan, khanga, kacha. Explain that the last of the five K's is kesh, uncut hair. The turban, which is traditionally worn by many Sikhs to cover their long hair is not one of the five K's.



For discussion:

What words would you use to describe what the atmosphere must have been like in that crowd?

Why do you think the guru did what he did?

How would you feel if you were told you had to be prepared to give up your life for something?

What or whom would you be prepared to defend with your life?

Activity Suggestions:

Teaching About:

BAISAKHI

Number of lessons: 3

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>DESIGN AND MAKE</p> <ul style="list-style-type: none"> ▷ a class symbol that everyone could wear <p>EXPLORE</p> <ul style="list-style-type: none"> ▷ the symbolism of the other items 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ an account of the story as though you were a person in the crowd 	<p>COLLECT</p> <ul style="list-style-type: none"> ▷ pictures or drawings of other symbols that people wear <p>CREATE</p> <ul style="list-style-type: none"> ▷ your own group - decide aims, beliefs, actions - make posters, symbols etc

Big day in Sikh calendar

ROUTES

THE two processions will follow these routes: the first will leave the Ramgharia Gurdwara in Waverley Road, Small Heath, at 8am, and make its way via Highgate to the Ramgharia Sikh Temple in Graham Street, Hockley. It will then head towards Wheeler Street and then Soho Road to arrive at Handsworth Park at 12.30pm.

The second procession will leave Gurdwara at Baba Sang in St Paul's Road, Smethwick, at 10am, and go via Gurdwara Nanakser in Wat-erloo Road, Smethwick. It will then make its way to Handsworth Park via Holyhead Road and Rookery Road at about 12.30pm.

ਵੈਸਾਖੀ ਮੇਲਾ ਐਤਵਾਰ, 24 ਅਪ੍ਰੈਲ 1994 ਨੂੰ ਹੈਂਡਸਵਰਥ ਪਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾਵੇਗਾ। ਇਸ ਵਿੱਚ ਸ਼ਾਮਲ ਹੋਣ ਲਈ ਇੱਕ ਨਗਰ ਕੌਂਸਲ ਰਾਮਗੜੀਆ ਗੁਰਦਵਾਰਾ ਬਾਬਾ ਸੰਗ ਤੋਂ 8.00 ਵਜੇ ਸਵੇਰੇ, ਅਤੇ ਦੂਸਰਾ ਗੁਰਦਵਾਰਾ ਬਾਬਾ ਸੰਗ ਤੋਂ ਸਮੇਂਕ ਤੋਂ 10.00 ਵਜੇ ਆਰੰਭ ਹੋ ਕੇ ਜਰੋਕ ਲੈਨ ਗੇਟ ਰਾਹੀਂ ਪਾਰਕ ਵਿੱਚ ਤਕਰੀਬਨ 1.00 ਵਜੇ ਦੁਪਹਿਰ ਨੂੰ ਦਾਖਲ ਹੋਣਗੇ।

ਇਸ ਦਿਨ ਹੋਣ ਵਾਲੀਆਂ ਸਰਗਰਮੀਆਂ ਵਿੱਚ, ਸਾਰੇ ਪਰਿਵਾਰ ਲਈ ਮਨੋਰੰਜਨ, ਬੱਚਿਆਂ ਨੂੰ ਕਹਾਣੀਆਂ ਸੁਣਾਉਣਾ, ਔਰਤਾਂ ਲਈ ਬੁਟਨ ਅਤੇ ਕਸੀਦਾਰੀ ਤੋਂ ਪ੍ਰਦਰਸ਼ਨੀਆਂ, ਸਰਕਾਰ ਅਤੇ ਕੌਂਸਲ ਦੇ ਭੈਣ ਭੈਣ ਮਿਹਰਮੀਆਂ ਅਤੇ ਸਿੱਖ ਅਦਾਕਾਰਾਂ ਵਲੋਂ ਨੁਮਾਇਸ਼ ਅਤੇ ਪ੍ਰਦਰਸ਼ਨੀਆਂ ਵਾਲੀਆਂ ਜਾਣਗੀਆਂ।

ਇਸ ਤੋਂ ਇਲਾਵਾ ਹੈਂਡਸਵਰਥ ਲੈਪਰ ਸੈਂਟਰ ਵਿਖੇ ਸਿੱਖ ਇਤਿਹਾਸ ਠਾਲ ਸੰਬੰਧਤ ਬਣ-ਕਿਰਤ ਦੀ ਨੁਮਾਇਸ਼ ਵੀ ਲਾਈ ਜਾਵੇਗੀ।

ਇਸ ਪ੍ਰੋਗਰਾਮ ਬਾਰੇ ਹੋਰ ਜਾਣਕਾਰੀ ਲਈ ਕਿਰਪਾ ਕਰਕੇ ਸਿੱਖ ਗੁਰਦਵਾਰਾ ਕੌਂਸਲ ਨੂੰ 021-523-4144 'ਤੇ ਟੈਲੀਫ਼ੋਨ ਕਰੋ।

A **BUMPER** crowd is expected at this Sunday's (24 April) Sikh festival of Vaisakhi which is being staged in Handsworth Park to mark the Sikh New Year.

The celebrations will include two spectacular processions, both of which will converge on Handsworth Park for the Sunday afternoon entertainment.

A host of events has been laid on at the park, including an exhibition of valuable religious artefacts, some of which date back almost to the beginning of the Sikh religion.

Vaisakhi is one of the most important dates in the Sikh calendar, and it actually falls on 13 April.

The day is celebrated by Sikhs for two reasons - first, it marks the creation of the order of Khalsa in 1699 by Guru Gobind Singh, the 10th Master, who was responsible for formalising the Sikh identity.

Secondly, it signals the beginning of the Spring harvest in the Punjab, the wheat basket of India.

Other events important to Sikhs have also happened on 13 April - for example, on that day in 1919 Sikh pilgrims gath-

ered at Jallianwala Bagh, near the Golden Temple at Amritsar, were massacred by British troops. The incident is recorded in the Oscar winning film, "Ghandi".

Birmingham has one of the largest Sikh populations in Britain, and the majority can trace their roots back to the Punjab, which is where the founder of the religion, Guru Nanak, and his successors, lived between 1469 and 1708.

The Punjab - "Land of the Five Rivers" - was split into two in 1947 by

the creation of modern Pakistan. Sikhs are campaigning for self-determination in the region.

Birmingham's Vaisakhi '94 will include story telling for children, durry weaving and embroidery demonstrations and workshops, and various other family entertainment, including bouncy castles and a funfair.

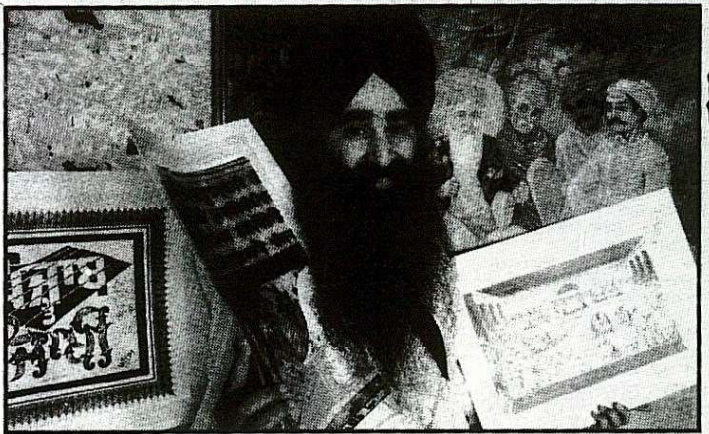
There will also be displays by a number of City Council departments.

Gurdial Singh Atwal, general secretary of the Council of Sikh Gurdwaras, said he expected a

crowd of up to 40,000 to attend Vaisakhi '94.

He said: "We would like everybody in Birmingham to come and help us celebrate Vaisakhi. The Sikh community has a wonderful history and we are proud of our culture, history and music. We hope that Vaisakhi '94 will help provide a greater understanding of the Sikh community in Birmingham."

For further details, phone the Council of Sikh Gurdwaras on 021-523 4144.



THE PAGES OF HISTORY: Festival organiser Mr Atwal with some of the Sikh religious artefacts that will be exhibited during the event.

This article, written by a reporter called Phil Parkin, appeared in the *Birmingham Voice* on Wednesday 20 April 1994. It is reproduced here with the newspaper's permission to help you to understand how important the celebration of Baisakhi (sometimes written as Vaisakhi) is to Sikhs and to give you some idea of how it is celebrated.

VAISAKHI '94 ਵੈਸਾਖੀ

For discussion

- Why is the date so significant?
- Why is it celebrated in Birmingham?
- What does this article tell you about Sikh people?
- What do you recognise in the photograph?

- Why do you think the newspaper published the article?
- What memorable events have you ever attended and what are your memories of them?

BAISAKHI Activity Sheet 1

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	COMMITMENT	SYMBOLS	RESPONSIBLE RELATIONSHIPS	SOCIAL RESPONSIBILITIES	TOLERANCE
Sikhs believe: God is: ▷ one ▷ eternal ▷ to be worshipped they should show who they are	Sikhs are committed to ▷ God ▷ each other	kara kesh khanga kacha kirpan	are built on: ▷ trust ▷ commitment ▷ faithfulness	I can: ▷ be part of a group ▷ be true to what I believe	People have a right to wear a sign of their commitment to a faith
BAISAKHI					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	USE OF SOURCES	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	DAILY EXPERIENCE
Khalsa Brotherhood kara kesh khanga kacha kirpan	artefacts story	What do I wear to show where I belong? How do I celebrate who I am?	of: ▷ belonging ▷ celebrating	confusion fright amazement	It is natural to want to belong

Resources:

Artefacts are available on loan from the RE Resources Corner at Chapel Fields Centre. For suggestions for exploring other Sikh artefacts, see: *Touch & Learn: Sikhism* CEM (Activity Cards).

For more information on Baisakhi and the 5 ks, see: Singh & Smith (1985) *The Sikh World* Macdonald.

Key Stage 2 : Year 4

First Holy Communion

In the Roman Catholic Church children are prepared to receive their first Holy Communion at an early age, usually about 6 or 7 years old. This preparation often takes place at school in Year 2 or 3. It is an important day in the child's life when he or she is formally accepted as a full member of the Church. This ceremony acknowledges the time when Catholics believe their children first receive Jesus. The lessons at school teach Church doctrine and prepare children for the responsibility to come. In many parishes the parents take part in the preparation. They have a meeting every month and work with their children in between meetings. A week before First Communion children give their first confession to the priest as a final preparation for the ceremony itself. It is a joyful occasion marking an important step in a child's life. This material is based on the personal account of one little girl's First Communion experience and is intended to deepen pupils' learning through empathy and identification.

Lesson

* *Show children the picture of Jessica in her First Communion dress, holding her presents or show the First Communion pack.*

What do you think is happening in the photograph?
How is the little girl feeling?
What has she been given?
Why do you think she is dressed as she is?

Jessica awoke very early. It was only 6.30 in the morning, but she was excited. It was Saturday, but it was no ordinary Saturday. It was the day she was to receive her first Holy Communion. She had been looking forward to it for weeks. Her parents had been preparing for the celebration, and for the visitors who would be arriving. Even though it was early, Jessica could hear her parents in the kitchen.

Jessica looked at her dress hanging up ready for her to wear. It was beautiful. Beside it was her white veil with the crucifix

embroidered on it, which would hang down the back of her hair. She was dying to put it on!

It was a busy morning. Some of the visitors arrived at home, others were meeting them at the church. Everyone looked very smart and as Jessica waited, in her white dress and veil, she began to feel very nervous. It was her day and people were already making a fuss of her. As they arrived at the church, Jessica had to leave her family and have her photograph taken. Then she was taken into church and shown where to sit. As she was one of the tallest children there, she had to sit on the back row and she looked anxiously for her parents. At last she spotted them and was reassured to see them smiling at her.

The service started. There were readings from the Bible, the choir sang and a group of children played their recorders. Throughout the worship, Jessica had to concentrate very hard to keep her hands held together as she had been told. Soon it was time to receive the bread, the Host, which was Jessica's first

Holy Communion. She felt everyone's eyes on her as the priest moved along the line towards her. She wanted him to hurry up so he would get to her more quickly. It was very quiet in the church. Then suddenly it was her turn. Her heart was beating fast.

"The Body of Christ," the priest said.

"Amen," whispered Jessica as she took the wafer into her mouth. It didn't taste of anything, yet it was very dry. It stuck to the roof of her mouth and she had difficulty in swallowing it. She had done it! She had received Jesus for the first time. Now she could receive Communion every week with her parents instead of the blessing which she had had ever since she was a little child.

After the service the children who had received Communion for the first time went into a room for their own private party. They sat down at a long table to share their party food. Jessica was still so excited that she only eat a few sandwiches and a sausage roll. There were even tiny hundreds and thousands on the jelly!

After about half an hour it was time to go home, to continue the celebration with her family and friends. Lots of photographs were taken and Jessica felt that she was the centre of attention. She was given many presents but her favourite was a beautiful framed prayer written by St Francis and a book called a Missal. When the party was over Jessica felt very tired and as she hung up her dress she thought about the day. What a day it had been! She thought she would never forget it as long as she lived.

For discussion:

Why do you think Jessica's First Holy Communion was such an important event for her?

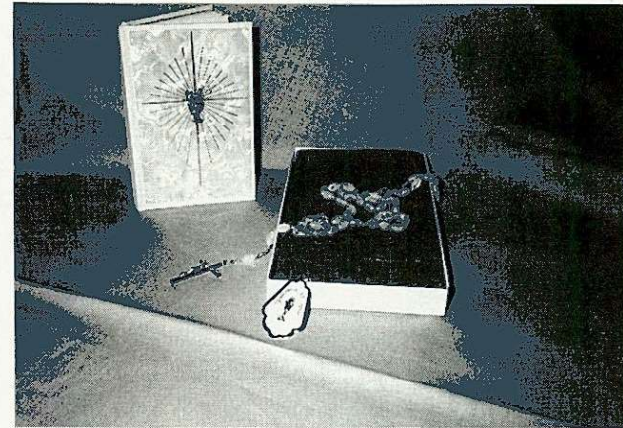
What important events have you had in your life?

How do you think it would feel to be the centre of attention?

Jessica's most treasured gift was the prayer of St Francis. What have you been given that you treasure? Why?

What have you ever done that has made you feel important or has been really exciting?

What do you think 'receiving Jesus' might mean?



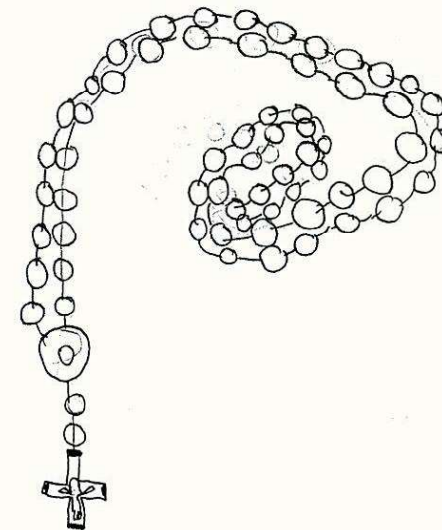
Activity Suggestions:

Teaching About:

FIRST HOLY COMMUNION

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>DRAW</p> <ul style="list-style-type: none">▷ a rosary	<p>WRITE</p> <ul style="list-style-type: none">▷ a list of questions you would like to ask Jessica about her First Communion▷ about an important event in your life▷ about what you treasure	<p>FIND OUT</p> <ul style="list-style-type: none">▷ how the rosary is used <p>TALK TO</p> <ul style="list-style-type: none">▷ someone who has done what Jessica did



Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
IMPORTANCE OF RELIGION	COMMITMENT	SYMBOLS	INTEGRITY	ENQUIRY	SOCIAL AWARENESS
Religion ▷ is to be celebrated ▷ marks growing up ▷ is to be remembered	Children commit themselves to God when they receive First Communion	clothes bread words	valuing: ▷ tradition ▷ anticipation fulfilled ▷ memories	How does someone 'receive' Jesus? What does Communion mean?	Families are important at times of celebration
FIRST HOLY COMMUNION					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	DAILY EXPERIENCE
holy communion crucifix Host blessing	with those who ▷ are looking forward to something ▷ have nothing to look forward to	When have I felt important? What do I treasure?	of: ▷ preparing for a great event ▷ celebrating	anticipation excitement apprehension joy	It is natural to look forward with anticipation to an important event

Resources:

A photograph of Jessica, a rosary and missal can be borrowed from the RE Resources Corner at Chapel Fields Centre.

Key Stage 2 : Year 4

Bar Mitzvah/Bat Mitzvah

Bar Mitzvah and Bat Mitzvah are Jewish initiation ceremonies for boys and girls respectively. This is an occasion to celebrate the transition from childhood to adulthood. Bar Mitzvah is translated as 'Son of the Commandment.' A Jewish boy has his Bar Mitzvah in a synagogue on the first Sabbath after his 13th birthday. Bat Mitzvah translates as 'Daughter of the Commandment' which is celebrated by Jewish girls after their 12th birthday.

These ceremonies are celebrations to recognise that children are now ready to understand and obey the Law of Moses. They show that individuals are ready to become responsible adults. During Bar Mitzvah, the boy wears a Tallith (prayer shawl) and reads the set text from the Torah Scroll for that Shabbat. This will be the first time he has read in public, an event for which he will have practised for some months before the ceremony as part of a course in religious instruction to prepare him for it. After the ceremony there will traditionally be a celebration with gifts for the young person.

These lessons draw on earlier learning about the Tallith.

Lesson

* *Show pupils a Bar Mitzvah cappel and a Tallith.*

What do you think these are?

Who do you think would wear them?

When might they be worn?

* *Show pupils a photograph of a boy reading the Torah at his Bar Mitzvah ceremony.*

What do you think is happening in the picture?

Why do you think the boy is wearing the clothes we have just looked at?

What do you think the boy is doing in the picture?

How do you think he is feeling inside?

This is a very exciting occasion for this Jewish boy. He is celebrating his Bar Mitzvah which means 'Son of the Commandment.' This is the time when he stops being a child and takes on the responsibilities of a Jewish adult. He is standing up in front of many people and reading from the Torah for the first time. He is only 13! He has been preparing for this day and rehearsing his reading for months. He is reading in the sacred language of Judaism which is called Hebrew, a language he has been learning since he was a little boy. Before he begins to read he recites a very important prayer:

“I promise to keep Thy commandments and undertake and bear the responsibilities of mine actions towards Thee”.

For the first time he is wearing the Tallith, the prayer shawl. Many people are there to celebrate with him. After the reading, the Bar Mitzvah boy listens to a talk from the Rabbi who tells him about how this day is going to change his life. No longer will he be treated as a child; he is now an adult with all the responsibilities and duties of adulthood. After the ceremony the family rejoices with friends and the Bar Mitzvah boy is given presents, one of which may be a book which explains the meaning of the Torah.

Girls also celebrate their growing up in a ceremony called ‘Bat Mitzvah’ which means ‘Daughter of the Commandment’. This takes place immediately after their 12th birthday.

For discussion:

How do you think this boy feels during his Bar Mitzvah?

How do you think this ceremony will change his life?

What do you know about the responsibilities and duties he will now have?

What responsibilities do you have in your life and how do you feel about being given them?

What responsibilities and duties will you have when you become an adult?

At what age do you think you will become an adult?

What do you think being responsible means?

Activity Suggestions:

Teaching About:

BAR MITZVAH/BAT MITZVAH

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>DESIGN</p> <p>▷ a Tallith with your own symbols on it</p> <p>MAKE</p> <p>▷ an observational drawing of the Tallith</p>	<p>WRITE</p> <p>▷ about what you look forward to when you are in:</p> <ul style="list-style-type: none"> • Year 6 • secondary school • your teenage years • adulthood 	<p>LIST</p> <p>▷ all the responsibilities you have in your life</p> <p>▷ all the responsibilities shared by your class</p> <p>▷ all the responsibilities you would like to have</p>

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	COMMITMENT	INTEGRITY	ENQUIRY	SOCIAL AWARENESS
Jews believe: ▷ rules must be obeyed ▷ growing up must be marked with a religious ceremony	Religion: ▷ can guide people as they grow up ▷ marks the stages of life in a significant way	The ceremony is a sign of a child's: ▷ growth in the religion ▷ promise to keep the commandments	valuing: ▷ ceremony ▷ promises ▷ rules ▷ commitment	What are adult responsibilities? At what age does someone become an adult?	As you get older your duties and responsibilities increase
BAR MITZVAH AND BAT MITZVAH					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	USE OF SOURCES	EMPATHY	SPIRITUAL EXPERIENCES	RESPONSIBLE RELATIONSHIPS	DAILY EXPERIENCE
Initiation synagogue Bar/Bat Mitzvah cappel tallith	Artefacts: ▷ cappel ▷ tallith	with those who: ▷ make promises ▷ take on responsibilities ▷ find it difficult to be responsible	of: ▷ growing up ▷ taking on more responsibilities	I can be: ▷ responsible ▷ mature	It is natural to want to: ▷ take on more responsibilities as we get older ▷ mark one's growing up

Resources:

A Bar Mitzvah cappel and a Tallith can be borrowed from the RE Resources Corner at Chapel Fields Centre.

For a photograph of a Bar Mitzvah boy see:
Judaism Photopack Westhill Project.

Key Stage 2 : Year 5

Christmas in Paintings

Matthew 2: 1-12, Luke 2: 1-20

The use of traditional images of the Nativity invites pupils' recollections of the narrative, but also challenges their perceptions of the story in all its detail, leading to an exploration of the texts.

Lesson 1

- * *Make a collection of pictures of Renaissance paintings of the Nativity tableaux. Christmas cards are a good resource. Give three different cards to each group and invite pupils to list what is the same and what is different about them. Draw up a class list of aspects that are common to all pictures and use it to recall the Christmas story.*

Invite pupils to look up the Bible references in Matthew and Luke and talk about how the accounts differ and where they match each other.

Lesson 2

- * *Talk about the list of features, noting those which have a biblical reference and those which do not. Discuss why some features are commonly accepted when there is no direct biblical reference. Draw up a list of aspects which are not common to all pictures. Discuss the reasons for this variety.*

Each of these paintings is one person's interpretation of the biblical story. They vary because there is really very little information in the Bible about Jesus' birth. Each painter has imagined the event and used the painting to express personal thoughts about it. They all painted in the style of their day.

For discussion:

Why do you think the biblical accounts differ in their details?

Why have the artists included details which are not in the Bible?

What do you think is the most important element of the story?

If you could be part of the story, who would you like to be?

Activity Suggestions:

Teaching About:

CHRISTMAS IN PAINTINGS

Number of lessons: 2

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>PAINT</p> <ul style="list-style-type: none">▷ your own nativity picture	<p>MAKE</p> <ul style="list-style-type: none">▷ a list of differences and similarities between the Bible accounts and the paintings <p>CHOOSE</p> <ul style="list-style-type: none">▷ one event of the Christmas story, read about it in the Bible and then illustrate it. <p>COMPARE</p> <ul style="list-style-type: none">▷ different interpretations of the event.	<p>FIND</p> <ul style="list-style-type: none">▷ other nativity paintings from different periods <p>LOOK</p> <ul style="list-style-type: none">▷ at Matthew and Luke's account of Jesus' birth and make a list of similarities and differences

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	SPIRITUAL DIMENSION	INTEGRITY	ENQUIRY	SENSITIVITY
Christians believe that God sent his son to the Earth	Religion inspires painters	Some people express their spiritual beliefs in paintings	valuing: ▷ interpretation ▷ visual images	What do we actually know about Jesus' birth?	I have learnt that there are different interpretations of the nativity story
CHRISTMAS IN PAINTINGS					
Skills				Exploration of Human Experience	
USE OF LANGUAGE	USE OF SOURCES	REASONED ARGUMENT	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE
Exploring interpretations of the Bible text	Renaissance nativity scenes Nativity scenes from other periods	Why do the paintings differ from the biblical account? Why do artists want to paint this story?	What inspires me? Who would I like to be in the story!	of: ▷ responding to a painting ▷ wonder	It is natural for people to interpret the same situation in a different way

Resources:

Muhlberger *The Christmas Story told through Paintings*. Gollanz.

Key Stage 2 : Year 5

Easter: The Crucifixion

The focus of these lessons is the Crucifixion. The theme is suffering and the lessons are intended to give pupils some awareness of what Christians believe about the purpose of Jesus' death. All the gospel accounts tell the story as a fulfilling of God's purpose which Jesus knew about and shared with his disciples, although their understanding was imperfect. The cross was not an accident. The lessons are designed to evoke an imaginative response from pupils.

Lesson 1

We are going to tell a story and you can be part of the story through your imagination if you want to. We will use music to help us find the story. It is important that we are all very quiet. If you want to leave the story before the end, which you can do, make sure you don't distract anyone else.

* *Play appropriate recorded music to create an atmosphere and to still the pupils.*

Imagine that it's very hot...

The road you are walking on is dusty and stoney...

You are going uphill...

Perhaps you can see the hill in front of you...

Imagine what it feels like to be climbing the hill...

Perhaps if you look up you can see the line of the hill against the sky...

The hill top is crowded with people...

Perhaps there is someone you know up there...

Look closely...

There are soldiers... Roman soldiers...

Perhaps you can see their armour and spears glistening...

If you listen hard, maybe you can hear the shouting...

Perhaps the climb is making you short of breath...

You are nearly at the top... Perhaps by now you can see the crosses... Three of them...

There are prisoners tied to them...

If you want to, you can go a little closer, but you don't have to...

You can see from here the soldiers gambling at the foot of one of the crosses...

Listen!

Perhaps you can hear one of the prisoners speaking...

"It is finished!" he says.

You can leave when you want to and go back down the hill...

When you are ready to leave the story, open your eyes and come back to the classroom.

* *As the children open their eyes and without changing the atmosphere in the classroom, invite them to draw something from their story.*

For discussion:

What was happening in the story?

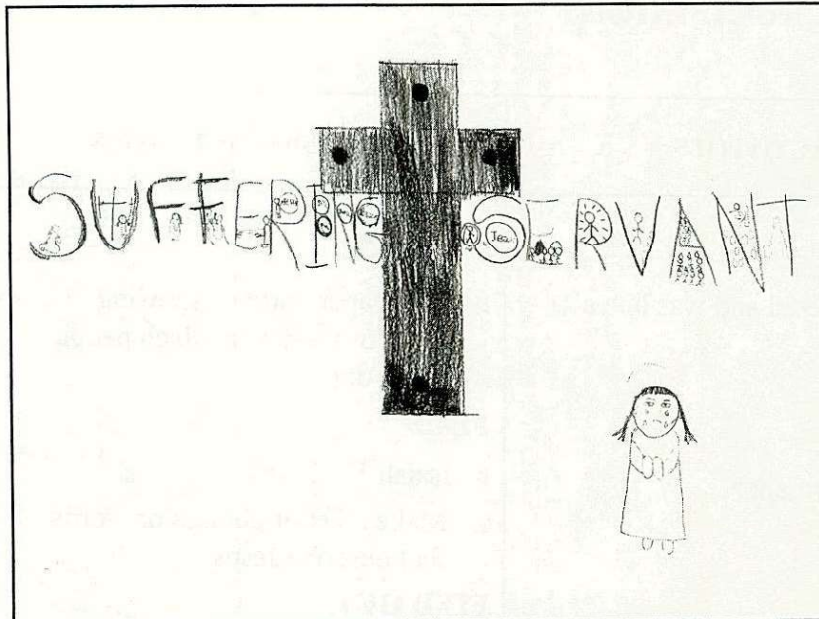
Who do you think it was who said "It is finished!"?

What do you think was finished?

What do Christians believe happened next?

How might it have felt to be one of the crowd?

How would it feel to look back on the event many years later?



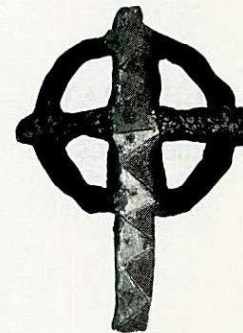
Lesson 2

“It is finished!” In John’s account of the Crucifixion these were the last words that Jesus spoke before he died on the cross. He was giving up his life. That was what was finished. He had finished the work that God had given him on earth. Christians believe Jesus was divine; they believe he was the son of God and therefore his death brought them into a relationship with God, and with each other. Jesus had to die for that to happen. Christians link the last events of Jesus’ life with words which were written thousands of years earlier by the Prophet Isaiah, who describes a ‘Suffering Servant.’

In the Garden of Gethsemane, after the Last Supper, Jesus prayed. He knew what was going to happen to him.

“Father, if you will, take this cup of suffering away from me,” he prayed. “Not my will, however, but your will be done.”

The Bible says that, although the sweat fell from his forehead like drops of blood, he was strengthened. When the soldiers came to arrest him, he was able to face them, knowing what he had to do.



For discussion:

What do you think Jesus meant by his prayer in the Garden of Gethesemane?

Where else would you find the words ‘...your will be done’? (recall pupils work on the Lord’s Prayer in Year 3)

Who suffers today?

Where in the world are children suffering?

Who really serves others today? (Try and take children beyond those in the caring professions to people who voluntarily give of their time and energy to serve their neighbours)

How would you help to relieve suffering?

Activity Suggestions:

Teaching About:

EASTER: THE CRUCIFIXION

Number of lessons: 2

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>PLAY</p> <ul style="list-style-type: none"> ▷ a recording of the chorus <i>Servant King</i> and talk about it 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ in what ways Jesus suffered and was like a servant <p>ILLUSTRATE</p> <ul style="list-style-type: none"> ▷ the words ‘Suffering Servant’ 	<p>COLLECT</p> <ul style="list-style-type: none"> ▷ newspaper cuttings showing situations today in which people suffer unjustly <p>FIND</p> <ul style="list-style-type: none"> ▷ Isaiah 52, 13-53 Make a list of phrases or words that describe Jesus <p>FIND OUT</p> <ul style="list-style-type: none"> ▷ what happened to Jesus after his crucifixion

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts				Attitudes	
BELIEFS	IMPORTANCE OF RELIGION	THE SPIRITUAL DIMENSION	ENQUIRY	SENSITIVITY	
Christians believe that Jesus' death: <ul style="list-style-type: none"> ▷ renewed their relationship with God ▷ was a beginning, not an end 	Religion can inspire poetry and songs	There is often a positive outcome to suffering	What happened to Jesus? Why is there suffering in the world?	I have learned that Christians believe that Jesus suffered and died for them	
EASTER: THE CRUCIFIXION					
Skills				Exploration of Human Experience	
USE OF LANGUAGE	REASONED ARGUMENT	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	RESPONSIBLE RELATIONSHIPS
exploring: <ul style="list-style-type: none"> ▷ poetry ▷ metaphor 	How was Jesus like a servant? Why did Jesus die?	with those who: <ul style="list-style-type: none"> ▷ suffer unjustly ▷ have no hope 	What do I believe about suffering? What is it like to remember?	of: <ul style="list-style-type: none"> ▷ suffering ▷ hope 	I can <ul style="list-style-type: none"> ▷ serve others ▷ try to understand how it feels to suffer

Resources:

For a recording of the song *Servant King*, see:

Spring Harvest

Collection out of the Storehouse

SOPC 2053 or CD SOPD 2053 (1992) Word UK Ltd.

Key Stage 2 : Year 5

Yom Kippur

Yom Kippur is the Jewish festival of the Day of Atonement. It is the climax of the ten days of new year festival called 'Rosh Hashanah' and is the holiest day of the Jewish year. According to Rabbinic tradition, the Book of Life is opened on Rosh Hashanah for amendments to be made. There are then ten days in which Jewish people can put things right with God. As with all Jewish festivals, Yom Kippur starts at dusk on the eve of the previous day and continues until the evening of the day itself. It is a day of total abstinence from food, drink, work and household chores. The entire day is spent in prayer and confession of sin in the synagogue. Jews believe that by denying themselves physical comfort they are enabled to focus single-mindedly on spiritual matters.

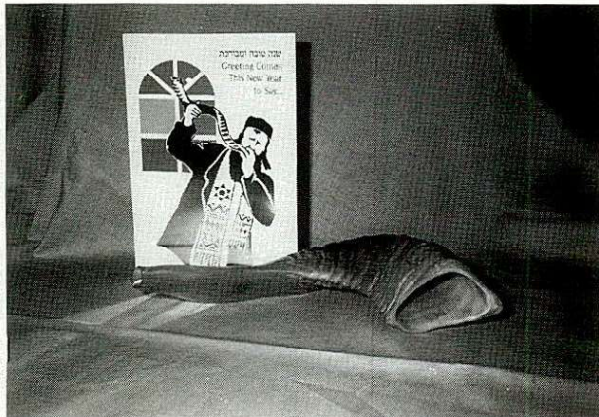
Lesson 1

- * *Play a recording of the shofar being blown.*

What do you think might make that sound?

Why do you think it might be made?

- * *Show pupils a shofar or a picture of one.*

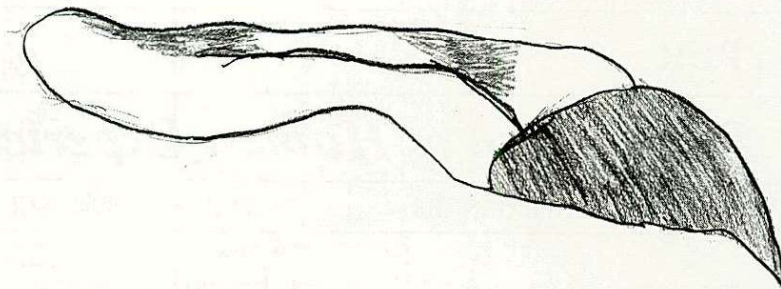


The shofar is blown in the synagogue on the holiest day of the Jewish year to mark the end of the day and the closing of the gates of Heaven. For ten days, Jewish people believe, the heavenly gates are open for their prayers of repentance. They confess what they have said or done that was wrong and ask God to forgive them, with the intention of not repeating that sin. True repentance is more than just saying sorry.

The greeting for the day is: 'May you be finally sealed for good in the Book of Life.' Jews believe The Book of Life is God's record of all the good and bad things people do. On Yom Kippur and during the days of Rosh Hashanah which come immediately before, it is the time for Jews to put their records straight with God. The beginning of this period of time is also marked with the sound of the shofar to herald the time of preparation for a new start in a new year. At this time there are changes in the synagogue. Traditionally, the Rabbi will be wearing white and the curtain that covers the Holy Ark will be changed from blue to white.

Yom Kippur is the most solemn day of the Jewish year. It is also called the Day of Atonement. If you break down the word 'atonement' it reads at-one-ment; this is the time when Jews believe they have the chance to be at one with God. No work is done and no food is eaten and even drinking is not allowed. Jews believe that fasting, which causes discomfort, helps them to focus on the spiritual ideas which are so important to them during this festival.

The shrill sound of the shofar signals the end of that solemn time and lets everyone know the celebration can begin. This celebration is full of anticipation for the joy and hope of the new year to come.



Activity Suggestions:

Teaching About:

YOM KIPPUR

Number of lessons: 2

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>MAKE</p> <p>▷ observational drawings of a shofar</p>	<p>MAKE</p> <p>▷ a list of 5 resolutions and say how you could keep them</p> <p>▷ a record of your day in a 'book of life'. On one side write down the things that you think are good, on the other the things you should not have done</p>	<p>FIND OUT</p> <p>▷ about fasting in other religions</p>

For discussion:

How do you think it would feel to eat and drink absolutely nothing for 24 hours?

Why do you think it is so important to Jewish people to fast during Yom Kippur?

Why do you think white is an important colour in this day?

What do you think about having a particular time for thinking about things that you have done wrong?

What are the things in your 'Book of Life' which you would rather were not there?

Lesson 2

- * *Recall the events of Yom Kippur and talk about the beliefs which underpin them. Tell the story of Jonah which is read in the synagogue during worship on Yom Kippur and talk about its relationship to the festival.*

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	FORGIVENESS	INTEGRITY	ENQUIRY	FORGIVENESS
Jews believe God is: ▷ forgiving ▷ watchful	Religion gives people the opportunity to consider their actions	▷ can be given by God ▷ is received if true repentance is shown	valuing: ▷ repentance ▷ forgiveness ▷ a new start	Why do people fast during Yom Kippur? How do they do it? How are my good/bad actions recorded?	I can be forgiven if I am truly sorry
YOM KIPPUR					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
atonement fasting	with those who ▷ find it difficult to forgive ▷ need forgiveness	What things do I need to be sorry for? What would I stop eating for?	of: ▷ being sorry ▷ considering our actions ▷ being forgiven	It is natural: ▷ to feel sorry ▷ to want forgiveness ▷ to find it difficult to be forgiving sometimes	

Resources:

For a text of the story of Jonah and questions and activities see:
Grimmitt M et al (1991) *A Gift to the Child: Religious Education in the Primary School* Simon and Schuster (now carried by Stanley Thornes).
A shofar can be borrowed from the RE Resources Corner at Chapel Fields Centre.

For more about Yom Kippur and other Jewish festivals, see: Lawton (1989) *Religions through Festivals: Judaism* Longman

Key Stage 2 : Year 5

Eid Ul Adha

The theme of this lesson is sacrifice since Eid Ul Adha is the Islamic feast of sacrifice. It is celebrated in the month Dhull Hiyja which is the tenth month in the Muslim calendar. It takes place on the anniversary of the day the Qu'ran was finally declared complete. For Muslims on pilgrimage to Mecca it is the most important part of their journey, but Muslims all over the world take part in the festival. It celebrates the story of Ibrahim's readiness to sacrifice his son Ismael to Allah. Ibrahim is the Arabic name for Abraham. In remembrance of this, Muslims sacrifice an animal and in Islamic countries this would be a public holiday.

Lesson 1

- * *Invite pupils to recall all they know about Abraham.*

Abraham was a deeply religious man who is believed to be the first person to worship the One God. He is important to Jews and Christians. He is also important to Muslims whose Arabic name for him is Ibrahim. There are stories about Ibrahim in the Qu'ran. Muslims remember him particularly when they celebrate the festival of sacrifice called Eid Ul Adha.

In the ancient story Ibrahim was prepared to kill his son as a sacrifice to God, whom Muslims call Allah. Ibrahim believed it was what Allah wanted. In the Islamic story, Ibrahim's son is called Ismael. This story of Ibrahim reminds Muslims of their duty to serve Allah. On the festival day Muslims all over the world sacrifice an animal, if they can afford it, or a small village may share a sacrificial animal. The animal is a symbol of life and a sign to Allah that the worshippers are ready to give their lives to Allah. The meat is then divided into three portions. One third is kept for the family, another third is given to friends and a third is given to the poor in alms. This is a solemn festival but celebrations include feasting and exchanging gifts.

For discussion:

Why do you think Eid Ul Adha is considered a serious festival?

What do you understand by the word 'sacrifice'?

When have you had to give up something that you wanted?

How did you feel?

What sort of sacrifices do parents make for their children?

What sort of sacrifices do children make for their parents?

Activity Suggestions:

Teaching About:

EID UL ADHA

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>FIND OUT</p> <ul style="list-style-type: none"> ▷ from a Muslim how the festival is celebrated in his or her home 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ an acrostic on the word SACRIFICE ▷ about a time when you gave up something ▷ a radio play script of the story of Abraham 	<p>FIND OUT</p> <ul style="list-style-type: none"> ▷ about the well of Zamzam in Mecca

<p>Sacrifices are given one by one, A Lamb was killed and given to god, Christ was killed his disciples weeped at their loss, Rejoice rejoice Jesus rises to heaven, In heaven he was back with his gather,</p>	<p>Finally on Easter day Jesus rose from the tomb, In death he gave us life, Come Jesus said I am alive God can do this for you he has got the power, Easter is the time to celebrate Jesus rising from the tomb.</p>
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Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	COMMITMENT	SYMBOLS	ENQUIRY	SENSITIVITY	SOCIAL RESPONSIBILITIES
Muslims believe God: ▷ is One ▷ is called Allah ▷ is worthy of sacrifice ▷ must be worshipped as a duty	Muslims commit themselves to Allah as a duty reflected in every aspect of life	an animal ritual action	Why do people continue to follow ancient religious practices? How do parents make sacrifices for their children?	I have learned how important it is for some people to show that they are ready to give up their lives	I can: ▷ give up things that are important to me for the sake of others
EID UL ADHA					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
sacrifice Qu'ran	with those who: ▷ have clear directions in life ▷ are prepared to give themselves to God ▷ are in need	What am I prepared to sacrifice? Who would I make a sacrifice for?	of: ▷ giving up something that is important ▷ serving ▷ a sense of duty	It is natural to find it difficult sometimes to think of others before oneself	

Resources:

For the story of Zamzam, the well of Ishmael see:
Khattab (1987) *Stories from the Muslim World*
Macdonald.

For information on celebrating festivals in the community see:
Read et al (1988) *The Westhill Project: Muslims* Mary Glasgow Publications
Ltd. Book 3. (Stanley Thornes).
Tames (1982) *The Muslim World* Macdonald

Key Stage 2 : Year 5

The Baptism of Believers

Baptism by total immersion is a feature of several Christian groups and is a key belief of Baptists and the Pentecostal Church. There is no set format for such a baptism although there are traditional elements such as the wearing of white clothing. The only essential element is that there should be sufficient water for the candidate to be totally immersed. The baptism is an act of public worship in which the candidate publicly declares his/her Christian faith. After such a baptism, candidates are welcomed into the church and receive Holy Communion.

Believers' baptism contrasts with infant baptism in that it places significance on the candidate's faith and public declaration of that faith. This demonstrates the need for people to make their own decisions to follow Jesus Christ. For many, baptism symbolises the death and resurrection of Jesus. The full immersion of the candidate is seen to symbolise Jesus' death and the emergence from the water symbolises his resurrection. The water is a symbol of cleansing, a time to put aside the old, sinful way of life and take on a new and changed way of living.

This lesson provides an opportunity to develop and extend earlier work on the baptism of Jesus and infant baptism.

Lesson

- * *Show pupils a photograph of a baptism by total immersion.*

For discussion:

What do you think is happening in the picture?

Where do you think this is taking place?

Why do you think so much water is used?

Why do you think there are two people in the water?

What significance is there in the clothes the woman is wearing?

What does the word 'sinful' mean?

* *Explain what is happening in the picture drawing out the key features of believers' baptism. Recall earlier learning about baptism and explore with pupils how baptism by total immersion is different from infant baptism. Further discussion might be raised by questions such as:*

What significance might there be to the way the woman is holding her hands?

Why do you think the person has to be totally immersed in water?

Why is it important that other people are there to see what happens?

Why do you think this woman wants to be baptised?

What do you think this act will mean to this woman?

What do you think the woman believes the water is doing?

For discussion:

If you were able to change something about your life what would it be?

When have you ever made a public declaration to show your commitment to something?

If you were going through an important ceremony in your life, who would you want to be there with you? Why?

Activity Suggestions:

Teaching About:

THE BAPTISM OF BELIEVERS

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>FIND OUT</p> <ul style="list-style-type: none"> ▷ what the word 'sacrament' means ▷ why baptism is a sacrament ▷ about other sacraments 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ a list of questions you would like to ask of someone who has been baptised as an adult 	<p>MAKE</p> <ul style="list-style-type: none"> ▷ a collection of baptism photographs <p>INTERVIEW</p> <ul style="list-style-type: none"> ▷ a person who has been baptised

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
IMPORTANCE OF RELIGION	COMMITMENT	SYMBOLS	ENQUIRY	SOCIAL RESPONSIBILITIES	TOLERANCE
Religion: ▷ can change people's lives ▷ is recognised in ritual action	Baptism is an act which publicly declares Christian faith	water actions words	Why do people need to declare their commitment? What difference would baptism make?	I can: ▷ make a public declaration of my commitment	People have a right to show their commitment to God
THE BAPTISM OF BELIEVERS					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
Baptism	with those who: ▷ need a new start ▷ want to change	What would I like to change about myself?	of: ▷ being changed ▷ having one's commitment recognised and shared	It is natural to want to make a new start	

Resources:

For an account of a believer's baptism, see:
 Read et al (1987) *The Westhill Project: Christians* Mary Glasgow Publications Ltd Book 3 p.51. (Stanley Thornes).
 For a photograph of baptism by total immersion see:
 The Christianity photopack.

Key Stage 2 : Year 5

Hindu Sacred Thread

The Hindu Sacred Thread ceremony marks the initiation of Hindu boys into manhood. They receive the Sacred Thread which is worn from that day onwards as a constant reminder of God. After the ceremony the boy begins his religious education properly and starts to understand the holy scriptures of Hinduism. The ceremony is seen as a second birth: the first is a physical birth and the second is the person's spiritual re-birth. The material invites pupils to consider their own development into adulthood.

Lesson 1

* *This lesson uses a photograph of a Hindu man praying in the River Ganges with his Sacred Thread.*

What do you think is happening in the picture?
What do you think the man is thinking or saying?
What is the man holding?
What do you think the Thread might mean to him?

The Thread is very precious to this man. He received it as a boy when he was between 8 and 11 years old and he has never taken it off since. Imagine that! The day he received it was one of the most exciting days in his life. It was the time when he stopped being a child and began his life as an adult. The ceremony is called Upanayana Samskara.

During this complicated ceremony the boy is dressed in a white robe called a 'dhoti', which is one piece of white cloth wound between the legs and around the waist. He sits with his parents before the family shrine as food is offered to God and the sacred

fire is lit. Prayers are said and a mantra or holy word is whispered into the boy's ear, for him to repeat to himself and meditate on. One of the important prayers in the ceremony is:

'Let us meditate on the most excellent light of the Creator. May he guide our minds and inspire us with understanding.'

The boy is then given a long loop of thread, made of three strands plaited together. It goes over his left shoulder and under his right arm. The three strands constantly remind him that God shows himself, according to Hindu belief, in three forms. God is Brahma the Creator, Vishnu the Preserver and Shiva the Destroyer. From that day on the boy promises to live his life devoted to God and according to Hindu belief. He will never take the thread off.

* *Invite pupils to look back at the photograph.*

For discussion:

Now what do you think the man might be thinking and doing?

Why does this man never take his Thread off his body?

Why do you think the Thread is hung across the body?

What do you wear all the time that is precious to you and why is it precious?

If you wore a plaited thread what would the strands of your thread represent?

What makes you feel grown up?

What will you have to learn as a grown up?

Activity Suggestions:

Teaching About:

HINDU SACRED THREAD

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>MAKE</p> <p>▷ a plaited thread made up of 3 strands representing 3 important things in your life</p>	<p>WRITE</p> <p>▷ about the strands in your plaited thread and what they represent in your life</p> <p>▷ about what you would like to be when you grow up</p>	<p>MAKE</p> <p>▷ a class list of items worn all the time by the children</p> <p>RECORD</p> <p>▷ your findings in some way</p>

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
SPIRITUAL DIMENSION	COMMITMENT	SYMBOLS	SOCIAL AWARENESS	SENSITIVITY	TOLERANCE
There is a time when a person is seen to be ready to make a religious commitment	The sacred thread is a reminder of a Hindu's commitment to God	3 threads are a symbol of: ▷ birth, life and death ▷ belonging ▷ commitment to God	Being part of a group is important	I have learned that initiation ceremonies are an important part of growing up in a faith	People have a right to wear a sign of their commitment to God
HINDU SACRED THREAD					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
initiation dhoti mantra	with those who: ▷ join a group ▷ are growing up ▷ do not feel they belong anywhere	What do I wear all the time that is precious to me? What makes me feel grown up?	of: ▷ what is precious ▷ growing up	It is natural: ▷ to want to be part of a group ▷ to want one's growing up to be recognised	

Resources:

For a picture of Hindus praying in the Ganges, see:
Hinduism Photopack The Westhill Project.
Westhill College Birmingham.
Tel; 0121 472 7248.

Key Stage 2 : Year 6

Christmas: Immanuel

These lessons focus on the Hebrew word 'Immanuel' which means 'God with us'. The word first appears in Isaiah's prophesy (Isaiah 7.14) when the prophet describes to the people, who are threatened by their enemy Assyria, a better time to come. The prophesy is also a warning to the people of Judah. The words are echoed in the account of the birth of Jesus in Matthew's Gospel, chapter 1 verse 23. The theological underpinning of the celebration is intended to throw into sharp contrast the popular, commercialised interpretation and to challenge pupils to consider what Christmas really means.

Lesson 1

- * *Introduce pupils to the word 'Immanuel' and talk about what it might be.*

Whose name is this?
Where might you expect to find it?
What does it mean?

- * *Put the word into context and explore its meaning using the activity sheet which can be done either as a class activity or in a small groups.*

Lesson 2

- * *Collect pupils' key words and record them. Recall the Christmas story using the words as a framework. Invite pupils to consider where they can identify 'God with us' or 'God with people' in the story? Answers may include: with the angels, visiting the shepherds, with Mary, with Jesus himself.*

Christians believe that Jesus was God on earth. From the stories you remember, what other events in Jesus' life as recorded in the Bible support this? List them.

Lesson 3

Can you remember what the word Immanuel means?
Who was Immanuel?
In what ways might Christians feel God is with them in their daily lives?

- * *Read the piece called 'Footsteps'.*

For discussion:

In what ways was God with the person who wrote this passage?

Who 'carries' you when life is difficult?

Lesson 4

Christians believe Jesus is 'God with us' but the sign in the window of the big store, amongst all the glitter and tinsel, says:

'The True Value of Christmas'

For discussion:

What do you think the value of Christmas is in this store?

What is the true value of Christmas?

What does Christmas mean to you?

Activity Suggestions:

Teaching About:

CHRISTMAS: IMMANUEL

Number of lessons: 4

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>MAKE</p> <ul style="list-style-type: none"> ▷ a display of foot shapes in which each child writes about a time when someone has helped him or her <p>COLLECT</p> <ul style="list-style-type: none"> ▷ shop slogans advertising Christmas 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ an acrostic based on the word 'Immanuel' ▷ a poem called 'What Christmas Means To Me' ▷ a slogan which expresses the religious meaning of the celebration 	<p>READ</p> <ul style="list-style-type: none"> ▷ other poems about Christmas Explain to someone else which is your favourite and why <p>FIND</p> <ul style="list-style-type: none"> ▷ one event in Jesus' life that shows the belief that God became man in Jesus

This activity sheet will help you to learn something new about Christmas.

*Therefore, the Lord himself will
give you a sign
A young woman who is pregnant
will have a son and
will name him 'Immanuel'*

Who is this about?

Who is the young woman?

Who is the son?

Who is the Lord?

How do you know?

What do you think Immanuel means?

Where do you think you would find these words?

This verse is in Isaiah's Book, in chapter 7 verse 14. Find it in the Bible and read it again. If you look closely, somewhere on the page you will find an explanation of the word 'Immanuel'.

Which part of the Bible is this in?

If it is about Jesus, where else in the Bible would you expect to find it?

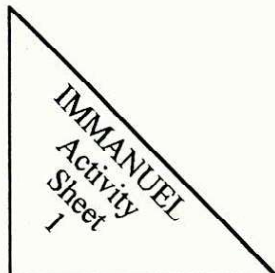
Look in Matthew's Gospel chapter 1.

In which verse does the word 'Immanuel' appear?

Christians believe Isaiah's words
are a prophecy
about the birth of Jesus
written eight hundred
years before it happened

What is the prophecy?

Make a collection of key words which recall the story of the birth of Jesus.



Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS				
Concepts			Attitudes	
BELIEFS	SPIRITUAL DIMENSION	SYMBOLS	ENQUIRY	SENSITIVITY
Christians believe: ▷ God is with them ▷ God became man in Jesus	There is more to Christmas than material things	words music	How can God be seen working in people's lives?	I have learned that: ▷ some people believe God is with them in times of trouble ▷ there is a deeper meaning to Christmas than many people see
CHRISTMAS: IMMANUEL				
Skills			Exploration of Human Experience	
USE OF LANGUAGE	REASONED ARGUMENT	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE
prophet Immanuel prophecy	What is the true value of Christmas? Why is the religious meaning lost in commercialisation?	What does Christmas mean to me? Who carries me when life is difficult?	of: ▷ needing help in times of trouble ▷ being helped	It is natural to seek help in times of trouble

Resources:

The store sign and the *Footsteps* poster can be borrowed from the RE Resources Corner, Chapel Fields Centre.

The poster can be purchased from

St Paul's Centre, 133 Corporation Street, Birmingham B46 PH

Tel: 0121 236 1619

Key Stage 2 : Year 6

Easter: The Resurrection

The focus of this lesson is the mystery of the resurrection. The story is designed to develop pupils' capacity to empathise with the events and the people involved.

Lesson 1

You all know how Jesus died. This is the story of what happened after his death.

Jesus' friends were all heart-broken. They couldn't believe what had happened to him and they were very scared. They forgot all the things that Jesus had said about what would happen. They simply panicked. They ran away and hid.

It was a Friday when Jesus died. Saturday was a very quiet day because it was the Sabbath and no one was allowed to work. It was a celebration but Jesus' friends didn't feel like celebrating. Once the Sabbath was over, while it was still dark on the Sunday morning, a woman crept to the place where Jesus had been buried. She was still crying. She carried with her oils and spices to anoint his body because there had not been time on the Friday. She wondered how she would move the stone away from the entrance to the tomb, because it was very large and heavy. But she needn't have worried.

When she reached the tomb she discovered it was open. Somehow the stone had been rolled away. She was startled and afraid and ran back to find Simon Peter.

"They have taken the Lord from the tomb!" she cried, "And we don't know where they've put him."

Peter and another disciple ran as fast as they could to the garden. When they reached the tomb they discovered the woman, Mary Magdalene, had been right. Jesus' body wasn't there but instead linen cloths that he had been wrapped in were neatly folded in the place where he had been lying.

The two men returned home deeply shocked. Mary stayed at the tomb, weeping, weeping. It was hard enough to realise that Jesus was dead, but now his body had gone. She couldn't bear the pain. Through her tears she looked into the tomb and there, sitting where Jesus had lain were two angels.

"Woman, why are you weeping?" they asked her.

Between her sobs, Mary told them that someone had taken Jesus' body and she did not know where they had put it. As she turned away Mary was aware of a man standing near her. He asked her the same question,

"Woman, why are you weeping?"

Mary thought he was the gardener and begged him to tell her where he had put the body.

“Mary!” As he spoke she realised it was Jesus, who was there standing in front of her.

“Rabboni!” she answered in Hebrew. As Mary stepped forward in joy, Jesus stopped her, saying

“No, Mary. Do not hold on to me. Go and tell the others what you have seen.”

So Mary ran as fast as she could.

For discussion:

What do you think Mary will say to the disciples?

What do you think they will say to her?

What words do you think describe how Mary might have felt before and after seeing Jesus?

Mary greeted Jesus with the word ‘Rabboni’ in Hebrew, which means ‘my teacher’. Why do you think she called him that?

What do you feel about this story?

Why do you think this story has such an effect on millions of people in the world today?

Activity Suggestions:

Teaching About:

EASTER: THE RESURRECTION

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>MAKE</p> <ul style="list-style-type: none"> ▷ a collection of hymns and songs that together tell the Easter story 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ a poem about what happened to Mary ▷ what might have happened to Peter and the other disciple after they left the tomb ▷ words to describe how Mary felt before and after seeing Jesus 	<p>READ</p> <ul style="list-style-type: none"> ▷ what happened to Mary and the disciples and present one story to the class <p>FIND OUT</p> <ul style="list-style-type: none"> ▷ when and how Christians celebrate this event

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	SPIRITUAL DIMENSION	ENQUIRY	SENSITIVITY	
Christians believe God: ▷ raised Jesus from the dead	Religion: ▷ is a mystery ▷ is transmitted through stories ▷ endures	There is more to Easter than can be understood	Did the resurrection happen? How did it happen? What did it mean? What does it mean to people today?	I have learnt that: ▷ some stories have a sacred meaning ▷ some stories tell of events that cannot be explained	
EASTER: THE RESURRECTION					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	DAILY EXPERIENCE
mystery resurrection Rabboni	With those who: ▷ grieve ▷ do not understand ▷ are surprised ▷ rejoice	What do I think about the story? What makes me feel desolate? What has ever happened to me that I didn't understand?	of: ▷ loss ▷ grief ▷ surprise	grief fear joy amazement rejoicing	It is natural to: ▷ grieve when a loved one is lost ▷ find it difficult to understand sometimes

Key Stage 2 : Year 6

Pentecost: On Fire

These lessons build on pupils' earlier learning about Pentecost, with greater emphasis on the fire element, linking the symbolism to metaphorical statements of Jesus.

Lesson 1

According to John's Gospel, Jesus said "I am the Light of the World".

What do you think he meant?

In many churches all over the world a candle is lit on Easter Sunday and every Sunday afterwards, for seven weeks. It is called a Pascal candle.

* *Show pupils a picture of a Pascal candle, or the candle itself.*

It is burned as a reminder to Christians of their belief in Jesus as the Light of the World. Easter, the resurrection day, was the time when that light was first seen. But as well as giving light, a candle can start a fire. Indeed, Jesus also said he had come to set the earth on fire and he wished that it was already burning. *(Luke 12: 49)* The Pascal candle is a symbol of that fire and of the blaze to come.

Fifty days after Easter in the Church's year comes the festival of Pentecost. It was on the first Pentecost, as the disciples were huddled together in Jerusalem, afraid of the Jewish authorities, that something happened to them which changed their lives. The Spirit of God, the Holy Spirit came to them. The story says it was just as if tongues of fire came and rested on each one of them. They were inspired; their hearts were set on fire and they went out to preach the Gospel with confidence. That was the beginning of the Christian Church.

The Pascal candle does not burn in churches after Pentecost because it isn't needed. After Pentecost, Christians believe, the fire of the Holy Spirit is inside them. Their hearts are ablaze. These ideas are often reflected in the hymns which are sung in churches on Pentecost Sunday, which is also traditionally called Whit Sunday. The fire of the Spirit is a strong theme in a hymn written in 1987. These are the words of the chorus:

*Shine Jesus shine
 Fill this land with the Father's glory
 Blaze Spirit blaze
 Set our hearts on fire
 Flow rivers flow
 Flood the nations with grace and mercy
 Send forth your word Lord
 And let there be light.*

*(*If possible play a recording of this chorus being sung)*

In 1994, churches all over the country celebrated Pentecost as the birthday of the Church with a common theme which they called 'On Fire.'

Activity Suggestions:

Teaching About:

PENTECOST: ON FIRE

Number of lessons: 2

For discussion:

Why was 'On Fire' an appropriate title for the celebration?

What was the fire Jesus came to start?

Why is fire such an appropriate symbol for the Holy Spirit?

What is meant by the phrase 'setting their hearts on fire'?

How does it feel to be 'fired up' about something?

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>MAKE</p> <ul style="list-style-type: none"> ▷ fire pictures or collages 	<p>DRAW</p> <ul style="list-style-type: none"> ▷ a picture to represent the words of the chorus <p>WRITE</p> <ul style="list-style-type: none"> ▷ a song for Pentecost ▷ about a time when you have been 'fired' with enthusiasm 	<p>FIND OUT</p> <ul style="list-style-type: none"> ▷ how local churches celebrate Pentecost

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	SYMBOLS	INTEGRITY	ENQUIRY	SOCIAL RESPONSIBILITIES
Christians believe God: ▷ is spirit ▷ supports ▷ strengthens ▷ inspires ▷ comforts through the Holy Spirit	Religion can: ▷ change people ▷ inspire ▷ terrify ▷ be a mystery	fire wind light candle	valuing: ▷ inspiration ▷ enthusiasm ▷ commitment ▷ courage ▷ change ▷ tradition	What really happened at Pentecost? How does God change people?	I can: ▷ be inspired ▷ be changed ▷ support other people's enthusiasms
PENTECOST: ON FIRE					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	DAILY EXPERIENCE
Pentecost Holy Spirit Gospel	with those who are: ▷ fired with enthusiasm ▷ have nothing to be enthusiastic about ▷ surprised ▷ called	What 'fires' my enthusiasm?	of being: ▷ inspired ▷ surprised ▷ committed	excitement fear exhilaration joy	It is natural to be: ▷ enthusiastic about some things ▷ want to share one's enthusiasm

Resources:

A recording of the chorus 'Lord, the Light of your Love is Shining' by Graham Kendrick can be found on:

Spring Harvest (cassette) Collection out of the Storehouse S0 PC 2053 or CD S0 PD 2053 1992 Word UK Ltd.

Key Stage 2 : Year 6

All Saints' and All Souls'

Hallowe'en is frequently a difficult subject to address in school, particularly when it is presented in its commercial, secular setting. This lesson attempts to locate an increasingly popular 'celebration' in its religious context.

The celebration of All Saints' and All Souls' was the Church's response to the ancient, pagan festival of Samhain. Samhain dates back to pre-Celtic times; it was a new year festival celebrated on the 1st of November. The night before Samhain was considered a mysterious time, belonging neither to the past nor to the future. It was a time when spirits were believed to be most active. Many of the traditions associated with this day involve rituals which originated in practices of this time. It was considered important to ward off dangerous evil spirits and to honour the spirits of respected people. These practices were re-interpreted by the Church and given a Christian perspective in the festivals of All Saints' Day and All Souls' Day which fall on the 1st and 2nd of November respectively. All Saints' Day is a time when great Christians are remembered, particularly the Saints. The following day is a time to remember all Christians who have died. All Saints' Day is also known as All Hallows Day, Hallow-tide or Hallow Mass and the evening before this has taken on the name Hallowe'en, the eve of All Hallows. The word 'hallowed' means holy.

Lesson 1

- * *Explore with pupils their understanding of Hallowe'en and describe it in the Christian context within the festival of All Saint's and All Souls'. Discuss which of the Hallowe'en activities have been adopted from pagan traditions and explore the reasons for some people's concern about celebrations of Hallowe'en.*

For discussion:

Why did many of these customs begin?

What do you understand by the word 'evil'?

What is a saint?

Which modern day saints can you think of?

Activity Suggestions:

Teaching About:

ALL SAINTS' AND ALL SOULS'

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
ACT OUT ▷ the story of a saint of your choice	RESEARCH ▷ information about your favourite saint	PRESENT ▷ the information about your chosen saint in some way

Potential C.A.S.E. Developments

<i>Knowledge: CELEBRATIONS</i>					
<i>Concepts</i>			<i>Attitudes</i>		
BELIEFS	IMPORTANCE OF RELIGION	SPIRITUAL DIMENSION	ENQUIRY	INTEGRITY	TOLERANCE
Christians believe: ▷ there is life after death ▷ some days are holy ▷ the dead must be remembered	Religion structures beliefs about death	There may be a life beyond death People deserve to be remembered	Why do many customs begin? What is it to be hallowed? What might heaven be like?	valuing: ▷ good things that people have done ▷ remembering	People have a right to: ▷ celebrate or not ▷ have their views respected
ALL SAINTS' AND ALL SOULS'					
<i>Skills</i>			<i>Exploration of Human Experience</i>		
USE OF LANGUAGE	REASONED ARGUMENT	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
hallowed saint soul rituals	Why are some people concerned about the celebrations of Hallowe'en?	Whom do I consider a saint? What is my idea of heaven?	of: ▷ the mystery of death ▷ remembering	It is natural to want to remember people who have died	

Resources:

See: *RE Today* Autumn 1994 Vol 12 No 1 CEM
Tel: 01332 296655

Hughes (1989) *Religions through Festivals: Christianity* Longman, p.44.
Ewens (1983) *Halloween, All Souls' & All Saints'* RMEP

Key Stage 2 : Year 6

Sikh Celebration of Diwali

Sikhism originated in the Punjab in India when it was ruled by the Mogul Emperors. It is based on the teachings of a succession of ten teachers called gurus, all of whom were persecuted in their time. The celebration of Diwali is a remembrance of the liberation of one of the gurus, Guru Hargobind, who was the sixth guru. This story raises issues of human rights and freedom and justice.

Lesson 1

* *Show pupils a picture of Guru Hargobind being released from prison.*

What is happening in the picture?

What is the place the man is leaving?

Who do you think the most important person in the picture might be?

What do you think the other people in the picture are doing?

The man in the picture is Guru Hargobind, one of the Sikh gurus, a word which means teacher. He is leaving prison and all the other people are holding on to his cloak. Why do you think they are doing that?

This is the story of what happened.

Guru Hargobind was a very powerful man. He was in charge of an army and had even built himself a fort in the city of Amritsar.

However, like many powerful men, he had enemies and these enemies were determined to get rid of him. So they began to tell lies about him. They told the emperor that he was calling himself

a king and that he was planning to kill the emperor in revenge because his father had died whilst being held in the emperor's prison. The emperor believed the lies and immediately threw the guru into prison.

Guru Hargobind was held in a large cell which he had to share with 52 Hindu princes who had also been accused of plotting against the emperor. The guru soon discovered that the princes were given very little food to survive on. When Guru Hargobind's larger portions of food arrived each day, he happily shared it out so that all the prisoners could have enough to eat. He was treated better than the other prisoners because he had been a friend of the emperor's which had made it all the more difficult for the emperor to imprison him.

Guru Hargobind's friends were outraged at their leader's imprisonment and loyally visited the prison every day. They were not allowed to see the Guru of course, yet, feeling helpless, they did the only thing they could. They prayed outside the prison walls. Each day they gathered outside and prayed quietly. As the days went by more and more Sikhs gathered to pray. The emperor watched this development in alarm. What should he do?

He didn't like the great crowds gathering outside his prison every day. The guru was causing more trouble inside the prison than outside. The emperor decided to investigate the charges against the guru again. The investigation found the truth which was that the guru was innocent and immediately the emperor sent guards to release him.

Inside the cell there was much rejoicing. The princes celebrated, glad that the guru had rightly been found innocent. Only a small shadow fell over the celebrations in the minds of the princes because once the guru had gone they would have very little food to eat.

Guru Hargobind himself received the news of his release calmly. He didn't feel like celebrating because he couldn't be happy. How could he return home, leaving these princes still in prison? They deserved to be in prison no more than he did. He decided he would not leave without them.

"Tell His Highness the Emperor," he said, "I thank him very much, but I can only be released with my 52 friends. If you free me, you must also let them go."

The emperor was puzzled. Why wasn't the guru happy to be released? Could he possibly want to stay a prisoner? What was he to do? Suddenly he remembered the crowds which gathered daily outside the prison. He had to do something.

"Tell Guru Hargobind," he ordered, "I will release him and as many princes as can hold on to his clothing as he walks through the door." The Emperor was secretly delighted with his decision because he knew the doorway was very narrow and would only let one person pass through at a time.

"That will fool him," he thought. "Hargobind will never be able to get all the princes out!"

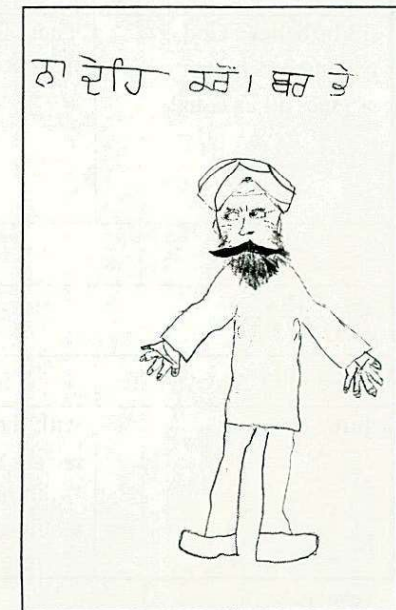
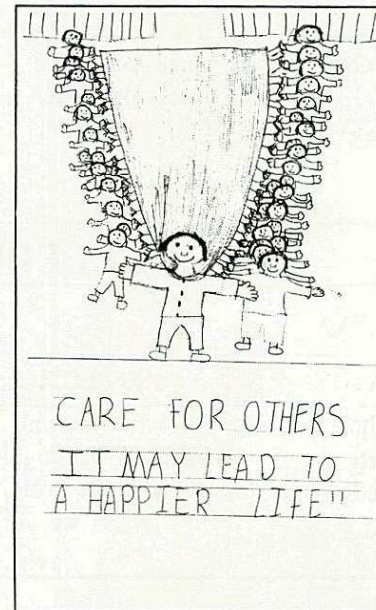
The guru received this news calmly too. He thought about it and then asked for his cloak which he wore on special occasions. When it arrived the princes gasped with surprise. The cloak was very long with tassles all round the edges. They immediately realised the guru's plan. One by one each of the 52 princes picked up and held one of the tassles and together, just as the emperor had demanded, Guru Hargobind walked out of prison followed by his friends.

For discussion:

What was unjust in the story?

How do you think the guru felt when he knew he would be released?

What would you have done if you had been Guru Hargobind?



Activity Suggestions:

Teaching About:

SIKH CELEBRATION OF DIWALI

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>MAKE</p> <p>▷ a class frieze of the guru's escape from prison</p>	<p>RESEARCH</p> <p>▷ information about the other 9 Sikh gurus</p>	<p>FIND OUT</p> <p>▷ how Sikhs celebrate Diwali</p>

Potential C.A.S.E. Developments

<i>Knowledge: CELEBRATIONS</i>					
<i>Concepts</i>			<i>Attitudes</i>		
BELIEFS	THE SPIRITUAL DIMENSION	MORALITY	RESPONSIBLE RELATIONSHIPS	INTEGRITY	SOCIAL RESPONSIBILITIES
<p>Sikhs believe God:</p> <p>▷ answers prayer</p> <p>▷ sees all as equal</p>	<p>There is more to life than being important</p>	<p>It is right to stand up for what you believe</p> <p>It is wrong to tell lies</p>	<p>are built on:</p> <p>▷ trust</p> <p>▷ loyalty</p> <p>▷ honesty</p> <p>▷ faith</p>	<p>valuing:</p> <p>▷ truth</p> <p>▷ justice</p> <p>▷ sharing</p> <p>▷ faith</p>	<p>I can:</p> <p>▷ be a good friend</p> <p>▷ be trusted</p> <p>▷ be resourceful</p> <p>▷ treat others with respect</p>
SIKH CELEBRATION OF DIWALI					
<i>Skills</i>			<i>Exploration of Human Experience</i>		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
<p>guru</p>	<p>with those who:</p> <p>▷ are unjustly imprisoned</p> <p>▷ have to be resourceful</p>	<p>Am I always loyal to my friends? What do I do for justice in my world?</p>	<p>of:</p> <p>▷ being treated unjustly</p> <p>▷ being unselfish</p> <p>▷ freedom</p>	<p>It is natural to want the best for our friends</p> <p>It is natural to want justice</p>	

Resources:

A picture of Guru Hargobind leaving prison can be borrowed from the Resources Corner at Chapel Fields Centre.

Key Stage 2 : Year 6

What happens to us when we die?

Death is an important issue raised by children as they inevitably experience the death of someone close to them, or even of a pet. It should not be ignored but brought into the open and discussed. It is a natural event which evokes a diversity of reactions and emotions. The more opportunities pupils have to discuss these issues, the more easily they will handle them in reality. There is a very close relationship between what various groups of people do to mark death and what they believe about death. In each of the major religions, funerals fulfil a practical requirement, that of the disposal of the body, but also recognise in a variety of ways the spirit of the dead person and relate to those who mourn.

Christianity

Christians bury or cremate their dead. They believe people live once and die once. The body is important whilst the person lives, but after death there is no use for it. Christians believe there is life after death, but that it is a spiritual life with God. Jesus said 'I am the Resurrection and the Life.' The dead share that risen life. Until the last century, Christians believed there was a need to preserve the body in one spot for a physical resurrection on the Day of Judgement. Because death is an end to earthly life and to the love in relationships of the deceased, death is accompanied by expressions of grief and loss. For Christians, however, there is also a sense of thankfulness for the life of the person. A Christian funeral can be a celebration, a remembrance with thanksgiving.

Islam

Muslims bury their dead as soon as possible after death. The body is washed, wrapped and buried facing Mecca, the holy city.

The grave is raised a little to stop people walking on it but gravestones are forbidden. Muslims believe that a person's soul leaves the material world and enters a 'waiting state' known as Barzakh. This waiting will end on the Day of Judgement when all the earth and heavens will be destroyed and all people will be judged. The good will go to paradise and the bad into the Fire; both are everlasting. As a Muslim dies, it is hoped that a final declaration of faith in the words of the Shahadah will be said: 'There is no god but Allah and Muhammad is Allah's messenger'. Although mourning is regarded as natural, exaggerated displays of grief are not encouraged. Mourning may continue from seven days to three months.

Judaism

Jewish funerals take place as soon as possible after death. The body is washed and dressed and placed in a simple coffin. No flowers are allowed. The person is buried during a short service. Jews believe the soul ascends to the 'world to come' called Olam Ha'ba. Orthodox Jews believe the Messiah will come and all souls will return and the dead will rise. Jewish families observe seven days of mourning. A daily service is held in the home and friends provide food and care. Normal life returns after this week, but for thirty days there will be no entertainment and for eleven months the Kaddish (a special prayer of glorification of God) must be said daily and on each anniversary of the death a 24-hour candle is burned in memory. Prayers are also said in a synagogue at the Shabbat service.

Hinduism

Hindus avoid contact with the dead body as they believe death causes pollution and uncleanness. Hindus are cremated. Before cremation the body is washed, wrapped and placed in a coffin. Many rituals are then performed, differing according to the country from which the person originates. Three days after cremation the ashes are gathered and if possible scattered on the River Ganges. Sometimes ashes are sent to the Ganges for this ritual. Hindus believe each person is trapped in a cycle of many births, deaths and re-births. Death is thus seen as a time of renewal. At the time of cremation the soul is released to find a new body. For ten days after the death, Hindus make daily offerings to God. This is to show the spirit that the family is grateful for the kind acts performed in the life just ended and to help the spirit to its next rebirth. Relatives arrive to share the family's grief on the fourth and eleventh days, after which the family can return to normal life.

Sikhism

The deceased is washed, dressed and placed, with the five Ks, to be viewed by friends and relatives. Gifts of money and oil may be placed into the coffin. The body is taken to the gurdwara and then cremated. The family returns to the gurdwara where the dead person is praised during a service which is often followed by a feast and gifts made to the poor. The ashes are sprinkled into a river, if possible the Ganges. Sikhs believe in the cycle of life, death and rebirth on the way to unity with God, which is called Nirvana. When a person dies the soul is judged by God; the soul may then return to earth in a new body or spend time in heaven or hell before returning, depending on the judgement. To break this cycle the Sikh must replace earthly values with devotion to God. Mourning is discouraged in Sikhism especially when the deceased has lived long. Funerals may be accompanied by rejoicing and celebration. For ten days after the funeral the family finds comfort in reading the holy book, Guru Granth Sahib, at home or in the gurdwara.

Buddhism

The funeral service in Buddhism can be elaborate. The body in the funeral hall or crematorium is surrounded by flowers and gifts. A photograph of the deceased has a prominent place. The body is then cremated and the ashes buried or kept safe or scattered. Buddhists believe in reincarnation until the soul is freed by achieving Nirvana. Buddhists believe people do not have individual souls but are like flowing streams of water. The Buddhist funeral is a joyful occasion with music, feasting and fireworks. Death can be a good time for those who are left to think and re-assess how they are living their lives. The emphasis is on new life and grief is seldom shown.

Lesson 1

- * *Using Activity Sheet, invite pupils in groups to find out about the beliefs and practices surrounding death in one of the major religions. Ensure that resources are available and invite them to record their findings on the activity sheet or in some other way of their choice.*

After each group has researched, invite them to present their findings to the class. Discuss similarities and differences between the beliefs and practices and explore pupils' opinions about what they have discovered. Use these activities to draw out pupils' own ideas about death in an atmosphere of trust and confidence.

Activity Suggestions:

For discussion:

Why do people react to bereavement in different ways?

How are people supported in this situation?

Why is it important to allow people to grieve in their own way?

What do you think happens to us when we die?

Teaching About:

WHAT HAPPENS TO US WHEN WE DIE?

Number of lessons: 1+

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>INVESTIGATE</p> <p>▷ the customs of one religious group, using the activity sheet and present your findings to the class</p>	<p>WRITE</p> <p>▷ about what you think happens to us when we die</p> <p>▷ a poem about grief or about a time when you have been sorrowful because of loss</p>	<p>EXPLORE</p> <p>▷ the theme of death through traditional and modern poetry</p>

This activity sheet will help you to explore some beliefs about what happens to us when we die.

When you have chosen the religion you want to study, find out as much as you can to help you answer the following questions. You will need to look at more than one book.

What happens to the body after the person has died?

Why does that happen?

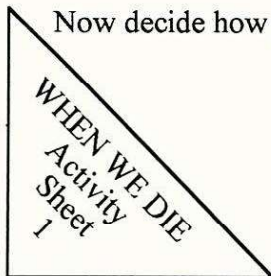
What happens at the funeral service?

What do the followers of the faith believe is going to happen to the spirit or soul of the person who has died?

What do the family and friends of the person who has died do after the funeral service?

Why?

Now decide how you are going to present your findings to the rest of the class.



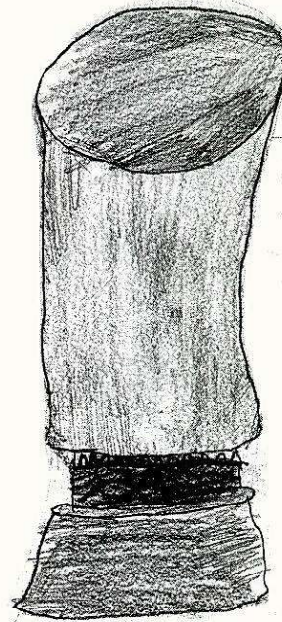
Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	SPIRITUAL DIMENSION	INTEGRITY	ENQUIRY	TOLERANCE
Some people believe: ▷ death is not the end	Religion influences: ▷ how people imagine death ▷ what they do when someone dies	Death is a mystery	valuing: ▷ tradition ▷ respect ▷ solemnity ▷ grief ▷ hope ▷ faith	What happens to us when we die? Why do people do what they do?	People have a right to: ▷ their beliefs ▷ their practices ▷ their traditions
WHAT HAPPENS TO US WHEN WE DIE?					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	DAILY EXPERIENCE
soul spirit beliefs	with those who: ▷ are bereaved ▷ cannot grieve ▷ do not know what to believe	What do I believe about death? When have I been sorrowful because of loss?	of: ▷ loss ▷ grief	grief loss rejoicing hope	It is natural to grieve when someone dies

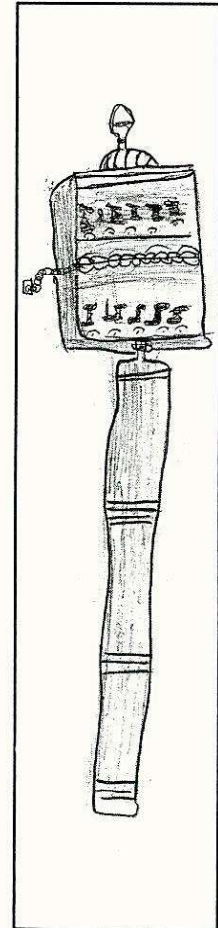
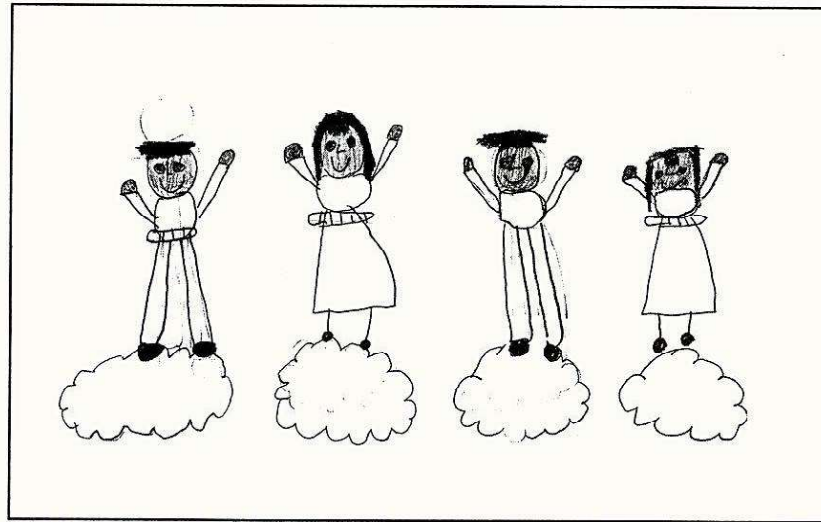
Resources:

Rushton L *Death Customs* (Understanding Religions Series) Wayland.
The Religions of the World series Macdonald.
Musty Death in World Religions from
The National Society's RE Centre
36 Causton Street, London SW1P 4AU
Tel: 0171 932 1194

For children's stories about death, see:
Viorst (1971) *The Tenth Good Thing about Barney* Collins
Varley (1984) *Badger's Parting Gift* Fontana



Kiddush Cup



Symbols

AIMS:

- to introduce pupils to certain religious symbols
- to help pupils to further their understanding of the nature and purpose of a symbol
- to encourage further the development of metaphorical thinking
- to promote pupils' spiritual development

What are Symbols?

A symbol is something that stands for, represents or denotes something else. The association is frequently vague and is made, not by resemblance, but by experience. The symbol conveys a meaning beyond itself, a meaning too profound to be expressed in words alone though some symbols are themselves made up of words, others are visual; some are tangible.

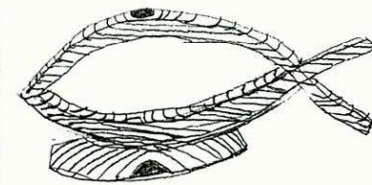
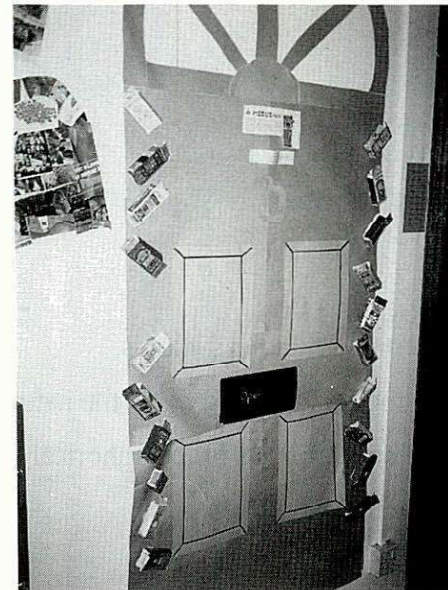
The creation of symbols is a universal human process, most powerfully used in the expression of religious ideas and beliefs. It involves a movement from the particular to the general and from the concrete to the abstract. A symbol is both an object of concealment and an agent of revelation. It communicates a greater whole than the sum of its parts and it opens up to human perception a level of reality beyond that which can be contemplated through non-symbolic vocabulary.

Why Teach about Symbols?

Symbols are the currency of religion. Profound, inexpressible truths are revealed through symbolic words, images, gestures and rituals. Each symbol is overlaid with layer upon layer of meaning, frequently making it inaccessible to someone unfamiliar with the religious and cultural context from which it comes. Its power lies both in what it conveys and the response it generates. No amount of explanation, were that appropriate, can explain the power of a symbol as it is received and experienced by the person or community in which its power resides. But Religious Education cannot ignore a principal form of religious expression, however difficult it may be to understand.

Children do not seek to rationalise phenomena as adults do, but perceive their worlds more holistically. The emphasis in their thinking is on images rather than words. Symbolic meaning, communicated through the imagination, is therefore available to their perception.

The suggestions in this section of the handbook, as elsewhere, are intended as exemplars. They seek to show a variety of symbols and a number of ways in which they can be explored. Exposure to such material enriches pupils' capacities for metaphorical thinking and opens them up to the possibility and profundity of symbols and the power of symbolic expression. The work here extends and enriches pupils' earlier learning in this area.



Key Stage 2 : Year 3

The Sign of the Cross

The visual symbol of the cross, universally recognised as a symbol of Christianity, is also expressed as a ritual action. The practice of 'signing' oneself and others with the Sign of the Cross has developed as the symbol itself has become established. The practice began in the third century as a recognition of the power of God over the forces of evil and came to be associated with protection and blessing.

These lessons, which might be taught as a preparation for work on Easter, seek to give pupils some understanding of the significance of the ritual action as an expression of the heart of Christian belief.

Lesson 1

This is a story about a man called Columba who lived hundreds of years ago on a tiny island, called Iona, off the west coast of Scotland. He was a monk, that is a holy man who has given his life to serving God. He wanted to tell people about Jesus. In many places there were people who did not believe in God and had not heard about Jesus. Columba wanted to change that.

There are many stories about Columba; this one is a legend. At the end we will talk about what a legend might be, so listen to it carefully.

Columba sent out his monks across the Sound of Iona to the island of Mull in tiny little boats on their journey to the mainland where there were many people who knew nothing about Jesus. The monks went to tell them. Sometimes Columba went with them.

One day, on their travels, as they were about to cross a river, they met some men who were burying the body of a friend. He

had been killed by a terrible monster from the loch. The loch was the deep lake that the river flowed into. People said the monster came up into the river from the loch and enjoyed eating anyone it could catch. Everyone was scared of it.

The monks and the men they had met all needed to cross the river. The monks had their little boats with them which they carried on their backs but they were not big enough to take passengers. The ferry boat was moored on the other side of the river. If everyone was to cross, it needed to be fetched. The water was still. Had the monster returned to the loch? One brave monk began to swim across the river to fetch the boat so that everyone could cross safely. But the monster was lying on the river bed and as soon as it felt the movement of the water it sprang into action.

Suddenly there was a great roar as its head rose above the water and it moved towards the poor monk with its huge mouth open. Everyone waited, terrified, holding their breath. Then just as the jaws were about to close on the monk, Columba raised his hand high in the air and, making the Sign of the Cross, called upon God and commanded the monster to leave the monk alone.

Now the monster was terrified. Immediately it turned and swam away down stream, leaving the monk to swim across unharmed and the men on the bank amazed at the power and wonder of this God whom Columba worshipped.

For discussion:

What kind of story was this?

What is a legend?

** (Draw out from pupils their ideas and help them to appreciate that a legend is a story which is unlikely to be literally true but which has been passed down by word of mouth for many generations)*

There are other legends about this monster. Which loch is it supposed to inhabit?

What do you think about the story?

Why do you think the monster in the story went away so frightened, leaving the monk safe?

What was the sign that Columba made in the air?

Why a cross?

Why do you think it had such an effect?

Why do you think people told this story?

Where have you ever seen someone make the Sign of the Cross?

Lesson 2

* *(Recall the Columba legend and pupils' earlier learning about the Cross - see the Handbook for Religious Education in Key Stage 1, p220).*

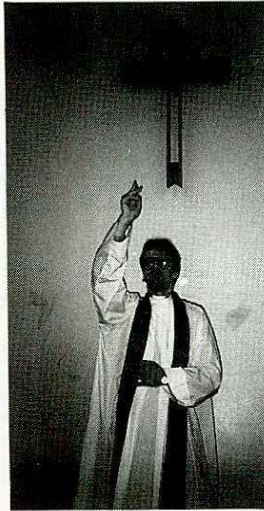
In the time of Columba, the Sign of the Cross was called the 'sacred sign'. It was sacred because it was to do with God. It was made whenever evil was to be kept away. Even ships were rigged so that the mast and the sail yards made a cross to protect sailors from harm. Our custom of crossing our fingers for good luck comes from this idea.

Today in church, the Sign of the Cross is often made at the end of worship by the Minister when he or she blesses the people. Often this prayer is said:-

'The blessing of
God the Father
God the Son
and God the Holy Spirit
be with you now and forever
Amen.'

As the words are said, the shape of a cross is made in the air with one hand, first with a down movement and then one across.

Many people make the shape of a cross on their bodies when they pray. It is a way of showing what they believe about God. The sign is made 'in the Name of the Father, the Son and the Holy Spirit, Amen'.



For discussion:

Why do you think it might be helpful for people to have an action to do when they pray?

What might a 'blessing' be?

Why is it the shape of a cross that people make?

What gestures do you make to show what you are thinking?

On what other occasions is the sign of the cross made?

*(*during Baptism, or Ash Wednesday)*

Activity Suggestions:

Teaching About:

THE SIGN OF THE CROSS

Number of lessons: 2

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>DESIGN AND MAKE</p> <p>▷ a cross, using any materials you choose</p>	<p>ILLUSTRATE</p> <p>▷ a moment from the story</p> <p>IMAGINE</p> <p>▷ you were one of the watchers on the bank. Write about what happened</p>	<p>FIND</p> <p>▷ Iona and Loch Ness on the map</p> <p>FIND OUT</p> <p>▷ more about St Columba</p> <p>▷ about other occasions when the cross shape is made</p> <p>▷ what the sign of the cross means to someone who makes it and why</p>

Potential C.A.S.E. Developments

Knowledge: SYMBOLISM						
Concepts			Attitudes			
BELIEFS	COMMITMENT	SYMBOLS	RESPONSIBLE RELATIONSHIPS	INTEGRITY	ENQUIRY	SENSITIVITY
Christians believe: ▷ making the sign of the cross is a symbol of their faith ▷ in the power of the cross ▷ God can intervene when called upon	Columba was committed to: ▷ spreading Christianity ▷ trusting in the power of God	The cross Actions can be symbolic	are built on: ▷ caring ▷ sharing ▷ trust ▷ working in partnership	valuing: ▷ friendship ▷ faith ▷ hope ▷ amazing experiences ▷ possibility of change	Why is religion so important to some people? Why is the cross so important to some people? How do legends start?	I have learned about: ▷ the importance of faith ▷ the significance of the cross
THE SIGN OF THE CROSS						
Skills			Exploration of Human Experience			
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS		
symbol ritual holy legend	with those who: ▷ have exciting news to tell ▷ have lost a friend ▷ are frightened ▷ have faith ▷ have their prayers answered	What do I do when: ▷ I have exciting news to tell? ▷ I am very frightened What helps me through a difficult time? Whom do I turn to in times of danger? How can I help someone?	of: ▷ hope ▷ faithfulness ▷ courage ▷ mystery ▷ helping others ▷ joyfulness	anxiety fear surprise joy relief		