



Essex County Council

exploRE

Essex scheme of work for RE at Key Stage 2

Judaism  **Moses**

<i>Statutory content from the programme of study for Key Stage 2 and learning objectives for AT1 (learning about religion) and AT2 (learning from religion)</i>	<i>Some themes to which the content could be linked</i>
<p>a) The story of Moses and the exodus from Egypt <u>Key learning objectives</u> – to enable pupils to:</p> <ul style="list-style-type: none"> - understand the significance for Jews of the story of Moses and the exodus from Egypt (AT1) - appreciate the Jewish belief in a God who acts through history on behalf of His ‘chosen people’ (AT1) - reflect on people who are important to them personally (AT2) - appreciate what it means in today’s world to be uprooted and displaced (AT2) <p>b) The festival of Pesach and the Seder meal <u>Key learning objectives</u> – to enable pupils to:</p> <ul style="list-style-type: none"> - understand how Jews keep the memory of their ancestors’ escape from Egypt alive through the festival of Pesach and the symbolic foods featured in the Seder meal (AT1) - reflect on celebratory meals in their own lives (AT2) <p>c) The story of how Moses received the Ten Commandments and the importance of these for Jews <u>Key learning objectives</u> – to enable pupils to:</p> <ul style="list-style-type: none"> - familiarise themselves with the Biblical account of how the Ten Commandments were given (AT1) - understand the significance of the Ten Commandments for Jews (and Christians) (AT1) - reflect on the importance of rules for their own lives and for society (AT2) 	<ul style="list-style-type: none"> - Founders and leaders - Key stories - Life-changing experiences - God - Beliefs and teachings - Festivals and celebrations - Special objects - Symbols - Rules and morality - Beliefs and teachings - God - Founders and leaders

Background notes for teachers

Teachers may wish to draw on some of the following information when enabling pupils to learn about Moses. It is not intended that the subject matter will be presented to children as it appears below. It is intended that teachers will use a variety of pedagogies when teaching RE, and suggestions are provided on later pages.

a) The story of Moses and the exodus from Egypt

The word exodus means 'departure', and the book of Exodus in the Bible describes one of the most important events in Jewish history: how Moses led the Hebrews out of slavery in Egypt to freedom. Key events in the story, which is set over 3,000 years ago, are described briefly below.

- The story of Joseph (Genesis 37 and 39.1-47.12) explains how the ancestors of the Jews (the Hebrews) came to leave their homeland (Canaan) because of famine, and how they settled in Egypt.
- As the years passed, the Hebrews grew in number and the Egyptians felt threatened. Pharaoh persecuted the Hebrews and took them into slavery. The slaves laboured on his great building projects. (Exodus 1.6-14)
- Pharaoh ordered that baby boys born to slaves were to be drowned in the Nile. (Exodus 1.22)
- One Hebrew mother hid her son in a basket and placed it in the bulrushes at the edge of the river Nile. Pharaoh's daughter found the baby when she went to bathe. She recognised the baby as a Hebrew but she took pity on the child and decided to rescue him. (Exodus 2.1-6)
- Pharaoh's daughter paid a Hebrew woman to nurse the baby. She didn't realise that this woman was none other than the baby's own mother. Later Pharaoh's daughter adopted the boy, and gave him an Egyptian name: Moses. (Exodus 2.7-10)
- When he was a young man, Moses was so angered when he saw an Egyptian hitting one of the Hebrew slaves that he killed him. He had to escape into the desert where he married Zipporah, the daughter of a Midianite priest called Jethro. They had a son. (Exodus 2.11-22)
- Moses was tending his father-in-law's sheep and goats near Mount Sinai (where he would later receive the Ten Commandments), when he had a life-changing experience. God spoke to him from a burning bush, telling him to remove his sandals because he was standing on holy ground. God told Moses that he was sending him to lead the Hebrews out of slavery in Egypt. When Moses protested that he was a mere nobody, God told him that he would help him. He would punish Pharaoh by doing terrible things. (Exodus 3.1-3.20)
- Moses returned to Egypt and asked Pharaoh to let his people, the Hebrews, go. When Pharaoh refused, God sent nine plagues upon the Egyptians: the river Nile turned to blood; there were plagues of frogs, gnats and flies; animals became diseased; humans and animals were covered in boils; there was a terrible hail storm; there was a plague of locusts; and darkness came over the land. After each of these plagues, Moses asked Pharaoh to let the slaves go. Each time he refused. (Exodus 7.14-10.29)
- Finally God sent the angel of death to kill the first born of the Egyptians. This was the tenth and last plague. The Hebrews protected themselves by sacrificing lambs or young goats and smearing the blood over their doorposts. In this way, the angel of death was able to 'pass over' the homes of the slaves without harming those inside. However, Pharaoh's son was killed, and he now agreed to let the slaves go. (Exodus 11.1-12.32)
- Moses led the Hebrews to the shores of the Red Sea; but Pharaoh's grief had turned to anger, and the Egyptian army in their chariots now bore down on them. God intervened once more by parting the waters of Red Sea to allow the Hebrews to cross. The chariots of the pursuing Egyptians became bogged down, the water returned to its usual level and all the Egyptians were drowned. (Exodus 14.5-31)
- After wandering for 40 years in the Sinai wilderness, the Hebrews eventually returned to the promised land of Canaan.

a) The story of Moses and the exodus from Egypt

<u>Key questions related to AT1 (learning about religion) and AT2 (learning form religion)</u>	<u>Suggested activities</u> <i>(the initials KLE indicate that this is one of the 'key learning experiences' listed on page 87 of exploRE)</i>	<u>Links with 'aspects of experience'</u> (see exploRE pages 86-87)	<u>Links with other religions/curriculum areas/initiatives/etc</u>
<p>AT1 - How did the Hebrews (the ancestors of the Jews) come to be living as slaves in Egypt, rather than living freely in their homeland (Canaan)?</p> <p>AT2 - What problems are faced in the world today by people who have been forced to leave their homes because of natural or 'manmade' disasters (such as drought or war)?</p> <p>AT2 - What is it like to be a slave?</p>	<p>- Using children's Bibles (see ① under recommended resources below) , the children (individually, in pairs or small groups) could be given things to find out:</p> <ul style="list-style-type: none"> • <i>Why did the ancestors of the Jews leave their homeland (Canaan) and settle in Egypt?</i> The story of Joseph (Genesis 37 and 39.1-47.12) explains how the ancestors of the Jews (the Hebrews) came to leave their homeland (Canaan) because of famine, and how they settled in Egypt. • <i>Why did the Hebrews (the ancestors of the Jews) become slaves?</i> As the years passed, the Hebrews grew in number and the Egyptians felt threatened. Pharaoh persecuted the Hebrews and took them into slavery. The slaves laboured on his great building projects. (Exodus 1.6-14) <p>- Use the internet to find out about parts of the world where people have been forced to leave their homes through natural or 'manmade' disasters (earthquakes, floods, drought, persecution, war, etc). KLE</p> <p>- If possible, someone who is a refugee could talk to the children about their experiences KLE As an alternative, an internet clip could be used (see ② under recommended resources below).</p> <p>- Younger children could make a list of the things they would pack into a single suitcase if forced to leave their home and explain the reasons for their choices.</p> <p>- Older children could do a piece of extended writing imagining they have been forced to leave their own country and to live as refugees. KLE</p> <p>- Younger children could discuss what it was like to be a slave in ancient Egypt (Exodus 1 gives a flavour: making bricks, building cities, working on the land, harsh task masters, not free to worship God).</p> <p>- In small groups the children could create 'Protest Posters', identifying changes wanted by the slaves.</p>	<p>Relationships & community The natural world</p>	<p>Computing</p> <p>Literacy</p> <p>Art & design</p>

<p>AT2</p> <p>- Is it right to treat someone as a slave?</p> <p>- Can you enslave someone's mind as well as their body?</p>	<p>- Older children could discuss what fundamental human freedoms are denied to slaves (possibly with reference to the UN convention on human rights or the rights of the child). They could consider whether it is possible to enslave someone's mind as well as their body by denying them freedom of thought.</p>	<p>Right and wrong</p> <p>The self and being human</p>	<p>SMSC</p> <p>Fundamental British values</p>
<p>AT2</p> <p>- What does it mean to be persecuted?</p> <p>- What examples of persecution are there in today's world and how should we respond?</p>	<p>- Discuss the meaning of 'persecution' and identify examples of persecution in today's world (e.g. at the time of writing, Europe is facing a major refugee crisis). Look at newspaper articles or news clips.</p> <p>- <i>How or why is this happening in the world? How often is religion either the cause or an excuse? How does persecution begin? How can it be stopped?</i></p> <p>- Refer to Jesus saying, "Love your enemies, do good to those who hate you".</p> <p>- Either as a class or in small groups, encourage children to suggest ways of responding to persecution.</p>	<p>Relationships and community</p> <p>Right and wrong</p>	<p>SMSC</p> <p>Fundamental British values</p>
<p>AT1</p> <p>- What were the three main turning points in Moses' early life?</p>	<p>- Watch (see ③ under recommended resources below) or read or listen to the story of Moses' early life, focusing on the three main turning points:</p> <ul style="list-style-type: none"> • When he was found in the bulrushes by Pharaoh's daughter, as a result of which he was brought up as an Egyptian in the royal household. • When he killed the Egyptian for hitting a slave, as a result of which he had to escape into the desert where he met and married his wife. • When he encountered God in the burning bush, as a result of which he returned to Egypt to lead his people into freedom. 		<p>Literacy</p>
<p>AT2</p> <p>- What have been the main turning points in your life?</p>	<p>- Talk/write about one of the main turning points in your life. <i>How did it change you as a person?</i></p>	<p>The self and being human</p>	<p>Literacy</p>
<p>AT1</p> <p>- Who was Moses? A Hebrew or an Egyptian or both?</p>	<p>- Discuss Moses' identity: born a Hebrew, brought up as an Egyptian. <i>Do you think he felt more of a Hebrew or an Egyptian or both?</i></p> <p>- Discuss what it is like for people of dual/multiple heritage in our society. <i>How do they define their identity?</i></p>	<p>Relationships and community</p> <p>The self and being human</p>	<p>SMSC</p> <p>Fundamental British Values</p>

<p>AT2 - What is it like for a person brought up in a different culture in today's world? - What gives you your identity?</p> <p>AT1 - Why was Moses so angry when he saw the Egyptian hitting a slave?</p> <p>AT2 - Was it right to kill someone for hitting someone else?</p> <p>AT1 - What do Jews believe was really happening when Moses saw the burning bush?</p> <p>AT2 - What makes fire such a powerful symbol?</p>	<p>- Discuss what it is like for displaced people today who are brought up in a different culture from their own. - If possible, someone who has had this experience could talk to the children about what it is like to grow up in a different culture. KLE - Design a 'shield' or a coat of arms divided up to show different aspects which make up your identity.</p> <p>- 'Hot seat' Moses. <i>Why did he get so angry when he saw the Egyptian hitting the slave? On reflection, was it right for him to have killed the Egyptian?</i> - With older children, role play could be used to stage a trial of Moses. <i>Was it murder or justifiable homicide?</i> - Younger children could design a 'WANTED' poster for Moses.</p> <p>- Through artwork, depict the scene of Moses' encounter with the burning bush (see ④ under recommended resources below): the vast barren desert, rocky crags towering above, the burning bush, Moses kneeling barefoot, hands covering his face ... KLE - Discuss how God 'speaks' to a person: from the outside or the inside.</p> <p>- List words evoking the qualities, power and associations of fire: smoulder, burn, sizzle, crackle, hiss, blaze, roar, light, heat, warmth, glow, comfort, etc. - Write 'fire' poems incorporating some of these words.</p> <p>- Reflect on positive and negative aspects of fire. Fire can be destructive but it is also used for light, heat, comfort, protection, purification (fire can be used to sterilise)</p> <p>- Discuss ways in which fire is an appropriate symbol for God. <i>What qualities of fire are also qualities of God?</i> Fire, like God, is powerful, awesome, beautiful, mysterious, comforting, frightening, etc. - Through a range of resources including the internet, find out about ancient gods associated with fire, e.g. Hestia and Hephaistos (Greek), Vesta and Vulcan (Roman), Loki/Logi meaning wildfire (Norse), Ohrmazd/Ahura mazda (Zoroastrian), Agni and Shiva Nataraja (Hindu). - Invent your own fire god!</p>	<p>Relationships and community</p> <p>The self and being human</p> <p>Right and wrong</p> <p>The natural world</p>	<p>Drama/role play SMSC Fundamental British Values</p> <p>Art & design</p> <p>Literacy</p> <p>Computing Hinduism</p>
--	--	--	--

<p>AT2</p> <p>- What does it mean for something to be 'sacred' or 'holy'?</p>	<p>- Discuss the meaning of the terms 'sacred' and 'holy'. <i>Why did Moses have to take his sandals off because the place where he was standing was sacred?</i> Link this with the removal of shoes before entering Hindu temples, Islamic mosques or Sikh gurdwaras.</p> <p>- Find out about sacred or holy places marked by fire, e.g. candles and sanctuary lamps in churches; the Ner Tamid (eternal light) in synagogues; arti lamps and diwas used in Hindu worship; Parsi/Zoroastrian fire temples.</p> <p>- In small groups, create a large cartoon version of the story showing Moses seeing the burning bush, approaching it, hearing God's voice, taking off his shoes, being told that he was to go to ask the Pharaoh to let the slaves go...</p> <p>- <i>How did Moses feel at each stage?</i> Make a 'Feeling Chart', adding word cards to the storyboard to describe his feelings, e.g. shocked, afraid, scared.</p> <p>- Why is the story of Moses and the burning bush important for Jews today? What does it show about God and his feelings about the Hebrews? KLE</p>	<p>The self and being human</p>	<p>SMSC</p> <p>Hinduism, Islam, Sikhism, Christianity, Judaism, Zoroastrianism</p>
<p>AT1</p> <p>- How do Jews believe God saved their ancestors, the Hebrews, from slavery in Egypt?</p>	<p>- Watch (see ③ under recommended resources below) or read or listen to the story of Moses, the plagues and the escape from Egypt.</p> <p>- Children could imagine they are reporters for an ancient Egyptian newspaper such as the Heliopolis Herald, the Thebes Thunderer or the Memphis Mail. They could create newspapers covering the events that the Bible describes.</p> <p>- Children could imagine they are young Hebrews and they could keep a diary describing the events that the Bible describes and their feelings in response to the events.</p> <p>- Retell through role play, posters, cartoon images or poems the story of the Hebrews preparing to leave Egypt: placing blood on their doorposts, preparing a meal of roasted lamb with herbs and flat, 'unrisen' bread. KLE</p> <p>- Children could create imaginative pieces of artwork depicting the Angel of Death. KLE</p>		<p>Literacy</p> <p>Literacy</p> <p>Literacy</p> <p>Drama Art & design Literacy Art & design</p>
<p>AT2</p> <p>- What 'scientific' explanations have been offered for the plagues?</p>	<p>- Older children could use the internet to find out about 'scientific' explanations for the plagues and the parting of the Red Sea (see ⑤ under recommended resources below). Discuss whether the plagues and the parting of the Red Sea were natural events or caused by God. <i>Could they have been both?</i> KLE</p>	<p>Big questions</p>	<p>Computing</p>

<p>AT1</p> <p>- What do Jews believe the story of the plagues and the parting of the Red Sea reveal about God's special relationship with them?</p> <p>AT2</p> <p>- Is there someone in your life that you would trust and follow just as the Hebrews trusted and followed Moses?</p>	<p>- Explain to the children that many Jews believe God intervened directly to cause the plagues and the parting of the Red Sea in order to save their ancestors, the Hebrews. Jews believe they are God's chosen people and that throughout their history, God has acted to look after them. KLE</p> <p>- Older children could discuss the difficult issues the story raises in terms of a God who is prepared to kill the firstborn children of the Egyptians in order to save his chosen people. KLE</p> <p>- Discuss the leadership qualities that Moses displayed and the reasons why the Hebrews trusted him and followed him. <i>What makes a good leader?</i></p> <p>- Talk/write about someone in your life that you would trust and follow.</p>	<p>The self and being human</p>	<p>SMSC Fundamental British Values</p>
--	--	---------------------------------	--

a) The story of Moses and the exodus from Egypt

Opportunities for assessment in relation to the non-statutory end of key stage statements for Key Stage 2 (see page 100 of exploRE)	Some recommended resources
<p>The 'suggested activities' provide opportunities for pupils to:</p> <ul style="list-style-type: none"> - Raise and suggest answers to questions of morality and values (for example, whether murder can ever be justified). - Discuss and consider why some people have religious beliefs and why some people reject religion or have no religion (for example, Jews regard events such as the plagues and the parting of the Red Sea as evidence that God intervened directly to save their ancestors; others reject belief in a God who is prepared to cause death and suffering). - Express and communicate their own and others' religious insights through art and design, drama and ICT (for example, when retelling the story of how the Hebrews prepared to leave Egypt). 	<ul style="list-style-type: none"> ① The <i>International Children's Bible</i> is not a re-telling of Bible stories for children by adult authors but an accurate translation of the whole Bible from the original Hebrew and Greek in simple language for children. ② This is a useful site to hear about a refugee talking about her experiences: https://www.youtube.com/watch?v=JwkVk16xecw ③ The Dreamworks cartoon, <i>The Prince of Egypt</i>, while not always true to the Biblical account nevertheless provides a vivid and entertaining version of the story of Moses. Many extracts are available on YouTube. ④ For images of a bush in the Sinai desert, try putting 'acacia in Sinai desert' into Google images. ⑤ This is a useful site for older children wanting to explore the possibility of scientific explanations for the plagues: http://www.telegraph.co.uk/news/science/science-news/7530678/Biblical-plagues-really-happened-say-scientists.html

Background notes for teachers

Teachers may wish to draw on some of the following information when enabling pupils to learn about Moses. It is not intended that the subject matter will be presented to children as it appears below. It is intended that teachers will use a variety of pedagogies when teaching RE, and suggestions are provided on later pages.

b) The festival of Pesach and the Seder mealPesach and the Seder meal

- Pesach is a mainly joyous festival, when Jews remember how Moses led their ancestors out of slavery in Egypt. Pesach is also known as Passover because when God sent the last plague, the angel of death ‘passed over’ the homes of the Hebrew slaves. The festival is celebrated during March or April. In Israel Pesach lasts for a week. Outside Israel it lasts for eight days.
- According to the Biblical story of the Exodus, the Hebrews left Egypt in such a hurry that they did not have time to bake their bread with leaven and so it did not rise. In the days leading up to the start of Pesach, homes are thoroughly cleaned and emptied of all food and drink made with leaven (a rising agent such as yeast). This includes ordinary bread, cakes, biscuits, pasta, beer, whisky, etc. During Pesach only unleavened bread may be eaten, often in the form of matzot (thin wafers). On the night before the start of Pesach, some families follow the ancient custom of searching the house with a candle, using a feather to brush up the last crumbs of food made with leaven.
- The most important feature of Pesach is the Seder meal, traditionally held at home on the first two evenings of the festival. The Seder takes place twice in case something is done incorrectly the first time round. Seder means ‘order’ and to guide the family through the rituals that accompany the meal, everyone present has a book called a Haggadah (telling). The Haggadah tells the story of how Moses led the Hebrews to freedom and describes the various rituals that are performed to re-create the dramatic events of the story.
- The Seder plate occupies a central position on the table during the Seder meal. This is a large plate divided into sections for various items of food, each of which has a symbolic meaning.
 - A roasted shankbone of lamb - a reminder of the lambs that were sacrificed and the blood that was smeared onto the doorposts of the Hebrew homes to protect them when the angel of death passed over.
 - A roasted egg - a symbol of the new life of freedom that awaited the Jews in the Promised Land.
 - Parsley - a reminder of Spring, but before being eaten it is dipped in salt water as a reminder of the tears and sweat of the slaves.
 - Lettuce - a reminder of God’s bounty and the fruitfulness of the Promised Land (the land of milk and honey).
 - Bitter herbs such as horseradish - a reminder of the bitterness of slavery.
 - Haroset (a sweet sticky paste made of grated apples, cinnamon, chopped nuts, honey and wine) - a reminder of the mortar used by the slaves to bind the bricks and also of the sweetness of freedom.
- In addition to the food on the Seder plate, there are also three matzot (thin wafers of unleavened bread) slotted into a special cloth cover. These are a reminder of the fact that the Israelites left Egypt in too great a hurry to be able to bake their bread with leaven.

The Seder meal

The precise way that the Seder meal is conducted and the words and rituals that are used varies, both from family to family and among different groups of Jews. The following is mainly based on information contained in *The Seder Handbook: a Guide and Text for the Passover Meal* by Clive Lawton (used by kind permission of the Education Department, The Board of Deputies of British Jews).

1. Drinking the first cup of wine

Everyone raises a cup of red wine and recites the following blessing together: *“Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine. Out of your love for us you have given us special times for rejoicing including this Passover festival, when we remember the escape from Egypt”*. Everyone drinks the first cup of wine.

2. Washing hands for the first time

Everyone washes their hands using fingerbowls.

3. Dipping and eating the parsley

The leader dips parsley in salt water and distributes sprigs to all present. Everyone recites the following blessing together: *“Blessed are you, O Lord our God, King of the universe, who creates the fruit of the earth”*. Everyone eats the parsley.

4. Hiding the Afikomen

Three matzot will have been put into a special cloth cover with three compartments. The middle matzah is broken in half and one half (the Afikomen) is hidden while children either close their eyes or go out of the room.

5. Holding up the matzot

The leader holds up the remaining two and a half matzot while everyone says together: *“This is the bread of suffering which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. This year we are here, next year we shall be in Jerusalem. Yesterday we were slaves and today we are free”*.

6. Pouring the second cup of wine

Red wine is poured out for the second cup, but it is not yet drunk.

7. Asking the four questions

The youngest person present recites or sings the following, ending with the four questions:

“Why is this night different from all other nights?”

On all other nights we eat either leavened bread or matzah, but on this night we eat only matzah.

On all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs.

On all other nights we do not dip food at all, but on this night we dip food twice.

On all other nights we sit up to eat, but on this night we can lean on the table.

Why do we eat only matzah? Why do we eat only bitter herbs? Why do we dip food twice? Why do we lean on the table?”

8. Answering the four questions

The leader replies: *“Once we were Pharaoh’s slaves in Egypt, until the Lord, in his goodness and mercy, brought us out of that land. If God had not rescued us, we would still be slaves. We therefore come together year after year to retell the story. The first question is about matzah. We eat this unleavened bread to remind us that our ancestors were in such a hurry to leave Egypt that they could not wait for the bread to rise. They removed it from the ovens while it was still flat. The second question is about bitter herbs. We eat bitter herbs to remind us of the bitterness of slavery. The third question is*

about dipping food. We dip parsley in salt water to remind us of the tears and the sweat of the slaves. We dip bitter herbs in sweet-tasting charoset to remind us of the sweetness of freedom. The fourth question is about leaning on the table. We lean on the table to show that we are now free to relax”.

9. Reciting the ten plagues

The leader says: *“These are the ten plagues which God inflicted on the Egyptians”*, and everyone recites: *“BLOOD, FROGS, GNATS, FLIES, BEASTS, BOILS, HAIL, LOCUSTS, DARKNESS, KILLING THE FIRST-BORN”*. As each plague is mentioned, each person dips a finger into their wine cup and dabs the edge of their plate until there are ten red drops around the edge.

10. Singing ‘Dayenu’

The leader says: *“How great and numerous are the kindnesses which the Lord has shown us. For each act of goodness we are very grateful!”* Then everyone sings the traditional song: ‘Dayenu’ (‘That alone would have been enough for us’).

11. Drinking the second cup of wine

Everyone raises their cup of red wine and recites the following blessing together: *“Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine”*. Everyone drinks the second cup of wine.

12. Washing hands for the second time

Everyone recites the following blessing: *“O Lord our God, you are the blessed King of the Universe who has commanded us to wash our hands”*. Then they wash their hands using fingerbowls.

13. Eating matzah

A small piece of matzah is distributed to all present and the following blessings are then recited by everyone together: *“Blessed are you, O Lord our God, King of the universe, who brings bread from from the ground. O Lord our God, you are the blessed King of the Universe who has commanded us to eat matzah”*. Everyone eats the matzah.

14. Eating bitter herbs and haroset

Everyone takes some bitter herbs and haroset and recites the following blessing together: *“Blessed are you, O Lord our God, King of the universe, who has commanded us to eat bitter herbs”*. Everyone eats the mixture. (The simplest way to do this is to dip a finger into some horseradish sauce and then into the haroset which will have to be made up beforehand. Haroset is a sweet sticky paste made of grated apples, cinnamon, chopped nuts, honey and wine.)

15. Eating the Hillel sandwich

Everyone eats a sandwich made of matzah and bitter herbs (following the example of Rabbi Hillel).

16. Eating dinner together

A full meal with several courses is served and eaten. Many families start the meal with a hard-boiled egg (symbol of new life) dipped in salt water. It is important to note that the egg that is eaten is not the roasted egg that is placed on the Seder plate. The roasted egg on the Seder plate is not eaten, nor is the roasted shankbone of lamb.

17. Hunting for the Afikomen

During the meal, the children try to find the Afikomen (see 4. above). The child that finds it usually refuses to give it up until a ‘ransom’, such as a bar of chocolate, has been paid. The leader then distributes pieces of the Afikomen to all present who make this the last thing to be eaten.

18. Drinking the third cup of wine

The third cup of red wine is poured. Everyone raises their cup and recites the following grace and blessing together: *“Give thanks to God for he is good. His love and kindness last forever. Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine”*. Everyone drinks the third cup of wine.

19. Welcoming Elijah

An extra cup is filled with wine and the door is opened for the prophet Elijah. The return of Elijah would herald the coming of the Messiah and the end of all oppression. Some families lay an extra place at the table for Elijah.

20. Drinking the fourth cup of wine

The fourth cup of red wine is poured and psalms of praise are sung. Everyone raises their cup and recites the following blessing together: *“Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine”*. Everyone drinks the fourth cup of wine.

21. Ending the Seder meal

Everyone recites the following blessing together: *“Blessed are you, O Lord our God, King of the universe, whom we thank for the wine and the food and the land which you have given us. Our Passover service is drawing to a close. We have done everything in the traditional order. We have sung songs of praise to God. May he end all cruelty and slavery and bring about peace in the world. Next year let us celebrate in Jerusalem!”*

22. Singing and dancing

The Seder meal may be followed with singing, dancing and other forms of celebration late into the night.

✚ Complementary Christian content

- The last days of Jesus' life were spent at Jerusalem in the days leading up to the Passover festival (Pesach). The crowds greeted Jesus so enthusiastically because they thought he was the Messiah: the one who was going to lead the Jewish people to freedom just as Moses had done. But this was not to be.
- The Bible story makes it clear that Jesus made special arrangements to have a special Passover meal with his disciples on the first night of the festival. This turned out to be the last meal he ever ate with them, and for this reason it is called the Last Supper.
- The Seder meal that Jews eat today has only existed in its present form for about a thousand years. However the Passover meal that Jesus ate with his disciples would have had much in common with the Seder meal, including the eating of unleavened bread and the drinking of wine which Jesus invested with new meaning.
- Just as Jews eat symbolic foods at the Seder meal, so symbolic foods are eaten on Good Friday (hot crossed buns) and Easter Day (Easter eggs).

b) The festival of Pesach and the Seder meal

<u>Key questions related to AT1 (learning about religion) and AT2 (learning form religion)</u>	<u>Suggested activities</u> (the initials KLE indicate that this is one of the 'key learning experiences' listed on page 87 of exploRE)	<u>Links with 'aspects of experience'</u> (see exploRE pages 86-87)	<u>Links with other religions/curriculum areas/initiatives/etc</u>
<p>AT1</p> <ul style="list-style-type: none"> - What can we remember about the story of Moses and the escape from slavery in Egypt? <p>AT1</p> <ul style="list-style-type: none"> - Why is the story of the exodus so important for Jews? - What is the festival that celebrates the exodus? <p>AT2</p> <ul style="list-style-type: none"> - How is food used to celebrate special events? - What is the symbolic meaning of foods associated with Easter? <p>AT1</p> <ul style="list-style-type: none"> - What foods might be used to remind Jews of events in the story of the exodus? 	<ul style="list-style-type: none"> - In small groups, children could review the story of Moses by putting picture cards in order and retelling the story to each other. - As an alternative, they could watch a short video to remind them of the story of the exodus, meaning 'departure' (see ① under recommended resources below). <ul style="list-style-type: none"> - Explain that for Jews, the escape from slavery to freedom is one of the most important and significant events in their history. It is celebrated every year during the festival of Pesach. - Pesach is also known as Passover. <i>Why is this?</i> When God sent the last plague, the angel of death 'passed over' the homes of the Hebrew slaves. - Identify on the calendar when Pesach will be celebrated this year. <ul style="list-style-type: none"> - Whole class discussion: <i>How do we use food to remember and celebrate special events?</i> E.g. birthday cake with candles, special food at Christmas (turkey, mince pies, Christmas pudding, Christmas cake, etc), special food at Easter (hot cross buns, Easter eggs, simnel cake, etc). <i>What is the symbolism behind hot cross buns, Easter eggs and the eleven marzipan balls on the simnel cake?</i> - Discuss the story of the escape from slavery to freedom. As a class think about how Jews today might want to remember and celebrate the exodus. Ensure that the children understand that, for Jews, it was God through Moses who set the Hebrew slaves free. - Identify important episodes in the story of the exodus, e.g. the suffering the Hebrews endured as slaves, the plagues sent by God, the lambs that were sacrificed, the bread that was made in such a hurry it couldn't rise. <i>What foods might be used to act as symbolic reminders of these events?</i> Older children could come up with their own ideas and record these. 	<p>Relationships and community</p>	<p>Literacy</p> <p>SMSC Fundamental British Values</p> <p>Christianity</p> <p>SMSC Fundamental British Values</p>

<p>AT1 - What does the Seder plate look like?</p>	<p>- Conceal a Seder plate (see ② under recommended resources below) beneath a cloth (preferably just outside the classroom). Divide the class into groups of about five children. Each group is given a large sheet of paper and a pencil. Explain that one person at a time from each group will be shown a 'mystery object' for 15 seconds. The first children from each group are given 15 seconds to look together at the 'mystery object' before it is concealed again. They then return to their group and draw what they can remember. The pencil is then passed to the next member of the group and the exercise is repeated. After all members of the group have had their turn, the Seder plate is shown to everyone and the group with the most accurate picture is congratulated.</p>		
<p>AT1 - What might the Seder plate be used for?</p>	<p>- Ask the children to speculate about the Seder plate. <i>What do you think this is? Why is it divided into different 'compartments'? What is placed on the different 'compartments'? What language are these words written in? How might Jews use the plate to celebrate the festival of Pesach?</i></p>		
<p>AT1 - How is food used to recall the events of the story of the exodus during the Seder meal?</p>	<p>- Explain that the central feature of Pesach is the Seder meal, when Jewish families gather together to recall the events of the escape from Egypt. Special foods are placed on the Seder plate, which is often a treasured family possession. Explain that each item of food has a symbolic meaning which acts as a reminder of part of the story. Show the children a photograph of the Seder plate with the foods placed upon it (easily found on the internet).</p>		
<p>AT1 - What is the symbolic meaning of the various items of food used during the Seder meal?</p>	<p>- Give each group of children one of the foods used during the Seder meal, preferably the real thing, otherwise photographs taken from the internet: a lamb bone, a roasted egg, parsley, lettuce, horseradish, haroset (a sweet sticky paste made of grated apples, cinnamon, chopped nuts, honey and wine), salt water and matzah bread. Ask each group to try and guess the meaning of the food they have been given: how it relates to the story of the exodus. Each group could then use information books or the internet to find out the symbolic meaning of the food they have been given (see background notes on page 9 above).</p>		
<p>AT1 - What happens during the Seder meal?</p>	<p>- Using the background information above, prepare a Seder meal for the class and enable the children to participate in a simulation of the Seder. Children could sit in 'family' groups, each with a Seder plate with the symbolic items on it. KLE</p>		<p>Computing</p>

<p><i>AT1</i> - How is the Haggadah used during the Seder meal?</p> <p><i>AT1</i> - What happens during the Seder meal?</p> <p><i>AT1</i> - Why is Pesach so important for Jews?</p>	<p>- During the Seder meal everyone present has a book called a Haggadah (usually colourfully illustrated) which tells the story of how Moses led the Hebrews to freedom. The book also explains the various rituals that are performed during the meal to re-create the dramatic events of the story. Show the children a Haggadah, preferably the real book otherwise a photograph taken from the internet (see background notes on page 9 above and ③ under recommended resources below).</p> <p>- Ask the children to prepare simple explanations and pictures for a class Haggadah which could be read in episodes during the Seder meal. The explanations would link the symbolic foods with the story, e.g. “The Hebrews had bitter times when they were slaves. We remember this when we taste the bitter herbs”. KLE</p> <p>- Show the children film clips about Pesach and the Seder meal (see ④ under recommended resource list below).</p> <p>- Invite a Jewish visitor into school to discuss how Pesach is celebrated and why it is so special. KLE</p>		<p>Literacy Art & design</p>
--	---	--	--------------------------------------

b) The festival of Pesach and the Seder meal

<u>Opportunities for assessment in relation to the non-statutory end of key stage statements for Key Stage 2 (see page 100 of exploRE)</u>	<u>Some recommended resources</u>
<p>The 'suggested activities' provide opportunities for pupils to:</p> <ul style="list-style-type: none"> - Raise and suggest answers to questions of morality and values (for example, whether slavery can ever be justified). - Discuss and consider why some people have religious beliefs and why some people reject religion or have no religion (for example, discuss the Egyptians' treatment of the Hebrews and how through all their struggles they still believed in God). - Express and communicate their own and others' religious insights through ICT (for example, when researching the symbolic meaning of foods used during the Seder meal). - Reflect on and evaluate how religion is portrayed in the media and society, recognising stereotypes and misrepresentation (for example, with regard to the current refugee crisis). 	<p>① A brief re-telling of the story of Moses (made by an eight year old American girl) may be found here: https://www.youtube.com/watch?v=JCNmlKj2E4s</p> <p>② Seder plates are available from the following artefacts suppliers:</p> <ul style="list-style-type: none"> • Articles of Faith (http://www.articlesoffaith.co.uk/) • Religion in Evidence (http://www.tts-group.co.uk/) • Starbeck (http://www.starbeck.com/index.html) <p>③ Haggadahs are available from Amazon (see book section)</p> <p>④ BBC film clips about the Seder meal may be found here: http://www.bbc.co.uk/education/clips/zgwhfrd http://www.bbc.co.uk/education/clips/zmq6sbk</p>

Background notes for teachers

Teachers may wish to draw on some of the following information when enabling pupils to learn about Moses. It is not intended that the subject matter will be presented to children as it appears below. It is intended that teachers will use a variety of pedagogies when teaching RE, and suggestions are provided on later pages.

c) The story of how Moses received the Ten Commandments and the importance of these for Jews

The following extracts are taken from the dramatic Biblical account of Moses receiving the Ten Commandments (Exodus 19.1-2, Exodus 19.16-20, Exodus 20.1-17): "After [the Israelites] had left Egypt, they came to the desert of Sinai. There they set up camp at the foot of Mount Sinai. On the morning of the third day there was thunder and lightning, a thick cloud appeared on the mountain, and a very loud trumpet blast was heard. All the people in the camp trembled with fear. Moses led them out of the camp to meet God, and they stood at the foot of the mountain. The whole of Mount Sinai was covered with smoke, because the Lord had come down on it in fire. The smoke went up like the smoke of a furnace, and all the people trembled violently. The sound of the trumpet grew louder and louder. Moses spoke, and God answered him with thunder. The Lord came down on the top of Mount Sinai and called Moses to the top of the mountain. Moses went up. God spoke, and these were his words:

"I am the Lord your God who brought you out of Egypt where you were slaves. Worship no god but me.

Do not bow down to any idol or worship it.

Do not use my name for evil purposes.

Observe the Sabbath and keep it holy.

Respect your father and your mother.

Do not commit murder.

Do not commit adultery (*with young children, an alternative wording could be used, such as 'Do not be unfaithful to your husband or wife'*).

Do not steal.

Do not accuse anyone falsely.

Do not desire anything that [another person] owns."

The Ten Commandments were written on two stone tablets, which Moses brought down from Mount Sinai. The tablets were placed in a specially made wooden chest called the Ark of the Covenant (the construction of the Ark is described in Exodus 37.1-9). The Ark had two carrying poles. It was covered with gold and two carved winged creatures faced each other across the lid. It was kept in a special tent called the Tabernacle. About 300 years after the time of Moses, King David brought the Ark of the Covenant to Jerusalem (see 2 Samuel 6). Later David's son, Solomon, installed it in the Holy of Holies in the newly built Temple in Jerusalem (see 1 Kings 8.1-9).

✚ Complementary Christian content

- Christians as well as Jews believe that the Ten Commandments are God-given.

c) The story of how Moses received the Ten Commandments and the importance of these for Jews

<u>Key questions related to AT1 (learning about religion) and AT2 (learning form religion)</u>	<u>Suggested activities</u> <i>(the initials KLE indicate that this is one of the 'key learning experiences' listed on page 87 of exploRE)</i>	<u>Links with 'aspects of experience'</u> (see exploRE pages 86-87)	<u>Links with other religions/curriculum areas/initiatives/etc</u>
<p>AT1 - What faced the Hebrews once they had escaped from Egypt?</p> <p>AT1 - What must the Hebrews have felt on leaving Egypt and being faced with the Sinai desert?</p> <p>AT2 - What do we associate with journeys?</p> <p>AT1 - How, according to the Bible, did Moses receive the Ten Commandments?</p> <p>- How did people once believe that God spoke?</p>	<p>- Show the children photographs of the Sinai desert (available through Google images). Explain that once the Hebrews had made their escape from Egypt, they had to cross this barren, rocky desert. The desert lay between Egypt and their homeland of Canaan. According to the Bible this large tribe of people wandered in the desert for 40 years before re-conquering Canaan. Moses died within sight of Canaan but he never completed the journey.</p> <p>- In small groups discuss how it must have felt to leave Egypt. Children could make a list of different feelings and emotions. KLE</p> <p>- Older children could go into role as a Hebrew and be questioned/explain their feelings as they journeyed away from Egypt. KLE</p> <p>- Show the children a picture of a long dusty desert road (see ① under recommended resources below). As a class discuss how it might feel to have a long and difficult journey ahead. KLE</p> <p>- <i>Can you recall any long and difficult journeys you have made? How do these differ from the experience of the Hebrews?</i> KLE</p> <p>- Make reference to the current refugee crisis. <i>How far will humans go to keep themselves and their families safe?</i></p> <p>- Ask the children to write a descriptive paragraph on the feelings someone may have before leaving for a long and difficult journey. Older children may be able to write a comparable paragraph on feelings of arrival. KLE</p> <p>- Show the children photographs of Mount Sinai (available through Google images). Read or listen to the dramatic Biblical account of Moses ascending the mountain through thunder, lightning, fire and smoke to receive the ten Commandments (see background notes above).</p> <p>- Discuss the belief (once widely held) that God speaks through natural phenomena such as thunder, lightning, earthquakes and volcanoes.</p>	<p>The self and being human Relationships and community</p>	<p>Literacy</p>

<p>AT2</p> <p>- How does it feel to be in a great storm?</p>	<p>- <i>Have you ever been in a great storm? How did you feel? How do you think Moses felt going up the mountain?</i> KLE</p> <p>- Create pictures of a great electrical storm over the high rocky crags of Mount Sinai, with the tiny figure of Moses silhouetted against the sky. KLE</p> <p>- <i>If God was going to give a new set of commandments to the world today, how would these be delivered?</i></p>	<p>The natural world</p>	<p>Art & design</p>
<p>AT2</p> <p>- Why do we need rules?</p>	<p>- In small groups, respond to questions about rules (KLE):</p> <ul style="list-style-type: none"> • <i>What rules do you have at home and at school? How are they different?</i> • <i>Why do we have these rules and why are they important?</i> • <i>What would our class/school/society be like if there were no rules?</i> The children could use a 'conscience alley' to argue for a society with no rules versus a society with rules. • <i>When else do we need rules?</i> When driving, playing sports/games, in life generally. • <i>Who makes up these different rules?</i> • <i>Why do we need rules?</i> To keep ourselves and others safe, to have a fair society, to uphold our moral values, so that we can live in harmony. 	<p>Relationships ad community Right and wrong</p>	<p>PSHE SMSC Fundamental British Values</p>
<p>AT2</p> <p>- What rules do we need?</p>	<p>- Individually or in pairs/small groups write your own 'rules for life', including things that you believe are important and that you try to follow in your life. Share ideas as a whole class.</p> <p>- <i>If you, like the Hebrews, were travelling across the desert to a new life in a new land, what rules would you have for your community?</i> Debate which rules would be most important. Create a list of Ten Rules.</p>	<p>Relationships and community Right and wrong</p>	<p>PSHE SMSC Fundamental British Values</p>
<p>AT1</p> <p>- What are the Ten Commandments?</p> <p>- Are the Ten Commandments still relevant?</p>	<p>- Watch a film clip of Moses receiving the Ten Commandments (see ② under recommended resources below).</p> <p>- Share the Ten Commandments with the class and discuss in groups what each one means. <i>Do most people try to live by these rules?</i></p> <p>- Ask the children, in mixed ability groups, to order the Ten Commandments according to their importance. Alternatively, they could leave out the commandment they consider the least important and arrange the rest in a diamond nine shape. The children could look at each other's lists. <i>Why have you put them in this order? Which commandment did most people think was the most important? Which was the least important?</i> KLE</p>		

<p>AT1 - What effect did the Ten Commandments have on the Hebrews?</p> <p>AT1 - Why is the story of the exodus so important for Jews today?</p> <p>AT1 - What is the significance of the Ten Commandments for Jews and Christians?</p>	<p>- Older children could discuss questions such as the following (KLE):</p> <ul style="list-style-type: none"> • <i>Are any of the commandments out of date?</i> • <i>Which of the commandments are religious and which are 'non-religious'?</i> • <i>Should all the commandments be kept all the time without exception? Are there circumstances when it is acceptable to break some of the commandments?</i> • <i>What do the commandments tell us about the nature of God?</i> <p>- Older children could write about which commandment is most important to them and why.</p> <p>- Older children could consider the effect the Ten Commandments had on the Hebrews: this set of rules forged them into a community. <i>How did having a set of rules to follow change the Hebrews?</i> Ask children to think of as many differences as they can and record these by sticking 'post-it' notes around the question on the board. KLE</p> <p>- Older children could use hot seating to compare the lives of the Hebrews before and after Moses was presented with the Ten Commandments. KLE</p> <p>- <i>Why is the story of the exodus so important for Jews today?</i> It explains how the Jews became one people: loved, looked after and guided by God. KLE</p> <p>- Explain that for thousands of years the Ten Commandments have been the bedrock of social order in the western world. They are displayed in synagogues and churches (pictures are available through Google images) and are still regarded as relevant and important.</p>	<p>Relationships and community</p> <p>Relationships and community Right and wrong</p>	<p>SMSC Fundamental British Values</p> <p>SMSC Fundamental British Values</p>
--	---	---	---

c) The story of how Moses received the Ten Commandments and the importance of these for Jews

<u>Opportunities for assessment in relation to the non-statutory end of key stage statements for Key Stage 2 (see page 100 of exploRE)</u>	<u>Some recommended resources</u>
<p>The 'suggested activities' provide opportunities for pupils to:</p> <ul style="list-style-type: none"> - Raise and suggest answers to questions of morality and values (for example, when considering how rules help to keep our society ordered and safe). - Discuss religious and philosophical questions, giving reasons for their own beliefs and those of others (for example, when considering whether there are occasions when it is justifiable to break the Ten Commandments). 	<ul style="list-style-type: none"> ① Suitable photographs (such as this one: http://hemantsoreng.com/blog/wp-content/uploads/2011/07/3.2-The-long-and-dusty-road.jpg) may be found by putting 'desert trail' or 'Sinai trail' into Google images ② A cartoon of Moses receiving the Ten Commandments may be found here: https://www.youtube.com/watch?v=gs1eop9MNqU (start at 1.22)