

KS2 Judaism: Worship, Pilgrimage & Sacred Places



What is holiness for Jewish people: a place, a time, an object or something else?

**The *EMMANUEL* Project 2020:
Teaching World Religions effectively in Key Stage 2**



THE CHURCH
OF ENGLAND
**Diocese of St Edmundsbury
and Ipswich**

Before you start:

RE is statutory for Key Stage 2 pupils in state-funded schools. RE should:

- 'educate' pupils about religions and worldviews and their impact on individuals, communities and the wider world.
- develop the religious 'literacy' needed to discuss issues of faith and belief in today's society.
- offer a safe space for children to consider their own ideas and demonstrate respect for others.



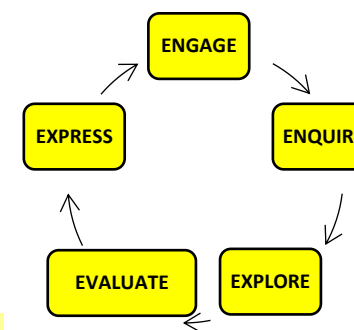
This unit for Key Stage 2 pupils focuses on the Jewish concept of 'holiness'. It is important to read the guide to the concept so that teaching, questioning and assessment reflect this focus. A simple 'image' is provided to symbolize each KS2 concept and acts as a reminder of the key beliefs of different faiths.

It links with common themes in RE syllabuses *e.g. in the Suffolk Agreed Syllabus it links with 'Worship, pilgrimage and sacred places: where, how and why people worship, including the importance of some particular religious sites'.*

It is designed to last 6-8 hours, taught weekly or blocked. Teachers must decide how to distribute time effectively; guidance is offered below. As they plan, teachers may adapt activities to their particular class / resources but must ensure they maintain the focus on the belief / concept central to the unit.

Learning is developed through an enquiry cycle in which pupils:

- **Engage** with the key concept in their own lives / world (at least 1 lesson)
- **Enquire** into an aspect of Judaism which relates to the key concept (at least 1 lesson)
- **Explore** a Jewish understanding of the key concept through 3 areas **(i) Biblical Narrative / Torah Text (ii) Jewish Community Practice (iii) Jewish Living** (at least 1 lesson on each)
- **Evaluate** and **Express** their learning about the key concept.



Assessment guidance is provided at the back of the unit. It should be read and acted on before teaching begins. Schools will differ in the approaches they need or wish to use.

The Resource List in this unit was current at time of publication, but teachers should watch out for new resources to add.

Further guidance, other units and various support materials (introduction to the Emmanuel Project, outline schemes of work, quick quizzes, solo taxonomy, pictures, scrapbooking, literacy plans) are found on the Emmanuel Project Flash Drive.

Jewish Concept

HOLINESS



It's a bit like:

- **Being totally separate from the ordinary / different**
- **Set apart for a specific role e.g. for God's use, or in his service**
- **Being clean and pure, without sin / shortcomings**
- **Close to, or precious, to God**
- **Awe-inspiring, full of wonder**
- **Being righteous in all you do**
- **Bringing honour to someone, not shame**

Holiness is **KEDUSHAH** in Hebrew, from a root that means 'sanctity' or 'set apartness'. The Hebrew word is multi-dimensional; like a door which is used for both entering and leaving a property, Kedushah can mean: **'to leave behind and separate from'** but also **'to move towards for a distinct purpose'**.

Holiness suggests the realm of God - a sacred, mysterious and utterly wonderful, way beyond all that is of this world and totally separate from all that is unworthy or profane. Within Judaism, Holiness is a synonym for God himself, who is called 'The Holy One, blessed be He' (Ha Kodesh barukh hu). God's holiness is associated with his moral purity (Psalms 24:3-4) which shows itself towards humanity in his divine judgment (Isaiah 1:4-9) but also in his mercy (Isaiah 29:19-21). Such holiness should provoke both fear and praise from those he has created i.e. humans.

Holiness also suggests the movement of humanity towards God as people strive for moral purity, piety and righteousness of life and character. In the Torah, the Jewish scriptures, the people of God are called to awaken to this realm of holiness, to God's own presence and to walk in holiness themselves –

You shall be holy, for I the Lord your God am holy. Leviticus 19 v.2

The rabbis have understood this as requiring that the Jews must be a people "set apart", obeying the commandments or mitzvot that God has given them, and thus becoming sanctified. The ultimate hope is that not only the Jewish nation, but the whole universe will be filled with divine glory, *kavod*.

The Holiness of G-D

In English, a person's reputation is his "good name." In Judaism God's Name, in all its forms, is treated with enormous respect e.g. not pronouncing it in everyday settings, special rules when writing it such as omitting letters, not destroying things with God's name on, using synonyms instead of the word 'God' itself.

Because a name represents the reputation of the thing named, Jewish people are commanded not to profane God's Holy Name (Leviticus 22:32). Any act that causes God or Judaism to come into disrespect, or a commandment to be disobeyed, is "Chillul Ha-Shem," a desecration of The Name; it harms God's reputation.

The opposite is "Kiddush Ha-Shem" or Sanctification of The Name, i.e. any deed that increases respect to God or Judaism. Jewish people are instructed to 'sanctify' or make God's name holy by living holy or righteous lives. Any action by a Jew that brings honour, respect, and glory to God is a "sanctification of his name".

A Holy Nation

Blessed are you, Lord God...who has sanctified us by your commandments.



The Sabbath blessing over candles is a reminder that the Jewish nation has been chosen (set apart) by the giving of the Torah. Their role is to be a holy nation through the keeping of the 613 *mitzvot* (sing, *mitzvah*) and to be an example of holiness to the nations.

The Torah is the guideline for living a holy life. Its five 'books' contain stories of Israel's covenant relationship with God, the Ten Commandments and passages like the Holiness Code (Leviticus 19). Throughout history, Jewish people have read the Torah, and studied mitzvot. Their debates and opinions are recorded in the Talmud, which is also at the heart of Jewish study.



Judaism is about 'doing' and different interpretations of the Torah mean Jewish people deal with the injunction to be holy in very varied ways. Some isolate themselves from modern society e.g. in ultra-orthodox, Hasidic communities. Others strive to live a Torah lifestyle that incorporates the modern world e.g. in Progressive or Reform Judaism.

A Holy Place

Moses' 'tablets of the law' or **luchot** were first kept in the Aron Kodesh or Holy Ark, a box in the tented sanctuary. and later in the 'Holy of Holies' in the Temple of Jerusalem - God's dwelling place, where only the High Priest could enter, once a year on Yom Kippur, the Day of Atonement.

The Western Wall, or Kotel Ha

Ma'aravi, is the remaining outer wall of the second Temple in Jerusalem, destroyed by the Romans in 70 CE. Jewish pilgrims come from all over the world for festivals and celebrations, to touch the wall and pray there, leaving written prayers in cracks in the wall. On the other side is the Dome of the Rock, for Muslims the third holiest spot on Earth.



Holy Time

The very first thing to be set apart as holy in the Torah is not an object but a day: Shabbat. The seventh day is the day God rested after creation and Jewish people are commanded to 'Keep the Sabbath holy'. Shabbat is a day of rest, prayer and study – it is holy, set apart or different.

Making time holy, set apart for honouring God, is seen by some Jewish scholars as

more important than having holy places. Children are encouraged to do household chores to help the family get ready for Shabbat so that the sense of holiness becomes engrained at an early age.

Shabbat begins on a Friday evening with the lighting of candles, marking it out as a holy 'space' and lasts 25 hours. The Havdalah – separation – ceremony marks the end of Shabbat with spices and wine as a reminder of its sweetness as a new week starts.



Other festivals commanded by God in the Torah, including Passover (Pesach) and Sukkot, also mark out 'holy time'. Yom Kippur, the Day of Atonement, is the holiest day of the year (part of a cycle known as the High Holy Days), when Jews make reparation for wrongs, praying that God will forgive and give them a fresh start.

A later festival, Hannukah, recalls the desecration of the Temple by King Antiochus Epiphanes, around 170 BCE. Known as Epimanes, the madman, he forced Jews to give up the Torah, circumcision and kosher food. He set up Greek gods in the Temple. Judas Maccabaeus led the Jews in rebellion and restored the Temple to holiness. The festival uses lights to proclaim God's miraculous provision of holy oil for the Temple Menorah – lampstand.



What is holiness for Jewish people: a place, a time, an object or something else?

ENGAGE with the idea of holiness

End of year expectations

The Y5/6 'I can's' below are to help with assessment. For Y3/4, see grid at the back.

Please consult your RE leader about assessing RE and check advice at the end of the unit.

6f I can discuss some of the benefits and problems of valuing things as 'holy' and compare my ideas with those of Jewish people and others

Teacher's note: This unit introduces a debate on 'holiness' on many levels and children should regularly check their ideas against all the examples they are given. It is important that teachers read the introduction to 'holiness' or 'kedushah' and, if possible, do some additional research.

What is so important that these men are risking their lives in deep flood water?

Show children this picture of the rescue of a Sefer Torah from a New Orleans synagogue after Hurricane Katrina hit the United States of America in 2005. What is a Sefer Torah?

Put pictures – there are others on the internet – in the middle of large sheets of paper around the room. Ask pupils to write ideas or questions around the pictures to do with what is happening and why.

Gauge what children recall about Judaism and help them use terms like synagogue, scroll, Jewish, rabbi, ark as you circulate.

Picture © http://www.genami.org/news/en_katrina.php



Why is a scroll 'holy' for Jewish people? What does holy mean?

In the report back, watch for the word 'holy'. If it does not crop up, introduce it and ask about its meaning. Use a thesaurus to find synonyms for 'holy' and encourage the use of these words throughout the unit. Do not settle for 'special'.

Ask children what they remember about how a Torah scroll is treated and why. They should be able to infer possibilities from work on holy books in Christianity, Hinduism and Islam if they get stuck.

News articles re this rescue e.g.
http://www.genami.org/news/en_katrina.php

<http://www.pivoice.com/v4/4113torah.html>

<http://www.barcas.com/torah.htm>

Several additional photos in Google images.

Sefer Torah = Torah scroll

You could use the 'Tattooed Torah' story as an alternative, asking why it was important to save a scroll rescued from Czechoslovakia in WW2.

Return to the word 'Holy'. Ask: *What are you looking at in this picture – a holy object, a holy place, a holy person, a holy action, a holy time? Could you defend the use of the word 'holy' to describe each of these?*

Around individual photos, children write sentences: *I think this is a holy because ...*

What happens when scrolls are damaged? How are they restored?

Find out about the work of a scribe and how Torah scrolls are written.

Charlie talks about how scrolls are written and introduces us to a SOFER who is repairing a damaged scroll. Why are scrolls so different from an ordinary book?

<http://www.bbc.co.uk/education/clips/ztgjmn> BBC Bitesize: The Torah. (2.49 mins)

What happens to a scroll which is beyond repair?

In the end, the 'Katrina' scrolls were too badly damaged to be used again BUT Jewish people cannot just throw away a religious text, like a scroll, with the word 'God' in it. It would be a desecration of God's name and thereby of God himself, like throwing God away.

The scrolls had to be buried. They are placed in a grave when someone in the community next dies – a huge honour for the family of the deceased – and a way to show respect to God's name.



Is a scroll a holy object? Do you have any objects you think are holy?

Give children time to think. Possibly light a candle. Candles make any time seem special and different. In a synagogue there is a ner tamid, a light constantly lit signifying God's presence.

Holy is about being 'set apart', about being different, more than ordinary, connected to God.

Ask children to respond carefully to the questions above, maybe on post-its to put on a big scroll outline. They could draft their answers first and then write them carefully like a SOFER.



You might like to copy some Hebrew letters, maybe even with a quill.

ENQUIRE into the idea of holy ground

6c I can express the idea of holy ground / holy God in art work similar to a Jewish interpretation of Moses and the Burning Bush, and explain my ideas

Teacher's note: In the story of the Burning Bush in the Torah (Exodus 3:13-22), God's holiness is stressed. Moses asks God's name; he is not asking, "What do I call you?" but "Who are you; what are you like; what have you done?" God replies that He is eternal, that He is the God of his ancestors, that He has seen the affliction of the Jewish slaves and will redeem them from bondage. He is the God whose reputation must be put right by the rescue of his people.

What can you see?

Look at various pictures of Moses and the Burning Bush, by, for example:

- Keith Haring, Leslie Xuereb
- Marc Chagall, Yoram Raanan (Jewish)
- Judy Racz, He Qi, Paul Koli (Christian)

Don't give children a title for the pictures straightaway. Start with one picture: What can you see? What questions can you ask? Move on to other pictures, looking for links. They are all based on one story. Who knows it?



What resources can help us understand?

Watch the Burning Bush clip from 'The Prince of Egypt' (see Resources). Possibly watch with no sound to begin with. How does the clip help you understand the pictures you have seen?

Next use Bible text from Exodus chapter 3 to extend children's understanding, and help them interpret the pictures and the film.

Talk about the idea of 'holy' ground. Is there anywhere the children have to take off their shoes? Are these places 'holy ground'?



Watch the clip again, with sound. Then in pairs, choose one of the pictures and explain to each other what is happening in their picture. Decide together on a title for the picture to include the word '**holy**' and share with the class. Can the class now answer all the questions they had about the pictures earlier?

Later, children might write about their picture, including elements of the story but also some ideas about how the artist has tried to show 'holy ground'.

<http://www.jew-faq.org/name.htm>

Useful facts on how Jewish people use the name of God.

Read Exodus c.1-4 as background. Look up on <https://www.biblegateway.com/>

Marc Chagall - a Jewish artist of French / Russian extraction, admired by Picasso. Many of his images would be useful in this unit. The 'horns' on his Moses show that Moses' face shone after encountering God – beams of light!

Yoram Raanan is a Jewish expressionist in Israel: <https://www.yoramraanan.com/>

It is easy to focus on 'holy ground'

How is this story important to Jewish people? What does it teach about 'holiness'?

This is a very famous story for both Christians and Jewish people. It is the start of the rescue of the Jewish nation from slavery in Egypt, the EXODUS, which is commemorated each year at the festival of Passover.

Cut out paper flames in orange, red and yellow while you talk. Discuss your ideas and questions about:

- Moses' feelings when he saw the bush
- God's mysterious and 'holy' name
- Moses' mission

Is this a story about a holy place, a holy object, a holy action, a holy time ... or something else? What do you think?

Jewish synagogues often display a 'Burning Bush' symbol: stained glass, sculpture, mural. You can find examples on the internet.

Create your own burning bush out of large twigs and add paper flames on which the children have written their questions and ideas.

Is holiness a place? Plenary

You might like to light a candle as the lesson ends! Maybe the **ner tamid** in a synagogue is a reminder of the Burning Bush story as well as a sign of God's presence.

Take some reflective time while children talk in small groups or think individually about their own ideas of 'Holy Ground'.

Their ideas could be displayed on cut-out footprints... maybe next to a pair of old leather sandals on a tray of sand by a 'burning bush'.

Writing up their ideas could be set as a homework challenge.



and miss the mysterious name God gives i.e. I am that I am. See Wikipedia for helpful insight into this famous Torah verse.

As Jewish people believe God's name is 'holy'; they often use an alternative e.g. Ha shem – the name, rather than the word, or write it with the vowel missing i.e. G – D.

Ner Tamid - eternal flame, burns in front of the Holy Ark in a synagogue as a reminder of God's presence.

Burning Bush prayer space- St John's CEVA Primary, Ipswich

EXPLORE (1)

holiness in a key story from the Torah

5d I can ask questions about groups we choose to listen to or join, especially those with great popularity and what it feels like to be inspired

Teacher's note: Following the Exodus from Egypt, life was tough for the Hebrews (Israelites / Jews). God summoned Moses to Mount Sinai. Exodus 20 records God giving Moses the Law on Mount Sinai. The Israelites are not allowed near; the whole mountain is holy ground. The holy God gives commands to create a holy people (Leviticus 19). But all is spoilt when the people create a golden calf, a substitute for God, which brings shame to them and God's holy name.

Did Moses go back to Egypt?

Summarise briefly Moses' return to Egypt, the Ten Plagues and how Pharaoh let his slaves go. This is the story Jewish people tell at the Passover festival each year.

Children should be able to help with the story. Try the very simple picture sequence in:

- <http://www.topmarks.co.uk/judaism/story-of-moses>

or the Jewish outline story / various video clips here:

- http://www.chabad.org/kids/article_cdo/aid/485982/jewish/Tell-the-Passover-Story.htm
- http://www.chabad.org/kids/whatif/default_cdo/aid/863552/jewish/How-the-Jews-Left-Egypt.htm (very quick video clip)

What happened next?

Give children five clues to a mystery. Set a period of time for research in groups. At the end, children need to explain how the clues link together in the story of what happened next.

- Picture by Yoram Raanan
- Photo of a 'golden calf' or a toy cow sprayed gold!
- Two large 'grave stone' shapes cut out of card (luchot)
- Water in a medium-sized bowl
- Thunder effects – several clips on internet.

The groups will need:

Bibles and /or www.biblegateway.com to find the following passages: **Exodus 19 to 20 v.1-21 / Exodus 24 v.12-18 / Exodus 32 / Deuteronomy 9 v.7-10 v.5**

Bible story books – with the stories of the Ten Commandments / Golden Calf.



The luchot represent 2 stone tablets on which God wrote the Ten Commandments. Often seen in synagogues e.g. above the Holy Ark, on Torah covers, in stained glass windows. The symbol may be used by Jewish chaplains as a lapel badge.

Mount Sinai painting (Yoram Raanan):
<https://www.yoram-raanan.com/biblical-prints/har-sinai-for-now>

An optional extra would be fog from a fog machine if you can get one!

	<p>Short video clips online</p> <p>If this is too much, tell the story with a card-sort OR use an animated clip from 'The Ten Commandments' (Stronach 2007) (approx. 1:04:36 to 1:17:35) See Resources.</p> <p>Why did Moses break the luchot?</p> <p>Pick up the 2 card 'luchot'. These represent the 10 Commandments.</p> <p>Which of God's commandments did the Israelites break? Why did Moses throw the luchot down?</p> <p>What might it have felt like to be there?</p> <p>Write <u>Senses poetry</u> from the perspective of Moses meeting with God, or an Israelite creating the Golden Calf. With a partner, create lines for seeing, hearing, tasting, smelling and touching, with a last line for 'feeling'.</p> <p>Was something 'holy' spoilt in this story?</p> <p>What do you think? Share some ideas. Have <u>you</u> ever felt something spoilt a very special moment?</p>	<p>Be aware that not all clips are from Jewish sources as this is a story shared with Christians.</p> <p>Sometimes the luchot simply show the first ten letters of the Hebrew alphabet to represent the commandments.</p> <p>This article compares 3 pictures of Moses and the giving of the law: http://alhato-rah.org/Moshe_and the Luchot in Art</p> <p>Poem from East Bergholt CEVC Primary</p>
<p>EXPLORE (2)</p> <p>'holy time' for the Jewish community</p>	<p>Teacher's note: Judaism is said to be more concerned with holy times than with holy places. One commentator suggests that Shabbat, the holy day of rest each week, is like the great cathedrals of Judaism, with Yom Kippur as the greatest of them all. The first thing that God made holy was a day, the seventh day when God rested from creation.</p> <p>I wonder if you think TIME could be holy. A simple starter:</p> <p>Place a white table cloth on a table. Add 2 candles. Do you think time could be special or even 'holy'? What days do you think are special?</p> <p>Put out a bread board. Count out 7 balls of playdough in a line and move the 7th to one side.</p>	<p>We get 'holiday' from 'holy-day' Our original holidays came from religious days; they were the days you had off work, including having Sunday off, which directly</p>

5a I can make links that show how Jewish beliefs about observing a holy Shabbat come from the teachings of the Torah

5b I can use the right religious words to describe practices and experiences which make Shabbat holy for Jewish families

6d I can ask about the diverse groups people belong to in society and give my views on the challenges of observing Shabbat for Jewish groups in Britain

The first portion of the Torah speaks of God as Creator; the work of creation took 6 days and God set aside a 7th day as HOLY or different. It was the day God rested and it is called 'Shabbat', the day to 'cease' or stop work.

'God blessed the Seventh day and made it holy' Genesis 2 v.3

Show children the 'luchot'. One of the Ten Commandments says:

'Remember the Sabbath day to keep it holy. Six days you shall labour and do all your work; but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work.' Exodus 20 v. 8-11

Give out the playdough, ask children to create something to symbolise the seventh day – a day of no work, resting, different – and bring them back to the table.

Talk briefly about their 'creations', and ascertain what they recall about Jewish 'Shabbat'.

How does a Jewish Shabbat begin?

Shabbat begins in the evening when there are three stars in the sky. Two candles are lit. You could light the candles on the table.

How do Jewish people make Shabbat made holy?

Use a variety of sources to investigate what happens on Shabbat. For example, interview a visitor **OR** show this video clip of 11 year old Charlie from BBC Bitesize e.g.

<http://www.bbc.co.uk/education/clips/z37s39q>

Note how Shabbat is treated as a different type of day by Charlie's family / your visitor.

Jewish families must 'remember' Shabbat and celebrate it but also 'safeguard' it by avoiding activities that are forbidden. Can you see both 'remembering' and 'safeguarding' in your list? (The Torah Tots website is helpful here.)



relates to 'sabbath' or 'shabbat'.

Children should have learnt about Creation and Sabbath in KS1 but it was a long ago!

The Bible words can go on the class whiteboard.

A Jewish visitor could talk on observing Shabbat and how they see 'work' or 'rest'.

Jewish children's sites break down Shabbat into different areas which could be investigated:

<http://www.torah-tots.com/shabbat/shabbat1.htm>

<http://www.akhlah.com/jewish-holidays/shabbat/>

Gather children round the table to report back. Ask: How does Shabbat start? Add things to the table when talking about the meal e.g. wine goblet, cloth over 2 plaited loaves. Authentic objects and real bread are lovely but imagination works too! See **Resources**.

What other things do Jewish people do which make the day different? Which things do you think make Shabbat most 'holy'?

How do Jewish families mark the beginning and ending of Shabbat?

Shabbat also ends in a very specific way. How? Shabbat is ended with the Havdalah ceremony which separates this holy day from the new week. Watch this BBC clip: <http://www.bbc.co.uk/education/clips/z84wmp3>

Do you think it is helpful to have a specific time and action to do at the start of Shabbat?

What is the point of the wine, the candle and the spices? The Jewish child presenter says, 'If it was always Shabbat, it wouldn't be special.' Do you think she is right? Is it good to have special times to remember and to look forward to?

Is 'holy' a good word to describe Shabbat?

Light candles or sit and watch a reflective video or listen to some Shabbat songs online while you think about the task below e.g.

On a paper plate, write words and draw symbols which summarise what you have heard from Jewish people about Shabbat. Add your playdough creation to the plate, with a label saying what your idea of a holy or special day is.



If KS1 children have made a Shabbat box this year, invite them to explain it to the older children.

Shabbat table photo from Jewish Way of Life Exhibition, Ipswich 2015

Candle lighting times are available on the internet.



The Maccabeats - It's Shabbat! (Baby Shark parody) - Sing and Dance! - an upbeat summary of Shabbat in song! Find online.

EXPLORE (3)

the idea of being responsible for living holy lives

5f I can ask about moral choices I, and others make, and suggest what might happen if people kept to the holiness code

6a I can explain that Jewish people may hold a variety of beliefs as a result of studying the Torah as their guide for life and morality, and give an example

6b I can use a wide religious vocabulary to compare how and why young Jews take on their religious responsibility publicly at Bar / Bat Mitzvah

6e I can compare my ideas about the purpose of

Teacher's Note: Jewish people are called to live holy lives, obeying the mitzvot (commands) in the Torah and contributing to holiness in the world. It is about 'doing' more than believing. Boys become 'bar mitzvah', responsible for their own religious lives at 13. Those who take Torah study seriously are likely to choose the right path in life and so this study outweighs all other commands. Such study also expresses love to God, sweetening life. To show this, children in Eastern Europe often began Torah study with Hebrew letters written in honey!

What do you remember about Torah scrolls?

Each child takes a turn to give one fact they recall about a Torah scroll and how it is treated. See how far round the room we get!

One really important thing to know is that the scrolls would have been used at a 'BarMitzvah'. This is when a boy of 13 is called up to read from the weekly portion of the Torah for the first time publicly. In some synagogues, but not all, girls are called to read at 12; this is a Bat Mitzvah.

It is an honour to be called up to read but not easy. Young Jewish people must learn to read Hebrew and also study what the Torah because they will be taking on responsibility of being Jewish themselves, and living lives that please God.

Optional: Using a squeeze honey bottle, draw in honey over a laminated Hebrew letter. Any offers for licking it clean? Explain how similar techniques were once used to encourage very young Jewish children to learn their Hebrew letters!



What happens at a Barmitzvah?

Boys preparing for Barmitzvah must read some of the Torah Portion set for that Shabbat.

Watch the following video clips to see what happens:

- The Rules of Judaism – Pathways of Belief (Preparing for the BarMitzvah)
<http://www.bbc.co.uk/education/clips/z8r87ty>
- The Traditions of BarMitzvah – Pathways of Belief (the actual Barmitzvah)
<http://www.bbc.co.uk/education/clips/zm7tfg8>

Lots of photos of Bar mitzvah at the Kotler or Western Wall on the internet.

Hebrew fridge magnet letters are fun to play with. See Resources.

You could have a go at learning the Alef Bet with Shalom Sesame online

A useful clip on Batmitzvah for girls -
<http://www.bbc.co.uk/education/clips/zqnc82p>

A father praises God that he is freed from the religious responsibility of his son at Bar Mitzvah.

The Holiness Code is Leviticus 19 in

life with the ideas of friends, including the Jewish idea of making the world 'holier' and what that might mean

What does the Torah say about living a holy life?

Being Barmitzvah does not make someone holy but it makes a Jewish person responsible to God for their religious lives.

In the Torah, it says: **Be holy, because I, the Lord your God am holy.** For Jewish people, it is important to do what the Torah says; it is God's law and God is the King so these are like royal decrees.



What do you think 'being holy' might mean? What would a holy person be like?

Torah Portion 30 starts with the words above and then explains what it means; it is called the 'holiness code'. Jewish students are taught to ask questions and debate what the words mean so they can work out how to DO what God says. We can do the same!

Select and write the passages from the **Appendix** out large and place in the middle of A1 sheets. Children move round in groups, each with different colour markers. At their first piece of text, they ask questions about the words and ideas in the passage. They write their questions close round the text ... Why? What? How? etc

Groups move to the next sheet. They repeat the exercise, asking questions both of the text and comments from the first group. They could try answering questions too.

Continue till groups have visited each text or for a set period of time. Then give all groups a few minutes of thinking time back at their original sheet.

Ask: *How would they apply these teachings in everyday life? Is it good to have to 'wrestle' with what things mean? What about the bits we did not understand?*

If holiness was a person, what would that person look like?

On an outline of a person, draw and write what holiness would look like in someone's life, according to Leviticus 19 i.e. What sort of things would we see them doing?

Is this different from what you expected 'holiness' to look like? If God is holy, is that what God is like?

the Torah. It starts with God's command for people to be holy as he is holy, and then defines what that looks like in human living.

***Chumash** – book of Torah portions for study – may be presented to Year 3 children in Jewish schools at a special assembly e.g.*

<https://brodetsky.org/year-3-chumash-presentation-2/>

EVALUATE

what pupils have learnt about the Jewish concept of Holiness and the key question

NB: Hanukkah is a popular festival to do in school. Using it for an assessment task is *different*. If you wish to look at customs, cooking and games associated with the festival, plan a theme day for later, using this assessment as a catalyst.

5e I can ask whether it is right to stand up for what you believe in life and suggest why some people do / don't, including people of faith

Teacher's note: Decisions about assessment should be made before starting the unit but this is a good point to stop and think! The following may help:

What have we learnt? How well have we learnt?

- Try a mind map – together as a class or in groups.
- Encourage children to record/ share what they have learnt as individuals.
- Use the Quick Quiz on p.18.
- Use the class RE scrapbook to discuss your learning journey together.
- Consider how to answer any remaining questions.

Can we answer the big question at the start of the unit? How well?

- Encourage discussion to construct an answer together.
- Ask children to self-assess e.g. using traffic light colours, and explain their progress
- Use the KS2 SOLO taxonomy hexagons in groups or individually.

Are we making progress in RE as a subject? How much?

- If working towards end of year expectations, check tasks were set and completed, using the grid on p.19 **OR** an Assessment framework in use in your school.
- Use any opportunity to link learning between units of work and across subjects.



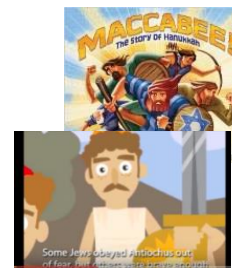
Using the symbols: Look at the burning bush picture on the front of the unit. Is this a good symbol for Jewish beliefs about holiness? How could it help you remember this unit of work? Is there a better symbol?

What will you remember about this unit and the Jewish belief we have learnt?

Alternative: Use story of Judas Maccabaeus, celebrated at Hanukkah to evaluate children's understanding of the concept of holiness.

Read, or watch a video, of the story. Why was desecrating the temple so terrible? What was Judas defending? His holy God / holy objects / holy time / holy place / holy people / holy laws? Was he right to stand up for Jewish beliefs? <https://www.dailymotion.com/video/x39gdji>

Create a large chanukiyah shape. Write H-O-L-I-N-E-S-S on the 8 flames. Display ideas and reports from eye-witnesses about the events surrounding the story and



See 'Assessing RE in your school' below for decisions on how and what to assess.

NB Different schools have different requirements. Check with your RE Subject Leader.

Solo Taxonomy hexagons for this unit can be printed from the Emmanuel Project Flash drive, along with ideas for use.

A4 symbols on flash drive. Children can use symbols of each unit to recall key beliefs in each religion.

Link the commandment to keep God's name holy to the Christian Lord's Prayer: Hallowed be thy name.

	how they connect to 'holiness'. <i>You could listen to 'See the Conquering Hero come' a very famous piece from Handel's Oratorio 'Judas Maccabaeus' as you work.</i>	
<p>EXPRESS your RE learning about HOLINESS so it can be shared with others</p> <p><i>5c I can show how Jewish believers express their religious beliefs about holiness in different ways and suggest why</i></p>	<p>Teacher's note: <i>You will have done a variety of different kinds of work during the unit which may already have been shared with others. In the 'expressing' be sure to encourage the use of key words from the unit.</i></p> <p>Here are some more ways you might share your learning with others:</p> <ul style="list-style-type: none"> • Create newspaper headlines e.g. for the New Orleans Star, about the rescue of the scrolls. Focus on why the scrolls were rescued. Look at headlines of genuine articles which were written. Did reporters mention the holiness of the scrolls? Use the word 'holy' in your own work. You could produce a broadcast / TV interview instead of a written article. • Create a burning bush sculpture / reflective area with flames saying what God is like – Moses' ideas, and footprints about how to live holy lives. Introduce this to the rest of the school in an assembly and invite others to look at it / add to it. • Write Senses poetry based on the experiences of Mount Sinai. Organise a poetry reading. Invite the English subject Leader. Tell the story and read your poetry. • Pen a reflective personal account of things in my own life which I consider holy followed by sharing time with others and a second reflection on the ideas of others. • Play 'Persuasion': Place 4 cards (place, time, object, something else) from the key question of the unit in the corners of the room. Children choose a corner to stand in and argue how theirs best demonstrates holiness for a Jewish person. Invite a visitor and ask them to join the most persuasive corner. • Use a selection of art work, from both Jewish and Christian artists, based on the stories of the Burning Bush, the Ten Commandments or the Golden Calf. Compare at least two pieces on the same story. Are the artists expressing the idea of holiness? How? Which does the best job? Explain your ideas. 	<p>These activities often provide the chance to gather evidence needed for the end of year expectations or to judge what has been learnt and how well.</p>

Appendix 1: The Holiness Code

From the Complete Jewish Bible (CJB) Parashah 30: K'doshim (Holy people) Leviticus 19 v.1–20

ADONAI said to Moshe, "Speak to the entire community of Isra'el; tell them, 'You people are to be holy because I, **ADONAI** your God, am holy.

Do not steal from, defraud or lie to each other. Do not swear by my name falsely, which would be profaning the name of your God; I am <i>ADONAI</i> . Do not oppress or rob your neighbour; specifically, you are not to keep back the wages of a hired worker all night until morning.	When you harvest the ripe crops produced in your land, don't harvest all the way to corners of your field, and don't gather the ears of grain left by the harvesters. Likewise, don't gather the grapes left on the vine or fallen on the ground after harvest; leave them for the poor and the foreigner; I am <i>ADONAI</i> your God.	When you enter the land and plant various kinds of fruit trees, you are to regard its fruit as forbidden — for three years it will be forbidden to you and not eaten. In the fourth year all its fruit will be holy, for praising <i>ADONAI</i> . But in the fifth year you may eat its fruit, so that it will produce even more for you; I am <i>ADONAI</i> your God.
Do not be unjust in judging — show neither partiality to the poor nor deference to the mighty, but with justice judge your neighbour.	Do not go around spreading slander among your people, but also don't stand idly by when your neighbour's life is at stake; I am <i>ADONAI</i> .	Every one of you is to revere his father and mother, and you are to keep my <i>Shabbats</i> ; I am <i>ADONAI</i> your God.
Don't be dishonest when measuring length, weight or capacity. Rather, use an honest balance-scale, honest weights, an honest bushel dry-measure and an honest gallon liquid-measure; I am <i>ADONAI</i> your God, who brought you out of the land of Egypt.	If a foreigner stays with you in your land, do not do him wrong. Rather, treat the foreigner staying with you like the native-born among you — you are to love him as yourself, for you were foreigners in the land of Egypt; I am <i>ADONAI</i> your God.	Do not hate your brother in your heart, but rebuke your neighbour frankly, so that you won't carry sin because of him. Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbour as yourself; I am <i>ADONAI</i> .
Stand up in the presence of a person with grey hair, show respect for the old; you are to fear your God; I am <i>ADONAI</i> .	Do not turn to idols, and do not cast metal gods for yourselves; I am <i>ADONAI</i> your God.	Observe all my regulations and rulings, and do them; I am <i>ADONAI</i> ."

Assessing RE in your school

There are many ways to assess RE..... and also to assess the Emmanuel Project units. You may want to know how pupils are doing in this particular unit. You may want to assess their overall progress in RE at the end of the year.

Your RE subject leader should advise you on how to assess in line with school policy and any statutory requirements e.g. from the locally agreed (or diocesan) syllabus. However, the following guidance is offered:

If you want to check progress in this unit, you could:

- Mind map the key question as a class / in a group / individually – at the start and end of the unit.
- Offer coloured definitions for pupils to self-assess their start / end point, explaining how they have progressed.

I know a little about the words but I can't answer the question yet.	I know what the question is asking. I can give a possible answer.	I can answer the question with several examples.	I could coach someone to answer the question, making links with other learning.
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- Use **Solo Taxonomy** (Biggs and Collis), in which pupils demonstrate their learning by linking labelled hexagons together, annotating the results with reasons for the links. Deeper learning is evident as pupils justify more and more appropriate links. *There are 'ready to go' versions for all KS1 and KS2 units on the Emmanuel Project flash drive with ideas for how to use.*
- Use quick quizzes based on **Bloom's Taxonomy**. Below is a possible quiz for this unit. It should take about ten minutes, although more extended time could be offered. Any teacher who has taught the unit should be able to work out appropriate answers. *All the quizzes are on the Emmanuel Project flash drive with ideas for how to use.*



Beginning: Discusses concept in own life	Q1 If someone says 'holy', what does it make you think of and why?
Developing: Draws on the lesson material	Q2 What is at least one thing that Jewish people think of as holy?
Expected: Applies concept / answers key question	Q3 What is holiness for Jewish people: a place, a time, an object or something else?
Greater Depth: Offers wider links to this or other faiths / personal views	Q4 Do only religious people think things are holy?

If you want to assess pupils against end of year expectations for RE, you could:

Set tasks to help pupils demonstrate the 'I can's' below. *SELECT* a year group. *CHOOSE 2 strands* to assess e.g. one from each Attainment Target, which means each strand is covered twice in a year providing good evidence for end of year reporting. **LOOK down the left column of the lessons for the best place to do the assessment. **SET your task** adapting the lesson as necessary. **RECORD** how pupils do.**

The grid is based on generic end of year expectations (see flash drive), loosely tied to the Suffolk Agreed Syllabus, but adapted to this specific unit. Other RE syllabuses have different assessment structures but the grid may still be helpful.

	Attainment Target 1 - Learning about religion and belief			Attainment Target 2 - Learning from religion and belief		
	Strand a) beliefs, teachings and sources	Strand b) practices and ways of life	Strand c) forms of expression	Strand d) identity and belonging	Strand e) meaning, purpose and truth	Strand f) values and commitments
Y3	3a I can describe what Jewish people might learn from Moses and the Burning Bush	3b I can describe some actions which are holy for religious people, including Jewish people	3c I can use 'holy' and 'God' to describe what the Torah says about the Burning Bush	3d I can recognise who influences my ideas of 'holy ground' and what others think of this idea	3e I can ask good questions about why the 'Torah scroll' was saved and share ideas	3f I can link my ideas of what to rescue in a catastrophe with how I treat my belongings
Y4	4a I can describe what believers might learn about God from the story of the Golden Calf	4b I can describe how boys and some girls may prepare to read the Torah publicly for the first time	4c I can describe how Jewish people use candles to show their belief that Shabbat is a holy or separate day	4d I can compare some things that influence me with what may have influenced people to make the Golden Calf	4e I can ask important questions about what a holy life is and compare ideas with Jewish believers and others	4f I can link things that I, and others, value or think of as holy, with how committed I am to stand up for my belief
Y5	5a I can make links that show how Jewish beliefs about observing a holy Shabbat come from the teachings of the Torah	5b I can use the right religious words to describe practices and experiences which make Shabbat holy for Jewish families	5c I can show how Jewish believers express their religious beliefs about holiness in different ways and suggest why	5d I can ask questions about groups we choose to listen to or join, especially those with great popularity and what it feels like to be inspired	5e I can ask whether it is right to stand up for what you believe in life and suggest why some people do / don't, including people of faith	5f I can ask about moral choices I, and others make, and suggest what might happen if people kept to the holiness code
Y6	6a I can explain that Jewish people may hold a variety of beliefs as a result of studying the Torah as their guide for life and morality, and give an example	6b I can use a wide religious vocabulary to compare how and why young Jews take on their religious responsibility publicly at Bar / Bat Mitzvah	6c I can express the idea of holy ground / holy God in art work similar to a Jewish interpretation of Moses and the Burning Bush, and explain my ideas	6d I can ask about the diverse groups people belong to in society and give my views on the challenges of observing Shabbat for Jewish groups in Britain	6e I can compare my ideas about the purpose of life with the ideas of friends, including the Jewish idea of making the world 'holier' and what that might mean	6f I can discuss some of the benefits and problems of valuing things as 'holy' and compare my ideas with those of Jewish people and others

Resources for this enquiry:

Most of the resources in this unit are mentioned in the text as well as in this list. Although you do not need all the resources listed, it would be hard to teach the unit without access to any of them.

Background resources for teachers

- RE Online <http://www.reonline.org.uk/knowning/what-re/judaism/> Good basic information
- Judaism: An Introduction (Teach Yourself series) – C.M. Hoffman – clear and easy to access
- Opening up Judaism (RE Today services) <http://shop.retoday.org.uk/9781905893553> helps children encounter faith stories, meet believers, ask questions, and express ideas in response to Jewish beliefs

Useful Websites:

- Bitesize KS2 Judaism clips: <http://www.bbc.co.uk/education/topics/znwhfg8/resources/1>
- Akhlah: The Jewish Children's Learning Network - <http://www.akhlah.com/>
- The Torah Tots website - <http://www.torah tots.com/>

Jewish artefacts

- Schools' supplier: <https://www.tts-group.co.uk/jewish-childs-artefact-collection/1003588.html> Check any artefacts Key Stage 1 teachers have.
- Suppliers to the Jewish and wider community: <https://www.judaicaweb-store.co.uk/>

Some Possible Story Resources:

- **Children's Bible**, inc. 10 Commandments / Golden Calf e.g. The Children's Illustrated Jewish Bible (Dorling Kindersley) / Lion Bible for Children (Lion Hudson)
- **The Story of Hanukkah** – David Adler
- **Maccabee: The Story of Hanukkah** – Tilda Balsley
- **The Prince of Egypt DVD** (Dreamworks first 2D animation, now a musical - <https://www.theprinceofegyptmusical.com/>)

The initial ideas for this unit were worked on by Stephanie Crossley (Suffolk SACRE) and Helen Matter (Diocesan Schools' Adviser) at the Emmanuel Project days at Belsey Bridge Conference Centre, with some help from the Jewish community, and revised by Helen Matter in 2019. Thank you all for your hard work!

