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Report on Rabbinical Thesis of Edward L. Cohn
Entitled

"Towards the Development of a Text on Comparative Religion
for the Third Grade Child in the Reform Religious School"

In this thesis of 170 pages of text divided into an introductory chapter and three main units, Mr. Cohn has endeavored to produce both a teacher's manual and pupil's text on Comparative Religion for the third grade level. A total of thirty-one lessons has been prepared. Each embodies motivations, areas for discussion, suggestions for creative activity, assignments, and useful bibliography for the teacher, including audio-visual aids. Accompanying most of these lessons is a story featuring two Jewish children who are exposed to particular experiences designed to bring out vital understandings about the other religions.

It has long been felt, as the author correctly points out, that some exposure to Comparative Religion is needed in the primary grades of the religious school. Certainly, in this age of close interrelationships of people and of the all-pervasive media of radio and television, it is no longer possible to isolate Reform Jewish youngsters from the facts of religious life. Children as young as Kindergarten are aware that not all Jews subscribe to the same practices and beliefs, and they often raise significant questions about Jesus and Christianity in general. However the religious school rarely deals with any of these matters until considerably later, and a formal course in Comparative Religion is not given until the ninth or tenth grade. The author contends that the realities demand some study of this area around the third grade level, reserving a deeper understanding of the subject for the upper levels.

Hence this volume which in its three principal sections deals first with Orthodox Judaism, then Catholicism and Protestantism, and finally with Islam and Buddhism. In the main Mr. Cohn concentrates upon the concrete; that is, the religious practices and symbolism of the different religious groups. Only where absolutely necessary, as with the Christian's view of Jesus, does he move into the area of distinctive beliefs. He utilizes that which is colorful in terms of rites and biography and seeks to make his presentation dramatic and vivid.

This work has much to commend it. The organization is good; the overall approach that commences with differences within Judaism and moves on to the difference between Judaism and other religions is sound. The use of prototypes, as for example, Orthodoxy to include Conservatism, and Methodism to represent Protestantism, safeguards the third-grader from confusion with a welter of relatively minor details. The concentration on the concrete is sound; the technique of comparison and contrast and the writing make for pupil interest. And the approach is definitely geared to the upper primary grade group. In these respects the author has demonstrated that the subject can indeed be taught at this level.

Yet there are certain difficulties. For one thing, there is the theme throughout -- "It is not what we do but how we do it that makes us different" -- that is not entirely an adequate statement of religious difference. Surely the "why we do things" is more fundamental and this could be conveyed in many instances. Likewise the material might have profited from a preliminary unit on Reform Judaism to establish the basic point of reference for ultimate comparison with other faiths. It would also have been wise to have had a concluding unit pointing to those broad understandings of differences and similarities to be gained by the children. In technique, greater variety in creative activity and approach would add much to pupil interest.

Nevertheless, all of this does not detract from the fact that Mr. Cohn has produced a useful piece of work that can serve as the basis for a religious school course of study. Above all he shows that teaching Comparative Religion to third graders is not only desirable but is eminently feasible. With this good beginning, the author should be encouraged to go on with his work in order that his thesis may be utilized as the basis of a valuable contribution to the field.

I am very pleased to recommend the acceptance of this thesis.

Sylvan D. Schwartzman
Referee

TOWARDS THE DEVELOPMENT OF A TEXT
ON COMPARATIVE RELIGION
FOR THE THIRD GRADE CHILD
IN THE REFORM RELIGIOUS SCHOOL

By
Edward L. Cohn

Thesis submitted in partial fulfillment
of requirements for Ordination

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Referee, Professor
Sylvan D. Schwartzman

SYNOPSIS OF THE THESIS

This thesis, "Towards the Development of a Text on Comparative Religion for the Third Grade Child in the Reform Religious School," is divided into three major Units. The first Unit deals with Orthodox, Reform, and Conservative Judaism; it is entitled, "Judaism Around Us." The second Unit deals with Catholicism and Methodism and is entitled, "Religions of Our Neighbors." The third Unit deals with the religions of Islam and Buddhism. It is entitled, "Religions of Our Distant Neighbors."

Each Unit begins with an introduction which serves to instruct the teacher as to the objectives, the development, the key understandings, and the lessons of the Unit. Within the introduction there is also to be found necessary background materials to deal with any aspects of the subject that may arise in class.

A detailed lesson-outline is provided for the teacher to cover each session she will teach. There are from 29 - 31 sessions. The outlines consist of objectives, motivation, procedure, motivation for assignment, and the assignment itself. Whenever possible, an activity project is included for the children to perform.

The lessons themselves are derived from original stories. There are 7 stories for the first Unit, 9 stories for the second Unit, and 6 stories for the third Unit. Each group of stories for their respective Units will comprise a story book.

The first is entitled, "A Shabbos of Surprises". The second is entitled, "Our Neighbors Around Us". The third is entitled, "Our Neighbors Across The Seas". The three story books comprise the text book for the third grade child of the Reform religious school.

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Introductory Chapter

This thesis represents an initial attempt to create a textbook for the third grade child of the Reform religious school on the subject of Comparative Religion. Because the eight-year-old child is beginning to expand his sphere of activity away from the home environment and is more eager to associate with his own peer group, it is to be expected that he will come into contact with children of many faiths. In his many activities in school and among the groups in which he now participates, the eight-year-old child is confronted with many topics of conversation, not the least important of which is religion.

When and if the opportunities present themselves the child will ask their parents concerning questions and problems of a religious nature. The eight-year-old, however, is growing more independent from his parents. He may ask his own peers first. He may also turn to books. The third grader reads widely for pleasure, and can read independently both informational and literary materials presented on his own reading level.

Hence, the eight-year-old child is more independent because he is expanding his activities more and more away from the home. He is a curious individual, seeking his relationship in the community at large with all of its ramifications.

Religion takes on a new meaning for the eight-year-old. Religious services in Sunday school or the temple intrigues him. His attitude is a strange mixture of awed reverence and curiosity. At his expansive age, he seeks to know more about his own religion and the religion of his friends.

Because he enjoys reading and can read independently from both informational and literary sources, it is necessary to provide the eight-year-old child with a book about religion that he can read by himself. Such a book should provide him with answers about the customs, symbols, rituals, and observances of his own religion and the religions of others, about which he is vitally interested and concerned.

In the present curriculum of the Union of American Hebrew Congregations, there is nothing available for the primary child on the subject of comparative religion. There is virtually nothing available on this subject until the ninth or tenth grades. At this point, the child is provided with sundry facts, figures, philosophies, and new terms, all of which may tend to overwhelm him. It is this author's contention that the subject of Comparative Religion be implemented in the curriculum on the third grade level when the child himself is expanding his own interests in his own religion and the religions of others. A text should be provided that is written on the child's own reading level, and complements the experiences of the child himself. Such a

textbook is the goal of this thesis.

There were several major problems to be overcome in preparing a textbook on Comparative Religion for the third grade child. Time was spent in classroom activities and during play periods where third graders were involved to observe the eight-year-old in action. Books were read about the development of the eight-year-old to better understand his psychological and physiological needs as well as his level of maturation.¹ To write for the third grader, one must know the eight-year-old child intimately.

Language proved to be a problem. The author read textbooks used in the public school system for the third grade.² Books that were written for his leisurely reading were also investigated for vocabulary and sentence structure. In the final writing of the stories themselves, a vocabulary guide for elementary children was employed.³ Words which are beyond the vocabulary of the third grader are used repetitiously throughout the text book and in the classroom situation, thereby affording the child to recognize and learn the word through constant usage. It is to be remembered that at this age level, the child has also developed a variety of methods in working out new words, including some syllabizing. This was taken into consideration with the use of new and strange words. Hence, the text should not prove beyond the readability of the third grade level.

Insofar as this book is intended to examine several religions, the problem of presentation occurred. It was felt by the author that in the third grade, where social studies play an integral role in the public school curriculum, that the concept of community and neighbors would be an appealing approach. Hence, the units of the thesis are arranged from the home and its place in the child's community, to the neighborhood and its community, to the community of the world with its distant neighbors. Both the stories and the lessons are so derived that they come within the framework of the eight-year-old's own experience.

The first unit proved to be the most difficult. There is such a broad area to cover with regard to Orthodox Judaism. Customs and observances differ among the Orthodox; it was difficult to know which to discard and which to implement. Moreover, it proved difficult to ascertain just how far one delves into the customs and observances without going beyond the capacity of the third grade child, or, on the other hand, without being too superficial in the treatment intended for the subject. The isolation of the two characters from others of their own age proved to be a problem. This is a definite weakness of the unit. Some may feel, deliberate neglect of Conservative Judaism the answer to another problem area. Such is not the case. This was intentional on the part of the author, because the customs and observances of the Con-

servative movement is so similar to the Orthodox that it would have only proved redundant.

The second unit, centered around the community of the immediate neighborhood, is designed to introduce the child with the religions of his Christian friends. For these religions, Catholicism and Methodism were chosen. Catholicism was an obvious choice because it represents the traditional or more orthodox point of view within Christianity. Methodism, on the other hand, is neither high church nor low church in its customs and observances. Therefore, it too became an obvious selection. To learn more about the beliefs, customs, ceremonies, and observances of these religions, the author interviewed Catholic priests and Methodist ministers, all of whom proved interested and most helpful. Throughout the unit, comparisons between Judaism and Christianity occur as well as comparisons between the Catholic and Methodist churches themselves. The weakness of this unit is the author's failure to make the beliefs of both the Catholic and Methodist churches more succinct. This could have been accomplished in a dialogue between the priest and the minister with the children.

For the third unit of the thesis, the neighborhood is extended to our distant neighbors, and the community becomes the world itself. This at first posed a difficult problem in that the experience of the children may not grasp the

community of the world. Moreover, it was a possibility that the customs and observances of the world religions would provide a source of confusion to the third grade child. Nevertheless, the project was undertaken. The author found that third graders are interested in people and places beyond his own environment. With great delight he reads, discusses, and understands the cultures of the American Indians about whom he learns during his social study sessions in the public school system. This no longer became a problem. Whether or not he could conceive of other religions besides those with which he is familiar had to be met. The unit attempts to meet this problem by comparing as much as possible the religions thus far studied by the children. In the case of the study of Buddhism, comparisons were not as numerous as they might have been.

At the conclusion of each unit there is an activity recommended to culminate the unit. These activities are in the realm of arts and crafts projects which not only serve to review the subject matter, but allow the children to creatively express their own ideas. Often within a lesson itself such a project is suggested to achieve the same purposes. Included in the introduction to each unit is a source of materials provided for the teacher to supplement her background in the subject matter being taught. Comprising the sources of materials are books and filmstrips.

Unfortunately, there are not many filmstrips available for primary grades to supplement the study of rituals, observance, customs, and symbols of religion. Most of the available films and filmstrips are for elementary and range upwards to the adult age. This is especially true of filmstrips on comparative religion per se.

It is the author's desire that this initial effort may one day prove to be a reality.

INTRODUCTION

UNIT I: JUDAISM AROUND US

The Objectives of the Unit

This Unit is designed to acquaint the third grade child to the fact that Judaism is composed of three main branches, Reform, Orthodox, and Conservative. The child will be introduced to some of the more significant aspects of the customs, ceremonies, rituals, and religious objects found in the home and in the synagogue of the Orthodox Jew, thus providing him with an opportunity to make comparisons of the similarities and differences that exist among Orthodox, Conservative, and Reform.

Development of the Unit

This Unit calls for a minimum of 10 sessions. Drawing upon the experiences of the children and through class discussion, pertinent stories which the children will read themselves, and pictures found in A Shabbos of Surprises, the lessons deal with certain fundamental observances of the Orthodox Jewish family:

- Preparation for Shabbos
- Discussion of Kashrus
- Shabbos Services in Shule
- Jewish Ceremonial Objects
- Havdalah

Lesson 10 is a culminating activity. The children will make

a frieze depicting what they have learned. This may require a minimum of 2 sessions.

Key Understandings

In this Unit the attempt is made to encourage a respect for the observances and the symbols of the Orthodox Jew, both in the home and in the synagogue. Through such a respect, the Unit attempts to convey a bond of unity to the children for Orthodox, Reform, and Conservative Judaism. The underlying approach to such a respect is stressed throughout the Unit: "We are all Jews. It is not what we believe, but how we believe that makes us different." Hence, the children will note that while certain observances occur in the Orthodox experience that do not occur in Reform, they will also see many similarities in observance and symbols, thereby recognizing a bond among all Jews.

About the Lessons Themselves

A lesson-outline is to be found here for each of these lessons. They have been written in the manner in which the lesson may proceed. No lesson-plan, however, can anticipate exactly how the class will respond. The children will no doubt raise questions or bring up matters that the teacher will want to deal with as they occur, and hence the lesson may vary considerably from the form in which it is

presented here. Then, too, the interests and concerns of the children may prompt the teacher to devote more time to one lesson and less to another. At times a lesson may carry over to the next session. As long as the objectives are attained, the teacher should feel free to modify the lesson-outlines in line with the realities of her particular classroom situation.

Some Helpful Background

In addition to the regular use of the text, A Shabbos of Surprises, the teacher will find the following materials generally helpful in providing an adequate background for the Unit:

Steinberg, Milton, Basic Judaism (Harcourt, Brace).

Miller, Abraham E., Sabbath, the Day of Delight (Jewish Publication Society of America).

Kripke, Dorothy K., Let's Talk About Judaism (Behrman).

Rubin, Alvan E., A Picture Dictionary of Jewish Life (Behrman).

Klaperman, Libby M., Jeremy's ABC Book (Behrman).

Coopersmith, Harry, The Songs We Sing (United Synagogue).

Cook, Ray M., Sing for Fun (U.A.H.C.).

Filmstrip: "The Sabbath Series," (Los Angeles Bureau of Jewish Education).

Filmstrip: "Ceremonial Objects of Judaism," (Alexark and Norsim).

Life Magazine, The World's Great Religions (Life Publications).

UNIT I

Lesson 1

- Objectives: To introduce the Levinson family.
 To show the warmth in this Jewish family.
 To show the excitement of spending Shabbos with Grandparents.
- Motivation: Have any of you any friends who are twins?
 I have some good friends who are twins. Their names are Betsy and Alan Levinson. Do any of you know them? Would you like to meet them?
 They are the same age as you. They are in the third grade too.
 Today we will begin reading about the Levinsons. We will meet Betsy and Alan and their father and mother. I know you will enjoy meeting them and reading about their many adventures.
 In the story we will read today, we will find out that Mother and Father are going on a trip. Betsy and Alan are going away too. Let's find out where they are all going and whether they are looking forward to their trip.
- Procedure: This story can easily be read by the children themselves. Allow a short reading period for the children to read this first story. When they have finished reading, teacher can ask

questions for comprehension:

- Teacher: Where are Mother and Father going?
 Children: To New York.
 Teacher: Why aren't Betsy and Alan going with them?
 Children: Because it is a business trip.
 Teacher: Does your dad ever go on a business trip?
 (Give the children a chance to relate Betsy and Alan's situation to their own.)
 Where are Betsy and Alan going?
 Children: To visit their grandparents.
 Teacher: What holiday are they going to celebrate with Grandma and Grandpa Levinson?
 Children: Shabbos.
Discussion: Children will discuss celebrating Shabbos with grandparents. Teacher will again use guide-questions:
 Teacher: Have you been to your grandparents house for Shabbos?
 Is it different from Shabbos at your house?
 How?

Motivation
for assign-
ment:

Teacher should have candlesticks, kiddush cup, spice box, and mezuzah on display. She should show these to the children and discuss the symbols with them. See how much they can tell

about the symbols. Teacher should write the names of the symbols on the board. She should also write the word, "challa" on the board. These will be new words in the next story. Then teacher should build suspense for the story:

Have you ever been so excited about something that you couldn't wait for it to happen? Well, Betsy and Alan were so excited about going to Grandma and Grandpa Levinsons, they could hardly wait for Friday to come. And when Friday came, they found there was a lot to do for Shabbos at their grandparents' house. They were in for some surprises too.

Assignment: Lesson 2

It was Wednesday evening. The Levinsons had just finished eating dinner. Betsy and Alan, the twins, were helping Mother with the dishes. Father was in the living room reading the evening paper. Just about that time the telephone rang.

"I'll get it," Father said. "Hello. Yes, this is Mr. Levinson. Oh, hello, David. Yes, I can hear you. When? I see. You will take care of everything? Very well, we'll see you on Friday. Thanks for calling. Goodbye."

Father put down the phone. Just then, Mother and the twins came into the room. "Are you three done with the dishes?" Father asked.

"Why yes," Mother answered. "I have such good helpers, it takes no time at all to do the dishes. Who called, Dear?"

"That was David Fields from New York. You and I are to be in New York this Friday afternoon," Father said.

"This Friday?" asked Mother. "How can we ever make it? What shall we do about the children?"

"Can't we go too?" Alan asked.

"Oh could we go along with you?" asked Betsy.

"I'm afraid not, Children," said Father. "This is a business trip. There won't be any other children there."

Betsy and Alan were very disappointed. They did so want to go along with Mother and Father. Then Mother had an idea. She smiled at the twins.

"How would you like to visit with Grandma and Grandpa Levinson?"

Grandma and Grandpa Levinson lived in a little town nearby. Mother and Father often took Betsy and Alan to visit them. The twins had never been there alone.

"Grandma could pick you up after school on Friday," Mother said. "Father and I will bring you home on Sunday."

"What fun," the twins agreed. They did so like to visit with Grandma and Grandpa Levinson. Now it would be for three whole days. Now they would be there alone.

Mother called Grandma to ask if Betsy and Alan might stay with them. Grandma said she and Grandpa would be happy to have them. She would come by on Thursday to pick up their

clothes and things.

"Remember," Father said, "you're going to have to be very good children while we're gone. Mind your grandparents and you will have a good time."

"I almost wish I were staying with them too," Mother said. "Shabbos is always so nice at Grandma and Grandpa Levinsons."

"Nicer than our Shabbos?" asked Alan.

"Maybe not nicer, Son, but it is a little different," said Father.

"How is it different?" asked Betsy.

"Do you mean you don't remember Shabbos being different there?" Father asked.

"How would they remember?" Mother asked Father. "It has been quite a while since we were all there for Shabbos. Besides, we were the ones who helped with everything. I helped Grandma with dinner. You went with Grandpa, remember?"

"Now we will be able to do all of that," Betsy said. "We'll be there all alone with Grandma and Grandpa. We're going to have a good time."

"I'm sure you will," Father said. "And I think you two are going to be surprised."

UNIT I

Lesson 2

Objectives: To show similarities between the Orthodox home and the Reform home in the preparation for Shabbos.

To show the differences between the Orthodox home and the Reform home in the use of symbols.

Motivation: Teacher will again show the children the symbols that were on display in the class room. The children can now discuss them in light of the story they read.

Teacher: Did you meet Grandma Levinson in the story?

Children: Yes.

Teacher: Did you like her?

Children: Yes.

Teacher: Why was Grandma in a hurry to get home?

Children: She had to get ready for Shabbos.

Teacher: How did Betsy and Alan help her?

Children: Alan polished the candlesticks and the spice box and the kiddush cup.

Betsy helped set the table.

Teacher: Is that the same way you prepare for Shabbos in your own homes?

(Give children chance to discuss what they do in their own homes to prepare for Shabbos.)

Did Grandma do anything different in her home that you do not do in your homes?

Children: She kissed the mezuzah. We do not.

Teacher: Why do you suppose she kissed the mezuzah?
(Let the children discuss this.)

Project: Let children draw a picture about the story.

Motivation
for assign-
ment:

Teacher should add more symbols to be put on display in the room. She should add a tallith bag and a t'fillin bag. She should also have a white lace kerchief. She should show these to the children and discuss them. See how much they can tell about these symbols. Teacher should write the names of these symbols on the board. She should also write the following words on the board.

Blessings

shule

Rosh Hachannah

velvet bags

kosher

These will be new words in the next story.

Teacher should build suspense for the next story.

Teacher: We have met all of the Levinsons except for Grandpa. Where do you suppose he is? You will

also find that something funny happens to Alan.

Assignment: Lesson 2

"Rrrring," sounded the bell. All of the children went to get their coats. Betsy and Alan found it difficult to walk to the coat room. They were so excited. For the last two days they had been so. Why couldn't it be Friday sooner? Then they would visit Grandma and Grandpa. Now it was Friday and school was over. Together the twins ran out the door.

"There she is!" shouted Alan.

"I see her!" called Betsy.

Grandma tooted the horn and waved to the twins. They were already running to the car.

"Hello, Children," Grandma said.

"Hello, Grandma," they said together.

"Are we ready?" Grandma asked. "Then let's be on our way. We have a good many things to do before Shabbos. Will you children be my helpers?"

"Will we ever," they shouted. Then the car started off. They were on their way at last.

Soon they came to Grandma's house. Alan jumped out of the car. He opened the front door for Grandma and Betsy. Then he ran ahead to open the front door of the house.

"Ladies first," he said.

"How kind you are," said Grandma.

First Betsy, then Grandma went into the house. As Grandma walked into the house, Alan watched her. He saw her touch

the mezuzah on the doorway. Then she touched her fingers to her lips. It looked like Grandma had kissed the mezuzah.

While they took off their coats, Alan told Betsy about it.

"We have a mezuzah on our door too," Betsy said.

"Yes, I know," answered Alan. "But we don't kiss the mezuzah."

"That's right," Betsy said. "You know, Alan, maybe that's what Father meant."

"What do you mean?" he asked.

"Father said that Shabbos would be different at Grandma and Grandpa's," Betsy answered.

Just then Grandma called. "Where are you two? I need my helpers now in the kitchen."

Betsy and Alan walked into the kitchen. How good everything smelled. There was a pot of soup on the stove and a chicken roasting in the oven. Grandma gave Alan some silver polish and a cloth. "See how shiny you can make the kiddush cup and the candlesticks there on the table," she said.

"How can I help?" Betsy asked.

"Would you like to help me set the table?" Grandma asked.

"Oh good," said Betsy. "Where do we begin?"

"Let's start by getting things ready," said Grandma.

"First we will pick out a pretty white cloth."

"And we'll need a cover for the challa," Betsy said.

"Here is one," Grandma said. Do you remember this challa

cover? It is the one you made for me in religious school. I use it every Shabbos."

Then Grandma picked out the dishes and glasses. "Four of everything," she said.

"I'm all through polishing," said Alan.

"My, how shiny you made the candlesticks. And the kiddush cup looks like new," Grandma said.

"Have you more for me to polish?" Alan asked.

Grandma thought for a moment. "Well, now let's see," she said, "how would you like to polish the spice box? Then it will be ready for tomorrow night." She gave Alan a small silver box that looked like a little house. It had a silver flag on top and little silver bells around the bottom. In front were two tiny doors. Alan knew that the doors opened up. They had a spice box at home. It was just like this one. He picked up his cloth and began to polish the spice box.

Soon the table was set. The silver was polished. Even the candles were in the candlesticks ready to be lit. The challa was in its pretty cloth. Everything was ready for Shabbos. Almost everything -- Grandma and the twins were not yet ready!

"Oh dear," Grandma said, "it is almost sundown and look at us. We have been so busy we haven't cleaned ourselves. Hurry now, children. We will have to wash and put on clean clothes to welcome the Shabbos.

Then they all hurried upstairs.

UNIT I

Lesson 3

Objectives: To introduce some of the traditional rituals.

- Covering the head while lighting the Shabbos candles.
- Shabbos services before sundown.
- Wearing yarmulkes.
- Kiddush sung with a different melody.
- A brief explanation of keeping kosher.

Motivation:

Teacher: We have all enjoyed Shabbos dinner with our grandparents. Betsy and Alan enjoyed their meal too. They found a few things which were done differently.

Do you remember what they were?

Procedure: Teacher suggests that the class make a chart of all of the things that are different in Grandma and Grandpa Levinson's home. She will ask the class to help her remember all of the things that they read. As the class tells her, she prints it on a large chart. As the list is being prepared, the children will discuss with the teacher those aspects of the story. The teacher should allow the children to bring in their own related experiences.

Motivationfor assign-ment:

Teacher: Do any of your parents keep kosher? (If children say "yes" ask them to tell the class what is involved: What foods they eat and may not eat; what foods can be served with meat or milk (parve). How would you children like to keep a kosher home? Next week we will set up our own kosher tables.

Assignment: The teacher will ask the children to bring in pictures or empty containers of different kinds of food.

Lesson 3

"It is time to light the Shabbos candles," Grandmother told the children. "Come Betsy, we will do it together. Alan, you may watch."

Grandma placed a white kerchief over Betsy's head. Then she covered her own head. Grandma lit the candles. As she and Betsy said the blessing, Grandma moved her hands back and forth near the flames.

"Boruch atto adonai, elohenu melech ho-olom, asher k'dish onu b'mitzvo-rov, vitzi vonu, l' had-lik nair, shal Shabbos."

"Now my children," said Grandma, "we'll wait for Grand-

pa to come home. Then we will have our Shabbos dinner."

"Where is Grandpa?" asked Betsy. "Is he still at the store?"

"No, he is at shule," Grandma answered.

"Shule?" asked Betsy.

"I know what shule is," Alan said. "It is like our Temple. I have heard Father talk about it. He went there a long time ago."

"He still goes to shule," Grandma said. "On Rosh Hashonnah and Yom Kippur he comes to shule."

"But Grandma," said Betsy, "Father always takes us to Temple on Rosh Hashonnah."

"Yes dear," on the first day he goes with you to Temple. But we have Rosh Hashonnah for two days at the shule. Your father often comes to shule on the second day of the holiday."

"Will we go to shule tonight for services?" Alan asked.

"No, we don't have Friday night services after dinner," answered Grandma. "But we'll all go tomorrow morning with Grandpa."

"Where are we going tomorrow morning?" came a voice from the hall.

"Grandpa, Grandpa," the twins shouted and ran to the hall.

"We didn't hear you come in," said Betsy.

"May we go with you to shule tomorrow morning?" Alan asked.

"Wait a minute. Let me get my coat off," said Grandpa.

"Good Shabbos, dear," Grandma said to Grandpa.

"Good Shabbos," he answered and he kissed her.

"Hurry, dear, and get cleaned up. It is time for our Shabbos dinner," Grandma told Grandpa. "Betsy, would you help me in the kitchen please?"

"Alan," Grandpa called from the stairs, get the yarmulkes from the cupboard in the hall. I will be right down."

Alan found the yarmulkes in the hall cupboard. He took out one for Grandpa and one for himself. In the cupboard Alan saw two velvet bags. They had Hebrew letters on them. They were lying next to many black books. Alan wanted to ask Grandpa about all of the interesting things in the cupboard. Perhaps later he could ask.

Soon everyone was standing around the table. Grandpa put his yarmulke on his head. Alan watched Grandpa and did the same with his yarmulke. Grandpa picked up the shiny kiddush cup. He began to sing the kiddush. It was a different tune than the one Betsy and Alan knew. But they did know the words:

"Boruch atta adonoi, elohenu melech ho-olom, ho-ray p'ri ha-zofen."

Next, Grandpa broke off a piece of challa. Together with Grandma and the twins he said, "Boruch atta adonoi elohenu melech ho-olom, ha motzi lechem min ho-oretz."

Grandpa took his piece of challa and broke off a little

piece for himself. Then he passed it around the table for each of them to do the same thing.

"Now," said Grandma to the children, "would you like water or ginger-ale with your meal?"

"May I have milk, please?" Alan asked.

"You will have to have water or ginger-ale, Alan," Grandma said.

"Why?" asked Alan, "don't you have any milk?"

"Yes, dear, we do," Grandma said with a smile, "but we keep a kosher home."

"What does that mean?" Betsy wanted to know.

"What Grandma means to say," said Grandpa, "is that we don't serve meat and milk together at the same meal. Nothing on the table has any milk in it. We have no milk nor dairy foods with a meat meal."

"I think I understand," said Alan. "You don't serve butter, cream, or cheese with meat."

"That's right," said Grandpa. "Those are dairy foods. Any food that is made with milk is a dairy food."

"Not only that," Grandma said, "But when I cook a meat meal, I don't cook with any dairy foods. I don't fry anything in butter. I don't even put butter on the vegetables. Grandpa won't have cream in his coffee tonight either."

Betsy and Alan looked at one another in surprise. Then Betsy laughed and said, "This is a good meal even without dairy foods."

"That reminds me," said Alan, "I almost forgot. May I please have a glass of ginger-ale?"

Then everybody laughed.

UNIT I

Lesson 4

- Objectives: To explain what it means to keep kosher.
 To show the kinds of foods that are kosher.
 To show the difference between meat and dairy foods.
 To show by actual demonstration what kinds of foods can be eaten together when keeping kosher.
- Motivation: The children have probably asked many questions about kosher after reading the last story. The teacher should point out the difference between milk, meat, and parve. She should then ask the children whether they would like to have their own kosher tables.
- Procedure: Three tables should be set up in the class room. The labels "Milk", "Meat" and "Parve" should be on each table. The children in the class have been asked to bring in pictures or empty containers of different kinds of food. They are told to put their contributions on the right table and label it. (The teacher will supply cardboard or paper for the labels.)
 The teacher will assist the children in placing their objects in the right place. She will ask them:

What did you bring?
 Where did you put it?
 Why?

Motivation
for assign-
ment:

- Teacher: Now do you think you could keep a kosher home?
 Do you think you would know how to set a kosher table?
 There is more to keeping kosher than just the food we serve and eat. Betsey and Alan found that out in Grandma's kitchen.
- Assignment: Read Lesson 5.

UNIT I

Lesson 5

Objectives: To show how kosher dishes and utensils are kept.
To show that we use 2 sets of dishes and 2 sets of silverware in a kosher home.

Motivation:

Teacher Do you remember last week when we made our kosher tables? Well there's more to keeping kosher than just eating kosher foods. We have to have kosher dishes and silverware. They must be kept in separate places.

Procedure:

Teacher will lead class in discussion by asking guide questions covering the story:
How many sets of dishes does Grandma have?
How does she tell them apart?
Where does she keep her dishes? Her silverware?

Project:

Teacher should give each child a large sheet of paper. The children may draw a floor plan of Grandma's kitchen, showing where everything is kept. The teacher will assist.

Motivation
for assign-

ment: Betsy and Alan have certainly had some surprises

haven't they? But they're in for some even bigger surprises. Have you ever gone to shule with your grandparents? It was different from our services wasn't it? That's what Betsy and Alan found out. But they found some other things that were different too.

Assignment: Read Lesson 6.

When Shabbos dinner was over, Grandpa and the twins helped Grandma carry the dishes into the kitchen. "May we help you with the dishes?" Betsy asked.

"Why yes you may," Grandma said. "You and Alan may wipe the dishes. Grandpa will put them away. We'll be through in no time at all."

While they were doing the dishes, Grandpa led them in singing Shabbos songs. What fun they were having. The knives and forks clinked and clanked. The glasses rang like bells. Even the pots and pans bumped as if they were singing too. They were having a wonderful time in Grandma's kitchen. This was a wonderful Shabbos.

But Betsy was not only wiping dishes. She was not only singing. Betsy was watching Grandpa put the dishes away. "How strange," she thought. Then she asked Grandpa, "Why are you putting the dishes over there? There are so many cupboards on this side of the kitchen."

"My, my," said Grandma, "that shows you have been watching. Would you like to look in the other cupboards?"

she asked Betsy.

Grandma opened the cupboard for Betsy to see. She was surprised to see more dishes and pots and pans.

"Oh dear," said Betsy, "you have a lot of dishes, Grandma."

"I need a lot of dishes," Grandma answered. "I need two sets of dishes because we have a kosher home. I only use these dishes with milk. The pots and pans in this cupboard are only for milk."

"Oh I understand," Betsy said. "The dishes we ate on tonight were for meat. That is why Grandpa put them on the other side of the kitchen. Your meat cupboards are over there. Your cupboards for milk dishes are over here."

"Yes," Grandma answered. "I do not want to mix them together. That is why my dishes are green and blue. The green dishes are for meat."

"I know," Betsy laughed, "and the milk dishes are blue."

"I even have two sets of silverware. I keep them in different drawers too," said Grandma.

"Your kitchen is fun," Betsy said. "It is like playing a game."

UNIT I

Lesson 6

Objectives: To introduce the children to the Orthodox shule.
To point up the differences in ritual and symbol between Reform and Orthodoxy.

Orthodox Jews walk to services on Shabbos.

Men and women sit separately.

Men wear tallith and yarmulke.

Prayer book has no English and is called "siddur".

To point up the likenesses in the service to the Reform service.

Prayers are familiar.

Motivation:

Teacher: How many of you have gone to a service at shule before? Was it for a Shabbos service that you went? Was the service like the one that Betsy and Alan went to with their grandparents? What do you remember about the service you went to? What do you remember about the service that Betsy and Alan went to?

Procedure: Teacher should have a yarmulke, a tallith like the one Alan wore and another one like Grandpa Levinson wore, and a siddur. She should show them to the children. She may let the children

wear the yarmulke and the tallith. This will help the children to better remember the story, and will induce discussion about the symbols.

Project:

Teacher should have long strips of material which she can distribute to the children. (Preferably white muslin.) The children will make their own tallethim.

Motivation

for assign-

ment:

Teacher: Last time we read about going to shule, we read mostly about Alan and what he did during the service. For next time, why don't we find out what Betsy did during the service as she sat upstairs with Grandma and the other women.

Assignment: Read Lesson 7.

Beep! Beep! Alan was tooting the car horn. He and Betsy were already to go to shule. They were waiting in the car for Grandma and Grandpa.

"Just a minute," Grandpa called. Soon he and Grandma walked to the car where the twins were waiting.

"Everybody out of the car," said Grandpa. "We are going to walk to shule. We always walk to shule on Shabbos."

"Walk?" asked Betsy. "Is it far?"

"Oh no," said Grandma, "It is only a few blocks away. And it is such a lovely day for a walk."

"Do you even walk when it rains?" Alan asked.

"Yes we do, Alan," said Grandpa. "Shabbos is a day of rest and it is work to drive a car."

It was a lovely day for a walk. The sun was shining brightly. Even the birds seemed to sing to them.

"That must be the shule," said Betsy. She pointed to a building in the next block. "It has a menorah just like the one on our Temple," she said.

As they came nearer, they saw Hebrew writing over the door.

"What are the Hebrew words, Grandpa?" asked Alan.

"That is the name of our shule, B'nai Ya-akov," Grandpa told the twins. "It means the Sons of Jacob."

"That means us too," Grandma said to Betsy.

When they were inside the door, Grandpa turned to Betsy. "You go upstairs with Grandma. That is where the women sit. Alan and I will meet you after the service."

Then Grandpa picked out two yarmulkes from a box on the wall. He handed one to Alan. "See if this one fits you," he said. Alan put it on so that it covered the back of his head. "It fits fine, Grandpa," he said. "Now that we have our yarmulkes on," Grandpa said, "we are ready to go into the sanctuary."

All the way down the aisle Alan kept playing with his yarmulke. He had never worn one in front of so many people before. He looked around and saw that all the other men and

boys were wearing them too. Some of them were white. Some of them were white with blue and red six pointed stars on them. Most of them were black, just like the one Alan was wearing.

When they got to their seats, Grandpa gave Alan a tallith to wear around his neck. It had a gold band on one side with Hebrew. Grandpa saw Alan looking at the Hebrew.

"That is the prayer we say when we put on a tallith," Grandpa said. "It says, 'Praised are you, O Lord our God who has sanctified us by Thy commandments, and commanded us to wrap ourselves in the tallith!'"

Grandpa put on his own tallith. It was much larger than Alan's. It did not just fit around his neck. It was big enough for Grandpa to wrap himself in.

"Can you read Hebrew well?" Grandpa asked Alan.

"I can read some Hebrew," said Alan.

"Here," Grandpa said. He gave Alan a Hebrew book.

"This is a Siddur, it is the prayerbook we use," he said. Grandpa opened the book.

"We will be on this page in a few minutes. Right now we are reading prayers of praise to God. Why don't you look over the page? I'll tell you when we get there."

Alan looked at the page. It was all in Hebrew. There was no English at all. He did know some words on the page. "Eorchu es Adonoi..."

While Alan looked at the page, he heard Grandpa reading

from his Siddur. Grandpa read so fast. It was hard to tell that he was reading Hebrew. And as Grandpa read, he also sang. He swayed back and forth in his seat singing the Hebrew prayers softly to himself. Soon, Grandpa tapped Alan lightly on the arm. "We have come to your page," he said. "We have to stand now for the Eorchu."

UNIT 1

Lesson 7

Objectives: To introduce more differences between the ritual and the symbols of the Orthodox shule as compared to the Reform temple.

To introduce the Cantor.

To point out that there is no organ.

To introduce the concept of kissing the Torah with the tallith.

To introduce the concept of "aliyoth".

To bring out the concept that we are all Jews though we practice Judaism in different ways.

Motivation:

Teacher: From reading our story for today, do you think Betsy enjoyed the service? Why? Or why not?

Procedure:

Teacher: Can you tell me some of the things Betsy saw in shule that were the same as in the temple?

Children: Stained glass windows.

Brass markers.

Eternal light.

Ark and torahs.

Teacher: Who was the man who was leading them in prayer?

Children: The cantor.

Teacher: What does a Cantor do? What can he do with his

voice?

Children: The Cantor sings. He can make his voice sound happy or sad.

Teacher: Do all the people in the shule sing the same tune?

Children: No. They each have their own tunes and there is no organ.

Teacher: Why did the boys kiss the Torah with their tallith?

Children: Because they love the Torah.

Teacher: How do you think the twins felt when Grandpa went up to read?

Children: They were very proud.

Teacher: Why couldn't Alan go up to read?

Children: Because he was not Bar Mitzvah.

Teacher: What did the rabbi say to Betsy?

Children: We are all Jews. It is not what we do, but how we do it that makes us different.

Teacher: Do you think the rabbi is right? Why?

Project: Teacher will distribute drawing paper. The boys will draw anything from the story that Alan did. The girls will draw anything from the story that Betsy observed.

Motivationfor assign-ment:

Teacher: Can you think of anything that you might have in your homes that would be found only in Jewish homes? (Children call out objects from their homes. Teacher prints them on the board.):

Prayer books.

Haggadahs.

There will be many others, but these two should be mentioned. Should the children not mention the following objects, the teacher should add them to her list:

T'fillin.

Yiddish newspaper.

These are some of the things that Betsy and Alan found in Grandma and Grandpa's home. Wouldn't you like to find out more about them?

Assignment: Read Lesson 8.

Upstairs, Betsy and Grandma stood for the Borchu. Grandma was helping Betsy to follow in the Siddur. But Betsy was more interested in looking around. From her seat she could look down and see everything. She saw the stained-glass windows. Under each window was a brass marker. They were just like those in the Temple. Families gave the windows to the Temple, and their names were put on the brass marker. The shule had them too. She looked ahead and saw the Eternal light and the ark. Even they were like the ark and eternal light in the Temple.

"So many things in the shule are just like those in the Temple," Betsy thought to herself. "Yet so many things are different too."

She looked down at the rows of pews. Each man and boy was wearing a yarmulke and a tallith. Even those were not all the same. And the man standing at the table on the pulpit was leading the people in prayer, but he never looked at the people. He faced the ark. Grandma had told her that he was the Cantor. Betsy watched him sway back and forth as he sang the prayers in a loud clear voice. Betsy closed her eyes and listened to the music. All of the people were singing. It was a strange sound. It was music, but there was no single tune. Then Betsy opened her eyes and looked again. She looked all around. "Of course," she said to herself, "there isn't any organ. There isn't any choir. Everyone sings his own tune, and they all sing together."

"They are taking the Torah from the ark," Grandma said to Betsy. "We must stand up now."

One man came up from his pew. He walked up on the pulpit and over to the ark. He drew back the curtain and took out the Torah. The Cantor began to sing. Then everybody sang. Betsy knew they were singing the Sh-ma. And she sang too.

"Sh-ma Yisro-el Adonoi Elo-henu, Adonoi Echod."

Then the Rabbi and the man with the Torah came down from the pulpit. The Cantor followed them. Betsy saw many men and boys leave their seats and come up to the Torah.

"Look!" she said to Grandma. "There's Alan with some other boys. What are they doing?"

"They are kissing the Torah with their tallith," Grandma told her. "It shows how much they love the Torah."

"I've never seen that before," said Betsy. "We don't do that at the Temple. Grandpa must have told Alan what to do," she said.

"I'm sure he did," Grandma said.

The man carrying the Torah, the Rabbi, and the Cantor went back up on the pulpit. All of the men and boys returned to their seats.

"Will the Rabbi read from the Torah now?" Betsy asked.

"Yes, he will read from the Torah," Grandma said, "but there will be others too."

Just then the Cantor sang out in Hebrew. The Rabbi came to his side in front of the Torah. He took a corner of his tallith and touched it to the Torah. Then he touched it to his lips.

"Now," Grandma said, "he will sing the blessing before reading the Torah. Then the Cantor will read from the Torah. When he is finished, the Rabbi will kiss the Torah with his tallith. Then he will sing the blessing that comes after the reading of the Torah."

Betsy watched as the Rabbi sang the blessing. Then it was the Cantor's turn. He did not read from the Torah, he sang. Sometimes his voice was soft and quiet. Other times

he sang very high notes that were loud and clear. Betsy thought she even heard him cry as he sang. She asked Grandma, "Is he really crying?"

"No dear," Grandma told her, "not really. He makes his voice sound like he is crying, because the words are sad."

"I see," said Betsy. "In Temple, the Rabbi reads from the Torah in Hebrew. Then he tells us in English what he has read. Here you can tell what the Cantor is reading by the way he uses his voice."

"That's part of it," Grandma said. "Some of us know Hebrew too."

"Oh Grandma, look!" She pointed down to where Alan and Grandpa were sitting. Grandpa was getting up from his seat.

"Why they have called Grandpa up to the Torah," Grandma said.

"Will they call Alan too?" Betsy asked.

"No, dear, Alan has not been Bar Mitzvah. Only those who have been Bar Mitzvah may be called up to the Torah," Grandma said.

Betsy knew what Bar Mitzvah was. Her cousin Ted had been Bar Mitzvah at the Temple. Alan would have to wait five years before he would be thirteen. He would have to study Hebrew too. Then he could be Bar Mitzvah.

Now Betsy and Grandma watched as Grandpa sang the blessing. What a nice voice he had. How proud they were of Grandpa.

"How many more will they call up to the Torah?" Betsy asked.

"Not many more this morning," Grandma said. "See there, they are finished."

"Is the service over now?" asked Betsy.

"Oh no," Grandma said. "They will put the Torah back in the ark. We will have more prayers. Then the service will be over."

"Does the Rabbi talk?" Betsy wanted to know.

"No, dear, he doesn't," Grandma told her.

They stood now as the Torah was put back in the ark. The Cantor began to sing again. There were more prayers. Betsy did not understand them at all. She did not know Hebrew. But she sat quietly and watched and listened.

"This service is not like our Temple service," she thought. "Here there is no English. There is no choir, but the people sing more. The service is longer than ours..."

"Come Betsy," Grandma said. "The service is over. We will meet Grandpa and Alan downstairs."

Grandpa and Alan were standing near the door. They were talking to the Rabbi.

"Good Shabbos," the Rabbi said to Grandma and Betsy.

"Good Shabbos, Rabbi," said Grandma. "This is our granddaughter, Betsy."

"I'm happy to know you, Betsy," the Rabbi said. "Did you like the service?"

"I don't know," Betsy said. "Your service is so different from ours."

"Not really," said the Rabbi with a smile. "Our prayers are very much the same. It is not what we do, but how we do it that makes us different."

"But we are all Jews, aren't we?" Betsy asked.

"Yes, indeed we are," the Rabbi told her.

UNIT I

Lesson 8

Objectives: To introduce objects that may be found in an Orthodox Jewish Home:

T'fillin.
Yiddish newspaper.

Motivation:

Teacher: The Shabbos is often called a day of rest. We like to rest on the Shabbos. Some people take a short nap on Shabbos afternoon. That is what Grandma Levinson did. Others like to just relax by reading. That is what Grandpa Levinson did. How did Betsy and Alan relax on the Shabbos?

Children: They looked through the hall cupboard.

Teacher: What did they find there?

Children: They found books.
They found a little blue bag.

Teacher: Did they know what was in the bag? How did they find out?

Children: They asked Grandpa.

Teacher: Where was Grandpa? What was he doing?

Children: He was in the kitchen reading a Yiddish newspaper.

Teacher: Have you ever seen a Yiddish newspaper?
(Teacher may show them such a paper.)

What did Grandpa tell the children about the little bag?

Children: He said it was for T'fillin.

Teacher: Have any of you ever seen t'fillin?
(Teacher may show them t'fillin.)

Procedure: Teacher first explains what t'fillin are. She then asks for volunteer to come forward before the class. She helps him put on the t'fillin. He may then choose someone else to come up. He will then help the other with the t'fillin.

Project: The children may make their own t'fillin. The girls may use narrow strips of paper. They will print the shema on them and roll them up. The boys will take little thumb tack boxes and paste them to square pieces of cardboard which the teacher has already prepared. They will paint them black. Long strips of black crepe paper can be stapled to the square cardboard for the leather straps.

Motivationfor assignment:

Teacher: When the Shabbos is over, there is a very special service that all Jews should perform. It is called Havdalah. Grandma and Grandpa Levinson always have a Havdalah service. We

will read about it for next time. Before you read the story, here are some new words that you will meet: (Teacher prints the following words on the board.)

Havdalah.

E'sa-meem.

Elijah, the prophet.

Shavua tov.

Assignment: Read Lesson 9.

"Alan? Alan, where are you?" Betsy called in a soft voice.

"Here I am, Betsy, in the hall," Alan said.

"Shh," Betsy warned him. "Grandma is taking a nap."

"Where is Grandpa?" Alan asked.

"He is reading the paper," Betsy told him. "What are you doing, Alan," she asked.

"I am just looking at all of the things in this cupboard," Alan said. "There are so many different things in here. Look at this book. Do you know what it is?"

He gave the book to Betsy. She began to look through it. Most of it was in Hebrew. But there were some English words. Betsy even found some pictures in the book.

"I know what it is!" she cried.

"Shh," said Alan. "You will wake Grandma. What is it?"

"It's the Haggadah. It's the book we read on Passover," Betsy said.

"That's right. It is different than the one we have," said Alan. "Ours has more pictures. We have songs in ours too," he said.

"What else have you found?" Betsy asked him.

"I'm not sure," Alan said. "Look at these books. They are larger than the others. They are not Haggadahs."

"Are they prayerbooks?" Betsy asked.

"I think they are," Alan said. "But they are not like those we used in services this morning."

"What is that little bag?" Betsy asked Alan.

"Do you mean this little blue bag?" Alan asked her. "It looks like the bag for the tallith. Let's look inside."

Alan reached into the bag. He pulled out something that looked like two small boxes with black straps wrapped around them.

"I wonder what these are?" asked Betsy.

"I don't know," said Alan. "Let's go ask Grandpa."

The twins put them back into the bag and took it into the kitchen. Grandpa was sitting at the kitchen table. He was drinking tea and reading the paper. Betsy and Alan looked at the paper. It looked like a Hebrew newspaper.

"Grandpa," Alan said, "Is that a Hebrew newspaper?"

"No," Grandpa said. "It is written with Hebrew letters, but the words are not Hebrew."

"What are they, Grandpa?" Betsy asked.

"They are Yiddish words, Betsy. You see, children, this

is a Yiddish newspaper," he said. "You know," Grandpa went on, "I was not born in this country. Most Jews spoke Yiddish where I was born. I learned to speak it too. When I came here, I learned to speak English. Not many Jews speak Yiddish any more. That is why I like to read the Yiddish newspaper."

"My, my!" said Alan in surprise. "You speak English, Hebrew, and Yiddish. Betsy and I can only speak English. Will you teach us Yiddish?"

"Sometime, perhaps," Grandpa said. "But what have we here?" He took the little blue bag that Betsy was holding.

"We almost forgot about the bag," Betsy said. "What are those funny little boxes, Grandpa?" she asked.

"Yes, Grandpa," said Alan, "tell us. What do you use them for?"

Grandpa laughed. "Those funny little boxes are called t'fillin," he said. "I use them in the morning when I pray. Here, Alan, I'll show you."

"First," said Grandpa, "we will unwind the straps from the little box. Betsy you may unwind the other one. Now we will put this one on Alan's head."

He put the little box on Alan's forehead. He set it high on Alan's forehead between his eyes. Then he fixed the straps so that the box would stay in place.

"Now, Alan," said Grandpa, "roll up your left sleeve. That's right. Way up above your elbow."

Grandpa put the other little box on Alan's bare arm.

He pulled at the strap. Now the box would stay in place.

"See, Alan, the box is close to your heart," said Grandpa.

Alan moved his arm. The little box touched his heart.

Next, Grandpa wrapped the leather strap around Alan's arm. He wrapped it around seven times. Then he wrapped it around Alan's wrist. There was still some strap left over.

"What will you do with this?" Alan asked his Grandpa.

"Give me your hand," Grandpa said. He wrapped the strap three times around the palm of Alan's hand. Then he wrapped the strap around the two middle fingers of Alan's hand.

"There," said Grandpa. "Now you have put on the t'fillin."

"Look," said Alan. "This looks like a Hebrew word on my hand."

"It is, Alan," Grandpa told him. "The strap has made a Hebrew word. It is the word Shad-dai. It means God Almighty."

"God is with you when you pray, isn't he?" asked Alan.

"Do you put on the t'fillin every morning, Grandpa?" Betsy asked.

"Every morning but Shabbos," Grandpa answered.

"I think I know why," said Alan. "Shabbos is a day of rest. It is work to put on the t'fillin."

UNIT 1

Lesson 9

Objectives: To explain the Havdalah service and learn its prayers and melodies.

Motivation:

Teacher: Did you enjoy reading about Havdalah? How many of you have ever had a real Havdalah service? Perhaps we can have one of our very own today.

Procedure: Teacher will discuss with the class the symbols they will need for their Havdalah service: Wine cup, wine, spice box, spices, twisted candle, and the Havdalah prayers. (Teacher has all of these on hand in the classroom.)

Children may dramatize the story of the Havdalah service.

Teacher will print the Hebrew prayer on the board in transliteration. She will want to teach them the tunes for the prayer and for Elijah, the prophet. The service will end with the singing of Shavua Tov. (The melodies and words are found in Cooperamith, The Songs We Sing.)

Motivation
for assign-
ment:

Teacher: Betsy and Alan have certainly had a good time visiting with Grandma and Grandpa Levinson. So you think their Shabbos was spent differently than the Shabbos you spend at your house? Do you remember all of the wonderful things the twins did? Perhaps we should read the next story. It will help us to remember everything that happened to Betsy and Alan.

Assignment: Read Lesson 10.

"Look," Alan said, "it is growing dark outside."

"Yes, the sun has begun to set. Soon it will be sun-down," said Grandma.

"It will no longer be Shabbos then," said Betsy.

"Will we have Havdalah when the sun goes down?" Alan asked.

"We can," Grandpa answered. "Some people wait until it is darker. They wait until there are three stars in the sky. Then they have Havdalah."

"Why do they do that?" Betsy asked Grandpa.

"Because," Grandpa told her, "they are not happy to see the Sabbath go. They want the Sabbath Queen to stay longer. So they wait longer for Havdalah."

"Could we wait too?" asked Alan. "This has been such a wonderful Shabbos. Couldn't we keep it longer?"

"Oh yes, do keep it longer. We don't want Shabbos to end," Betsy said.

Grandpa Levinson turned to Grandma. "Well," he said with a smile, "I think we will wait for Havdalah."

"Yippee," shouted the twins. Then they asked Grandpa to tell them a story. He knew so many good stories. And he and Grandma would sing more Shabbos songs with them. Shabbos was so much fun.

Soon it was dark outside. Through the windows they could see the street lights. "Shall we go outside now?" Grandpa asked the children.

"Why?" Betsy asked. She was having such a good time indoors.

"I think," said Grandpa, "it is time to look at the sky. We may see three stars now."

All of them went outside. Everything was very quiet. They looked up into the sky. It was very dark.

"There, over there!" shouted Betsy. "I see a star."

"And there is another one," Grandma said. "That makes two stars. We will need one more."

"I see it," said Alan. "It is not very bright."

"Just so you can see it," Grandpa said. "That makes three stars. I think it is time for Havdalah."

The twins helped Grandma and Grandpa. Betsy helped Grandma with the wine. They poured it into a kiddush cup. Alan put the twisted candle into its holder. Then he found the spice box. He made sure that there were spices in it. Grandpa brought the yarmulkes from the hall cupboard. He

also brought a prayerbook. The Havdalah service was written in the prayerbook.

"Now let's see," Grandpa said. "We have the wine, and we have the spice box. There is the Havdalah candle. I have the yarmulkes and the prayerbook. We can begin Havdalah now."

Grandma stood between Betsy and Alan. Grandpa stood behind a table facing them. "First," he said, "perhaps, I should tell you what Havdalah is all about."

"Oh you don't have to, Grandpa," Alan said.

"We have learned about Havdalah in religious school," Betsy told him.

"Then you may tell Grandma and me what you have learned," said Grandpa.

"Well, Havdalah comes at the end of Shabbos," Alan began. "It sets the week apart from Shabbos."

"That's right," said Betsy. "It says hello to the next week, and it says goodbye to Shabbos."

"Do you know why we use wine for Havdalah?" Grandpa asked the twins.

"I forgot," Betsy said.

"I don't remember either," said Alan.

"Wine makes us think of joy," said Grandpa. "We pray that the new week will be filled with joy."

"I know what the spice box is for," Alan said.

"I do too," said Betsy. "It is called B'sa-meem."

"That is very good," said Grandpa. "Now then, Alan, why

do we use b'sa-meen?"

"We want the new week to be sweet," Alan answered.

"Now let me ask you," said Grandpa with a smile, "why is the Havdalah candle twisted?"

The twins nodded their heads. They did not know. Even Grandma nodded her head. She did not know either.

Grandpa laughed. "Nobody know for sure," he said. "Do you see how this candle is twisted? It is really three candles all in one. See, it even has three wicks."

"But why is it twisted, Grandpa?" Betsy asked.

"Well," Grandpa said, "I like to think each wick means something. The first wick is for all Jews. The second wick is for Torah. The last wick is for all men everywhere. Now watch as I light the candle."

Grandpa lit the Havdalah candle. He lit each wick. But all of them burned together. All three wicks burned as one wick. It made a very bright flame.

"See there," said Grandpa. "If we Jews taught Torah to all men everyone would know about one God. The bright flame is for One God."

"How wonderful," Betsy said.

"I never thought of that before," said Alan.

"Now let's get on with our Havdalah service," said Grandpa.

Grandpa sang a short Hebrew prayer. It had a pretty tune. Grandma sang with him. The twins smiled for joy. Then

Grandpa made the blessings over the wine. Next he said a blessing over the spice box. He gave the box to Grandma. She shook it. Then she smelled the sweet spices. Alan and Betsy got to smell the spice box too. Now Grandpa said the blessing for the Havdalah candle.

There was another prayer that Grandpa sang. This time the twins helped too. They knew the tune and the words. It was a song that they sang on Passover. It was all about Elijah, the prophet.

"May he come to us quickly and soon," they sang.

"Shavua tov, children!" Grandpa and Grandma sang.

"A good week, a good week, Grandma and Grandpa," sang Betsy and Alan.

UNIT I

Lesson 10

Objectives: To review some important differences between Orthodox and Reform in regard to ritual and symbol.
To briefly introduce Conservative Judaism.
To bring the Unit to a close.

Motivation:

Teacher: Did you read our story for this week? What was the big surprise for Betsy and Alan? Were they happy to see Father and Mother? Did they tell Father and Mother everything that they had done at Grandma and Grandpa Levinsons? How might we tell everybody what Betsy and Alan did? (Children may suggest many things. Guide them along to suggest a frieze showing all of the things that Betsy and Alan did at Grandma and Grandpa's.)

Procedure: Let the children decide which of the stories they liked the best. Divide the children into groups corresponding to the stories. Give each group construction paper, scissors, paste, crayon, chalk, and/or paint. Let them draw and cut out various scenes from the stories they liked the best. These will be pasted on a large sheet of

of butcher paper. This project will consume the rest of this period and probably all of the next period.

"Betsy! Alan! Wake up, children. We have a surprise for you!" called Grandpa and Grandma.

Upstairs, the children jumped from their beds. They put on their robes and ran down the stairs.

"What is it? What's the surprise?" they yelled.

"Surprise! Surprise!" shouted Mother and Father. "We are your surprise."

"We just got into town," Mother said. "My how we missed you."

Father and Mother hugged and kissed Betsy and Alan. They were so happy to be with them again.

"Are we going to go home now?" Betsy asked.

"Do you want to go right home?" Mother asked Betsy.

"Oh no," said Alan. "Can't we stay?"

"Grandma has asked us for lunch," Father said. "We'll stay until we have had lunch."

"Goody," Betsy laughed.

"Did you have a good time with Grandpa and Grandma?" Mother asked the twins.

"Did we ever," said Alan. "Shabbos is so nice here."

"Nicer than our Shabbos at home?" Father asked.

"Maybe not nicer," Alan answered, "but it is different."

"Let us tell you about all that we did," Betsy said with

excitement.

"After you children get dressed," Mother said. "Now run along upstairs. I'll be up in a moment."

When Mother went upstairs, the twins were already dressed. Mother helped them pack their clothes. Soon they were ready. They came downstairs. Father and Grandpa were sitting in the living room.

"Now may we tell you what we did?" Alan asked his father.

"We would like to hear now," Father said.

"Yes, please do tell us," said Mother.

"First of all," Alan began, "Betsy and I helped Grandma to get ready for Shabbos."

"I polished the candlesticks and the kiddush cup and the spice box," said Alan.

"And I helped Grandma set the table," said Betsy. "I even helped Grandma light the Shabbos candles. She gave me a white kerchief to wear on my head."

"I got to wear a yarmulke," Alan said. "It was just like Grandpa's, only smaller."

"You two did a lot," said Father.

"Oh that's not all, Father," Alan said. "Grandpa took us to shule. We went to shule Saturday morning."

"That's because there aren't services after dinner on Friday night," Betsy said. "I sat with Grandma. We sat upstairs with the other women."

"Only the men and boys sit downstairs," said Alan. "I

sat next to Grandpa. He gave me a tallith to wear around my neck. I even got to kiss the Torah."

"You even met the Rabbi," said Grandpa.

"That's right," Betsy said. "He was very nice. He asked me if I liked the service."

"Did you?" Father asked.

"I think so," Betsy said. "It was different than our service. But the Rabbi said they are really much alike. It is just how we do things that make us different. I think maybe he is right."

"What other different things did you do?" Father asked the twins.

"Grandpa showed me how to put on t'fillin," Alan said.

"Did you learn the prayer for putting on the t'fillin?" Father asked Alan.

"I didn't pray," Alan said. "I put the t'fillin on when it was Shabbos. You never pray with the t'fillin on Shabbos."

"That's right," Father said with a laugh. "I forgot."

"And last night," Betsy said, "we had Havdalah. It was the best service of all. Could we have Havdalah at our house next Saturday night?" she asked.

"I think so," Father said. "You will have to show me how," he said to the twins. "It has been a long time since we have had Havdalah."

"Come to the table," Mother said. "Lunch is ready."

"Oh look," said Alan. "We are using the blue dishes. I can have a glass of milk. You know," Alan told his father, Grandma and Grandpa keep a kosher home."

"My, my, but you have learned a lot," Father said.

"Yes," said Grandpa, "they have been good children. That is why they know so much now."

"May we tell you about our trip?" Mother asked when they were all at the table.

"Oh yes!" answered the twins.

"Well," Father said. "We too went to services. We had a nice Shabbos."

"Do the Fields keep a kosher home?" Betsy asked.

"Yes, they do," Mother said. "We did many of the same things you did here."

"Are the Fields Orthodox Jews?" Grandma asked.

"No, they are Conservative Jews," Mother said.

"What do you mean?" asked Alan. "What is Orthodox? What is Conservative?"

"We are Orthodox Jews, Alan," Grandma said. "You and Betsy have seen what we do on Shabbos. Most Orthodox Jews do the same as we."

"What is Conservative?" asked Betsy.

"It is very much like Orthodox," Mother said. "The Conservative Jews do many of the same things that Orthodox Jews do."

"Yes," Father said, "the greatest difference is between

the Orthodox and the Reform Jews. That is why the things you did this Shabbos seemed so different to you."

"But we are really all the same, aren't we?" Betsy asked.

"Yes, we are all Jews," Father said.

"Now I know the Rabbi was right," Betsy said. "It is just how we do things that make us different."

INTRODUCTION

UNIT II: RELIGIONS OF OUR COMMUNITY

The Objectives of the Unit

In this Unit, the third grade child is introduced to Christianity as it exists in his own community. The child will become acquainted with the interiors of the Catholic and Protestant churches. Some of the more significant aspects of ceremonies, rituals, and religious objects found in the churches will be discussed, thereby allowing opportunity for the child to make comparison of the similarities and differences that exist between the Catholic and Protestant churches.

Development of the Unit

This Unit calls for a minimum of 10 - 13 sessions. Drawing upon the experiences of the children and through class discussion, pertinent stories which the children will read themselves, and pictures found in Our Neighbors Around Us, the lessons deal with certain fundamental observances of Christianity:

- The concept of Jesus as God.
- The life of Jesus as Man.
- Priests and Nuns.
- Confession.

Communion.

Mass.

Christian symbols.

The physical structures of the Catholic and Methodist churches.

Lessons 7 and 12 may be optional. These sessions are outlined as visits to a Catholic and Methodist church. They are not absolutely necessary, but would certainly be a rewarding experience for the children. Lesson 13 is a culminating activity. The children will make a frieze depicting what they have learned from the Unit. This may require two sessions.

Key Understandings

The underlying theme of this Unit, as in the previous Unit, teaches that the major difference between Catholicism and Protestantism is how they believe rather than what they believe. By means of this prevailing theme the child may gain an attitude of respect for the religion of his neighbors. In the observance of certain aspects of prayer, ritual objects, and even from the physical interiors of the Catholic and Protestant churches, he will notice certain similarities to Judaism and his own temple. A further insight is conveyed by this Unit, namely, we are all children of God, and we believe in God in different ways.

About the Lessons Themselves

A lesson-outline is to be found here for each of these lessons. They have been written in the manner in which the lesson may proceed. No lesson-plan, however, can anticipate exactly how the class will respond. The children will no doubt raise questions or bring up matters that the teacher will want to deal with as they occur, and hence the lesson may vary considerably from the form in which it is presented here. Then, too, the interests and concerns of the children may prompt the teacher to devote more time to one lesson and less to another. At times a lesson may carry over to the next session. As long as the objectives are attained, the teacher should feel free to modify the lesson-outlines in line with the realities of her particular classroom situation.

Some Helpful Background

In addition to the regular use of the text, Our Neighbors Around Us, the teacher will find the following materials generally helpful in providing an adequate background for this Unit:

Schwartzman, Sylvan D., Our Religion and Our Neighbors (N.A.H.C.).

Tubby, Ruth F., A Picture Dictionary of the Bible (Abingdon Press).

Jones, Mary Alice, Tell Me About Jesus (Rand McNally).

Trent, Robbie, To Church We Go (Pollett Publishing Co.).

This We Believe, (St. Anthony Guild Press).

Kennedy, Gerald H., The Methodist Way of Life (Prentice Hall).

The Methodist Hymnal (Methodist Publishing House).

Henry, Hugh T., Catholic Customs & Symbols (Benziger Bros.).

The Rosary Crusade (Dominican Fathers).

Life, The World's Great Religions (Golden Press).

Fitch, Florence M., One God (Lothrop, Lee & Shepard, New York).

Filmstrip: "The Catholic Way," 282, (Parkas Films), 66-fr. silent, black and white.

Filmstrip: "The Hail Mary," (Catechetical Guild) 54-fr. silent with captions, black and white.

Filmstrip: "Mass for Little Catholics," (Catechetical Guild) 48-fr. silent with captions, in color.

Filmstrip: "The Church Serves the Family," (Methodist Publishing House) 45-fr. sound, black and white.

UNIT II

Lesson 1

Objectives: To introduce Christianity to the children.
 To explain Christian view of Jesus as God.
 To explain Jewish view of Jesus as God.
 To briefly explore the distinction between Catholic and Protestant in their relationship to Christianity.

Motivation:

Teacher: Have you ever wondered why some of our friends believe in God differently than we do? Have you ever heard your friends talk about Jesus? They talk about Jesus as being the Lord. Those who speak of Jesus as God are called Christians. There are Catholic Christians and there are Protestant Christians.

In our story today, Betsy and Alan meet their friend Cathy Hayes. She is a Catholic. Cathy believes that Jesus is God. Betsy and Alan do not understand. Let us see why they do not understand and whether they finally learn about Jesus and Christianity.

Procedure:

Teacher will call upon various children in the class to stand and read parts of the story aloud while the rest of the class follows. They will

read all of Lesson 1 in this manner. After the story, the class will discuss what they have read. The teacher will guide the discussion with questions:

Teacher: Where was Cathy coming from?
 Children: Catholic church library.
 Teacher: What was Cathy carrying?
 Children: A book about Jesus.
 Teacher: Who did Cathy believe Jesus was?
 Children: God.
 Teacher: Did Betsy and Alan believe that too?
 Children: No. They believe there is only one God.
 Teacher: How did Mother help Betsy and Alan understand what Cathy believed?

MotivationFor assignment:

Teacher: What do you suppose are the most important holidays in the Christian religion?
 Children: Christmas and Easter.
 Teacher: Do you know why they are so important?
 (Children may or may not know. Let them suggest and discuss ideas. They should eventually come up with one or both answers.)
 Children: Christmas is the birthday of Jesus.
 Easter is the day Jesus went to heaven to be

with God.

Teacher: Betsy and Alan did not know very much about Jesus. When their father came home, he told them more about Jesus. Wouldn't you like to learn more about him too? Let's read our new story for next time.

Assignment: Read Lesson 2.

One Saturday afternoon, Betsy and Alan were playing outside. It was a bright, sunny day. They were having a good time.

"Look, Alan," said Betsy. "Coming up the street--isn't that Cathy?" Cathy Hayes lived down the street. She was the same age as Betsy and Alan. Cathy had two older brothers, Pete and Tom. She had a baby sister too. Betsy and Cathy played together often. Even though Tom was older, he liked to be with Alan.

Cathy waved to the twins. She ran to meet them.

"Hi," she said. She was out of breath.

"Hi Cathy," said Betsy. "Are you on your way home?"

"Yes," Cathy answered. "I was at church. See, I just got a book to read from our church library."

She showed the book to the twins. It was a story about Jesus.

"Who is Jesus?" asked Alan.

Cathy laughed. "Are you joking?" she asked. "Everybody knows that Jesus is our Lord."

"You mean that Jesus is God?" Betsy asked.

"Sure. Didn't you know that?" Cathy said in surprise.

"We only know there is one God," Alan said. "How can Jesus be God too?"

"You'd better ask your mother," Cathy said. "She'll tell you that Jesus is the same as God."

"I guess we'd better ask her," Alan said. "I never heard that before."

"Well, I'm going home to read my book," Cathy said.

"Are you going to play here this afternoon?"

"I guess so," Betsy said. "Do you want to come play with us?"

"Ask Pete to come too," Alan said.

"Maybe we will," Cathy said. "But first I want to read my book. See you later," she cried. And off she ran towards her house.

The twins ran into their house. They found Mother in the kitchen.

"Is Jesus really God?" they asked her.

"Why do you ask?" Mother wanted to know.

"That's what Cathy Hayes told us," Betsy answered.

The children told Mother how they met Cathy. They told her about Cathy's book.

"Well," said Mother, "why don't you two sit down at the table. I will give you some cookies and milk. Then we can talk."

Betsy and Alan liked that. They liked to talk with Mother. And the thought of the cookies and milk sounded good too.

"We believe in one God," Mother said.

"That's what we told Cathy," said Alan. "But she said that God and Jesus were the same."

"Most Christians believe that," said Mother.

"But Cathy is a Catholic," Betsy said. "She told us that a long time ago."

"All Catholics are Christians," Mother told them.

"Grandma and Grandpa are Orthodox Jews. We are Reform Jews. But we are all Jews, aren't we?" asked Mother.

"Yes, but..."

"Well there are different kinds of Christians," Mother said. "Some are Catholic and some are Protestant. But they are all Christians."

"I see," said Alan.

"There's another thing I ought to tell you," said Mother. "There are many kinds of Protestants too."

"Why is that?" asked Betsy.

"You see, children," said Mother, "the Catholic church was the first church. It is the oldest. It has many laws for its people to follow."

"Is it like Orthodox?" asked Alan.

"In a way," said Mother. "We Reform Jews don't do all of the things Orthodox Jews do. Protestants don't do all of

the things Catholics do. And some Protestants don't do things the way other Protestants do them. It all depends upon the church you belong to."

"But what has all this to do with Jesus?" Alan asked.

"Almost all Christians, Catholics and Protestants, believe that Jesus is God," said Mother.

"But how can Jesus be God, if there is only one God?" Betsy asked.

"Christians believe in God. They believe in Jesus too. They believe that Jesus is God's son. If he is God's son, then he is part of God. When they pray to Jesus, they are still praying to God," Mother told them.

"Don't we believe that Jesus is God's son?" Alan asked Mother.

"No Alan, we don't," she said. "We believe that all of us are God's children. You and Betsy and..."

"And you and Father," said Alan. "You are God's children too."

"That's right," Mother said. "And how lucky we are that God is our Father in Heaven."

"How lucky we are," said Betsy and Alan together.

UNIT II

Lesson 2

Objectives: To briefly tell the story of Jesus.
 To briefly explain what Jesus taught.
 To briefly touch upon the concept of resurrection maintained by Christians.

Motivation:

Teacher: Betsy and Alan certainly learned a great deal about Jesus, didn't they? Did you know all that Father told them. What did you know from before? How did you find out? What didn't you know before you read the story?

Procedure:

Children should freely discuss what they knew before they read the story, and what they learned from the story.

Teacher should stress what Jesus taught. She may tell them the story of the unforgiving servant to be found in the New Testament, Luke 7:36-50 and in Matthew 18:15-35. There is also a film strip available on this subject. It should be pointed out that Jesus taught Judaism; Judaism too, teaches forgiveness, love, and kindness. (Mitzvah and Deeds of Loving-kindness.)

Another film strip which the teacher may want

to use in connection with this lesson is "For God So Loved the World." This depicts events of Jesus from the announcement of his birth by the angels up to his death.

Both films should serve as a further springboard for discussion.

MotivationFor assignment:

Teacher: We have learned that all Christians believe that Jesus is part of God. We have also learned that not all Christians are the same. There are Catholic Christians and Protestant Christians. Do any of you have friends who are Catholics? Betsy and Alan find a new friend in our next story. He is a Catholic. He becomes a very special friend of the children. Let's read our new story for next time.

Assignment: Lesson 3.

After supper that night, Mother told Father about the talk that she had had with the twins.

"Don't you children know about Jesus?" Father asked.

"We know that Christians think of Jesus as God," Alan said.

"Did you know that Jesus was a Jewish boy?" Father asked.

"Was he really?" Alan asked.

"Did he go to religious school?" Betsy wanted to know.

"I'll bet he taught religious school," said Alan to Betsy. "I'll bet he was a rabbi."

"We think he was a rabbi," Father said. "He taught people to be kind to one another. He told people they should be good and not bad. He really taught the Jewish religion."

"Did people like him?"

"Oh yes, many people liked him," said Father. "Some people even left their work to follow him. They went from place to place to hear Jesus talk. They liked what Jesus had to say."

"What happened to Jesus?" Betsy asked.

"Well, let me see," said Father. "Jesus had made many many friends. People would come for miles to hear what he had to say. He was a good teacher."

"Go on," Alan urged his father. "Tell us what happened to him."

"Jesus used to talk about God. God was King. God's kingdom was in heaven, he would say. If people did good for others they would go to heaven. When they died they would live in God's kingdom."

"I have heard that before," Alan said.

"Yes, Cathy says she is going to heaven when she dies," Betsy told her father.

"Well," Father went on, "there were some people who did not like to hear Jesus talk about God's kingdom in heaven."

"Why not?" asked Betsy.

"Because they thought kings lived only on earth. They thought that a kingdom could only be here in this world."

"Were they angry with Jesus?" Betsy asked.

"Oh yes," said Father. "They were so angry that they punished Jesus."

"How did they do that?" Alan wanted to know.

"They nailed him to a cross until he was dead," Father answered.

"You mean they pounded nails into him?" Alan asked.

"Through his hands and feet," said Father. "That was the way they punished all the very bad people in those days."

"But Jesus didn't do anything bad, did he?" Alan asked.

"No, I don't think so," said Father, "but they thought so."

"How awful," said Betsy. "But did he go to heaven when he died?"

"That is what the Christians believe," Father answered.

"That is why they pray to Jesus. He is part of God. He is in heaven with God."

"But if he was a Jew and taught our religion, why don't we believe in him?" Alan asked.

"We do believe that he was a good teacher, Alan. But we didn't believe that he was part of God."

"Do we believe that he is in heaven?" Betsy asked.

"No, we don't believe anyone lives in heaven when they

die," Father said.

"He must have been a great man," Alan said.

"I feel sorry for him," said Betsy.

"Yes, he was a great man. He really was a son of God."

"And we are children of God too," Betsy said. "That's what Mother told us."

"That's right," said Father. "That is why we must be nice to everyone. Because everyone is a child of God's."

UNIT II

Lesson 3

Objectives: To briefly introduce the children to Catholicism.
To introduce the children to a Catholic priest.
To explain what a rectory is.

Motivation:

Teacher: Did you read the story for today? Wasn't it an exciting story? Imagine discovering a new building going up. How many of you have watched a building being built? How did you know what kind of a building it would be?

Procedure:

Teacher will lead a discussion with the children by asking guide questions as she has done under "motivation". The discussion should include facts that the children have learned about the priest, i.e., his appearance, fact that he is not married, and that priests live in a rectory.

Teacher: Who was the new friend that Betsy and Alan met outside the church?

Children: Father Patrick.

Teacher: Who is Father Patrick?

Children: He is a priest.

Teacher: How did the children know he was a priest?

Children: He told them so.

He was wearing a long black robe with a white

collar at his neck.

Project: The children may want to draw a picture about the story.

Motivation
for assign-
ment:

Teacher: Do you suppose a priest is like a rabbi? What do you think the duties of the priest are? Why do you think there are four priests at St. Mary's? Suppose we read our new story for next time. We may find out some of the answers to our questions.

Assignment: Read Lesson 4.

The school day was over. Betsy and Alan stood outside the building. They were very happy. It was Friday. There would be no school tomorrow. Everything seemed so cheerful. It was a warm day. The sun was shining brightly.

"This is a good day for a walk," Betsy said to Alan.

"I'll say," answered Alan. "Let's walk home a new way."

"All right," Betsy said. "Which way shall we walk?"

"I'll show you," Alan said. He began walking, and Betsy walked with him.

"I remember seeing some workmen nearby," Alan said. "I am not sure where they were working."

"What were they working on?" Betsy asked.

"They were putting up a building," Alan told her. "I think we are going the right way."

"Maybe we will get lost," Betsy said with a laugh.

"No, we are not too far from school," Alan said. "We can find our way."

They went on their way. Betsy and Alan skipped. They laughed and sang. When they had gone a few blocks, they saw a big white house. Next to it was an empty lot. The house was on the corner. They could not see the empty lot very well.

"Let's go around the corner," Alan said. "That empty lot looks like a good place to play."

Around the corner they went. "Look, Alan!" shouted Betsy. "It is not an empty lot at all!"

"This must be where I saw the workmen," Alan said. The twins saw a deep hole in the ground. From the other street, it had looked like an empty lot. Next to the deep hole was a new building. It was not yet finished. It would be a big building when it was done.

"What is that big building over there?" Betsy asked Alan. She pointed to a building that stood at the other side of the deep hole.

"I don't know," Alan said. "Let's go and see. This new building must be part of that one."

The twins walked past the new building. They were very careful as they walked. There were many rows of bricks lying on the ground. There was a lot of wood around too. The

ground was very muddy all around the new building.

As they came closer to the other building, Alan pointed to the windows. "Look, Betsy," he said, "the windows have many colors. They look like the windows of our Temple."

"But Alan," Betsy said. "These windows have pictures in them."

"I think you are right," Alan said. "I didn't see them before. Look over there Betsy. There on the front of the building, isn't that a cross?"

"Yes it is," Betsy said. "Alan, this is a church. The church must be putting up a new building."

Just then the door of the church opened. A man dressed in a long black robe came out. He had a white collar around his neck.

"Hello, there," said the man.

"Hello," said Betsy and Alan together.

"I am Father Patrick. I don't think I know you," the man said.

"I am Alan Levinson and this is my sister, Betsy," Alan told the man.

"Do you live near here?" asked the man.

"Oh yes," Alan said. "We were taking the long way home from school."

"It is a nice day for a walk," Betsy said. "Alan wanted to see where the men were putting up a building. Is this church putting up the building?"

"That is right," the man said. "Our church is building. This is my church. I am one of the priests here."

"Oh," said Alan, "are you building a new religious school?"

"No," laughed the priest. "We already have a nice school. We are building a place for me to live. It will be a rectory. All of the priests in this church will live in it."

"How many priests are there in your church?" Betsy asked.

"There are four of us," the priest said.

"Where do you live now?" Alan asked.

"In that big white house on the corner," said the priest.

"Do all of you live in that big house?" Betsy asked.

"Why yes," Father Patrick answered.

"It must be very crowded if you have big families," said Alan.

Father Patrick laughed. "We are not married," he said. "Priests do not have wives. That is one of the rules of our church."

"What is the name of your church?" Betsy asked the priest.

"The name of our church is St. Mary. It is a Catholic Church," Father Patrick told the children. "Would you like to see our church?"

"Oh yes," the twins answered. "Will you show us around?"

Just then the bells in the church tower began to ring.

"That must be four o'clock," said the priest.

"Oh dear," Betsy said. "We had better hurry home, Alan. It is late."

"Yes," said Alan. "We had better be going. Mother will wonder where we are."

"I am glad that I met you," said the priest. "Maybe you can come back tomorrow. I could show you around then."

"Oh yes," the twins said. "We will come back tomorrow. Goodbye. And thank you."

UNIT II

Lesson 4

Objectives: To compare the priest with the rabbi.
To mention the term "nun" as sister.
To explain one of the duties of the sisters.
To briefly introduce the term Methodist.
To explain that there is a difference between Catholics and Methodists.

Motivation:

Teacher: We have all met our rabbi. You have seen him here in the religious school. You have also seen him in temple on Friday nights. These are some of his duties. Can you think of any more duties that a rabbi has?

In our story for today, Mother told the children about some of the duties of Father Patrick. Do you remember what they were?

Mother asked the twins if they had seen any sisters at St. Mary's. Would you be able to recognize a sister? How? What does she do? You probably met a new word in our story for today. Did you know this word? (Teacher prints Methodist on the board.) Who is John Rowe's father? Do you know what a minister is? Do you know what a minister does?

Procedure: The teacher has distributed large cards or paper to the children. She has divided the children into four groups. As the whole class answers and discusses the above questions, each designated group will print on their cards, the duties of the 1) priest, 2) rabbi, 3) nun, 4) minister. The best looking cards will go up on the bulletin board.

Motivation
for assign-
ment:

Teacher: Would you like to go with Betsy and Alan to visit St. Mary's Church? What do you think we'll see inside?

Teacher makes a list of the things the children think they will see. For next time, read the story and we'll find out just what Betsy and Alan saw.

Assignment: Read Lesson 5.

Mother wondered where the twins were. School had been out for almost an hour. They were not home yet. At last she heard them at the back door. Mother hurried to open the door. "Where have you children been?" she asked.

"We took a new way home from school," Betsy said.

"We saw a new building going up," said Alan.

"And we met Father Patrick," said Betsy. "He is the

priest at the church we saw."

"What are you talking about?" Mother asked.

"We are trying to tell you that we met Father Patrick. He is a priest at St. Mary's," said Alan.

"That's right," Betsy said, "St. Mary's is putting up a new building. We went to see it on our way home from school."

"And that is how you met Father Patrick?" Mother asked.

"Yes," Alan said. "He told us about the new building. It will be a place for him to live."

"Oh, they are building a new rectory," said Mother.

"That's what the priest called it," Betsy said.

"Mother, what does a priest do?" Alan asked.

"Why, he is like our rabbi," Mother answered. "He teaches, he talks to people, he holds services, he marries people -- just like our rabbi does."

"Does he read Hebrew in her services too?" Alan asked.

"Oh no, dear," Mother laughed, "but he does read Latin. His service is said in Latin."

"Father Patrick said there were four priests at St. Mary's," Betsy said. "We have only one rabbi. Why do they have four priests?"

"Some temples have more than one rabbi," said Mother. "A big temple may have two or even three rabbis. St. Mary is a big church. It needs four priests. There is too much to do for one priest alone."

"I'll say," said Alan, "it sure is a big church."

"Did you meet any of the sisters there?" Mother asked the children.

"What sisters?" Betsy asked Mother.

"Did you see any ladies dressed in black and white?"

Mother asked. "They are nuns. They are also called sisters."

"What do they do?" Alan asked.

"For one thing," Mother said, "they teach in the church school."

"Father Patrick said they had a nice school," Betsy said.

"I'm sure they do," said Mother. "You know, Mother said, 'they have school Monday through Friday. The children who go to St. Mary do not go to your school.'"

"That must be the school that Pete and Cathy go to," said Betsy.

"Why, I almost forgot," Mother said. "You're right, Betsy. Pete and Cathy do go to St. Mary Church."

"Does John Rowe go there too?" asked Alan.

"No he doesn't," Mother said. "He goes to school with you, doesn't he? You see, Alan, only Catholics go to St. Mary Church. John is a Methodist. His father is the Methodist minister of their church."

"Why are some people Catholic and other people Methodist?" Alan asked.

"Why are your grandparents Orthodox Jews? Why are we Reform Jews?" Mother asked him. "We are all Jews, she said,

"but we pray in different ways. All Catholics and all Methodists are Christians..."

"But they pray in different ways," said Betsy.

"You are so right," said Mother.

"But how are they different?" Alan wanted to know.

"It would take a long time for me to tell you," Mother answered, "and I'm not even sure that I could do it well. Perhaps you would have to see a Catholic church and a Methodist church. Then you would know the difference yourself."

"Father Patrick asked us to come by tomorrow," said Betsy.

"He said he would show us the church then," Alan said.

"There is your chance," Mother said. "Tomorrow you may visit Father Patrick again."

UNIT 11

Lesson 5

Objectives: To introduce the children to the inside of a Catholic church.
To explain confession.
To explain communion.

Motivation:

Teacher: Have you ever been a naughty boy or a naughty girl?

Children: Yes.

Teacher: When you felt sorry for what you had done, to whom did you go to ask for forgiveness?

Children: To Mommy and Daddy.

Teacher: Did you ever ask God to forgive you for being bad?

Children: Sometimes.

Teacher: Don't you suppose that Catholic children go to their Mommys and Daddys to ask for forgiveness?

Children: Yes.

Teacher: Why then do you suppose they go to the priest for Confession too?

Procedure: An interesting discussion can develop from the above line of questioning. Allow the children to voice their opinions as to why Catholics

also go to the priest for forgiveness. It will be the teacher's job to lead the discussion to a positive conclusion:

1. Catholics hold God in such awe that it becomes necessary for someone of higher esteem to intercede in their behalf. It may be Jesus, Mary, Saints, or the priest.
2. By virtue of his authority as Priest, he will reassure the one making confession that God will forgive him. The priest will suggest such prayers to accompany full repentance.

It would also be interesting for the teacher to ask the children to pretend that they are Catholic children making confession. What would they say to the priest? What do they think the priest would say to them?

Time permitting, the teacher may want to discuss briefly with the children the sacrament of Communion. This subject will come up again during the discussion of Communion in the Methodist Church. The important things for the children to remember about Communion in the Catholic Church is the fact that one may take Communion as often as he wishes (providing he

has been to Confession prior to taking Communion). Also it is important to know that Catholics believe that the host and the wine ACTUALLY DO BECOME the flesh and blood of Jesus. This is most important, because it is a major difference between Communion in the Catholic Church and in Protestant Churches.

Motivation
for assign-
ment:

Teacher: Let us look again at our chart that we made last week. What will we want to add to our chart? (Statue, Confession booth, Wine and Host.) Perhaps after we read our next story there will be even more to add. I will give you some clues as to what to look for when you read: (Teacher prints following words on the board.)

tabernacle
crucifix
Sanctus
Mass
Missal

Look for these clues. Let's see how good you are at being clever detectives.

Assignment: Read Lesson 6.

Betsy and Alan were very excited. Today they were going to meet with Father Patrick. He would show them around his church. They ate breakfast in a hurry. Then they kissed Mother goodbye, and they were on their way.

When they came to the church, they did not see Father Patrick. He was not outside today. "Perhaps he is in the church," Alan said.

"Yes," answered Betsy, "maybe he is waiting for us inside." They opened the big doors and went in.

It was very quiet inside the church. Betsy and Alan thought they might be all alone in the church. "Look, Alan," Betsy whispered, "there is somebody in that pew."

"Yes, I see him," Alan answered. "Do you see that lady over there? See, she is kneeling in front of that statue."

"Look at her long black robe," whispered Betsy. "She must be a sister."

Just then a young boy came walking towards them. "Hi, Alan. Hi Betsy," he said in a low voice. "What are you doing here?"

"Hello Pete," said Alan. "We've come to see Father Patrick. He said he would show us around the church today."

"He's taking confession right now," Pete told the twins. "I was just in there."

"In where, Pete?" Betsy asked.

"What do you mean confession?" asked Alan.

"Come with me, I'll show you," said Pete.

Pete led the way and the twins followed him. They went up to the front of the church near the altar. "Here's where we have confession," said Pete.

"Why this looks like a closet," Betsy said.

"It's more like a phone booth without a telephone," Pete told her. "Inside there is a place to sit. You tell the priest all of the bad things that you did. Then you ask him to forgive you," said Pete.

"Does the priest sit in the same booth with you?" asked Betsy.

"Oh no," Pete answered. "There isn't enough room for both of us. He sits in the middle booth. We can hear each other, but we don't see each other. That way the priest never knows who is making his confession."

"How do you know that Father Patrick is in there?" Alan asked Pete. "You couldn't see him, could you?"

"No I couldn't see him," Pete answered, "but I recognized his voice."

"How often do you come for confession, Pete?" Betsy asked.

"I try to come every week," he said. "And I always make confession before Communion."

"You'll have to tell us what Communion is, Pete. We don't have Communion in our religion," said Alan.

"We kneel in front of the altar. The priest holds a small cookie over a cup of wine. He says a prayer. Then

the priest drinks the wine. He puts the cookie on a tray and offers it to us. When we eat the cookie, we are really eating the flesh of Jesus. The wine was the blood of Jesus. We call the cookie the host. The whole thing is called Communion," Pete said.

"What's going on out here?" came a voice behind the children. They turned around. It was Father Patrick. He stood there smiling at the three of them.

"I hope we weren't talking too loud, Father," said Pete.

"No you were not talking loudly, Peter," Father Patrick said. "I see you have met Alan and Betsy," he said to Pete.

"Oh we live near Pete," Alan told the priest. "He was just telling us about Communion."

"Why do you eat the flesh and drink the blood of Jesus?" Betsy asked Father Patrick.

"What is the meal you eat on the first night of Passover?" Father Patrick asked the twins.

"It is the seder meal," they answered together.

"Did you know that Jesus was a Jew?" the priest asked the children. "He came to Jerusalem at Passover time for the seder. And don't you eat mazzoh and drink wine at the seder meal?" he asked.

"Oh yes," the children answered.

"So did Jesus," said the priest. "And when he ate the mazzoh, he said that it would be his flesh. When he drank the wine, he said that it would be his blood. This is what

we learn in our Bible."

"And that is why you have Communion and drink the wine and eat the host?" Alan asked.

"That's right," said Father Patrick.

"There sure is a lot to know about the Catholic religion," Betsy said.

"There is a lot to know about any religion," the priest said, "if one is willing to learn."

"Will you tell us more?" asked Alan.

"I would be happy to," Father Patrick said. "Come on, Peter, let us show our friends around the church."

UNIT II

Lesson 6

Objectives: To introduce the children to the symbols inside the Catholic Church.

To point up similarities and differences in the church and in the temple.

Motivation:

Teacher: Were all of you good detectives? How many new religious objects did you find in the story?

Procedure: Children recall symbols from the story. As they call them off, the teacher prints them on her chart. When they have all been added to the chart, the teacher will begin to discuss the symbols with the class:

Teacher: What were the religious objects that reminded Betsy and Alan of the temple?

Children: The tabernacle reminded them of the ark.
The lamp on the altar reminded them of the Ner Tamid.

Sanctus Sanctus Sanctus reminded them of the prayer we say in temple -- Holy Holy Holy.

Teacher: Did you find anything in the church that we would never find in any temple or synagogue?

Children: Missal.
Statues.

Holy water.

Teacher: Would we ever find Latin being used in our service?

Children: Oh no, only Hebrew and English.

Teacher: What was the name of the service.

Children: It was the Mass.

Teacher: Are there different kinds of Masses?

Children: Yes there are high and low Masses.

Teacher will allow children to discuss the symbols they have read about. Some of the children may have been to a mass before. She should let them tell about their experience and share their impressions of the mass.

The teacher may also show a film:

Catechetical Guild

"Mass" produced for elementary

Price: \$7.50-\$8.50

Motivation

for assignment:

Teacher: If we are able, next week we will visit a Catholic Church together. We may see a service and have an opportunity to ask questions afterwards. What would be some good questions that we might ask the priest? (Children think of questions. Teacher makes a list on the board.)

"As long as we are near the main altar," said Father Patrick, "let me tell you about it. Do you see that small gold box on the table there? We call that the tabernacle."

"What is it for?" Betsy asked.

"Inside the tabernacle is the wine and the host."

"I told them how we use the wine and the host for Communion," Pete said.

"Very good, Pete," said Father Patrick. "Then you children know that the wine and the host become the blood and flesh of Jesus. So we say that Jesus is there inside the tabernacle. The tabernacle is a very holy place. It is the most holy place in all of the church."

"And see that light over there," said Pete. He pointed to a red light that stood at the top of a post. It looked like a floor lamp on the altar. "While the wine and the host is in the tabernacle, that light is always on," he said.

Alan looked at Betsy. She had a big smile on her face. "It is like the Ner Tamid in our temple," she said.

"That's what I was thinking too," said Alan. "And the tabernacle is like the Ark in our temple," he said.

"Up above the tabernacle you see Jesus on the Cross," the priest said. "A Cross with Jesus on it is called a Crucifix. In a Catholic church there is always a Crucifix above the tabernacle."

"What is the writing on the table cloth?" Betsy wanted to know. She pointed to the cloth that covered the table on

the altar.

"That is Latin," said the priest. "It says, Sanctus, Sanctus, Sanctus. Do you recall a prayer that is said in your temple? 'Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory,' Sanctus, means holy in Latin."

"The mass is in Latin," Pete told the twins.

"Our service is called Mass," Father Patrick said. "Sometimes I read the Mass. That is what we call a low Mass. If the Mass is sung it is a high Mass.

"Do you understand the Mass, Pete?" Alan asked.

"I do not know Latin," Pete answered. "But I follow along in my missal. It is a book with pictures about the Mass. It shows what the priest is doing. They prayers are in it too," he said.

"Peter may not understand all of the prayers," said Father Patrick, "but he knows some of them."

"And I am learning others, Father," Pete answered.

"Is that lady over there praying in Latin?" Betsy asked. She was looking at the other side of the main altar. There was a woman kneeling before a statue.

"Only the Mass is in Latin," said Father Patrick. "Our own prayers are in English."

"Why is she praying to that statue?" Alan asked the priest.

"She really isn't praying to the statue," Father Patrick

explained. "That is a statue of the Blessed Mother, Mary. She is the mother of Jesus. People often pray to the Blessed Mother. They often ask her for help."

"The statue helps us to think of the Blessed Mother when we pray. We don't pray to the statue, we pray to Mary," said Pete.

"There is another altar," said Father Patrick. "It is on this side of the main altar. Nobody is praying there now. Come, I will show it to you."

The children followed him. They saw another statue. In front of the statue there were many candles. Some of them were burning. At this altar was the statue of Joseph. Joseph was Mary's husband. The candles were burning to honor Joseph. The priest told them about this altar. He also told them about other statues in the church. One was a small statue of Jesus.

"There are so many things to see in your church," Betsy said to Father Patrick. "Look, Alan," she said in a loud whisper.

A man had come into the church. He stopped just inside the door. Betsy saw him put his right hand in a little bowl on the wall. Then he quickly bent his knees. As he bent down, he made the sign of the cross on his body with his right hand. Then the children watched him walk to a pew. Before he went into the pew, he did the same thing. He bent his knee and made the sign of the cross on his body

with his right hand.

"When we come into the church and first see the altar, we bend our knees and cross ourselves," said Father Patrick.

"And we do the same thing before we enter the pew to pray."

"Can people come in to pray at any time?" Alan asked.

"The church is almost always open," answered Father Patrick. "Our people come in at all times for confession and for prayer."

UNIT II

Lesson 7

The class may visit a Catholic Church. Teacher will have notified parents beforehand to obtain permission for each child.

UNIT II

Lesson 8

Objectives: To introduce the children to personal symbols of the Catholic Church.
To point up similarities and differences that exist between the Catholic Church and the Jewish symbols of a personal nature.

Motivation:

Teacher: All religions have religious objects that each person uses. Some of these objects are used for prayer. What are some of the objects that we use?

Children: T'fillin.
Prayer books.
Torah.

Teacher: There are some religious objects that we wear as well. Can you think of any that we use in this way?

Children: Mezuzzah.
Star of David.

Teacher: Here are some religious objects that our Catholic friends use.

Procedure: Teacher shows the children a rosary, a St. Christopher's Medal, and a Missal. She will ask the children whether or not they have ever seen

any of these before. Some of the children will have probably seen the St. Christopher's Medal before.

Teacher: You probably have seen your Catholic friends wearing this chain. It is the St. Christopher's Medal. It is worn for safety. It is worn for protection against danger and accidents. How does one go about getting this medal? (Let children guess.)

They buy them at church.

They buy them from the priest. Some people buy them at Catholic gift shops too. Can you think of anything that we wear that is similar?

Children: The Mezuzzah or the Star of David.

Teacher: We do wear those don't we? But they are not for protection. They simply remind us that we are Jews.

The teacher will do the same for the Missal and the rosary. The missal can be compared to our prayer book. It should be pointed out that unlike our prayer book, the Missal has pictures. The rosary is a string of beads. Each bead represents a prayer. As the Catholic recites a prayer, he puts his fingers on one of the beads. For the four clusters of ten beads he repeats a

special prayer ten times. The individual beads are for other prayers. The small medallion in the center represents the Patri Noster (Lord's Prayer). (The teacher should obtain a manual on the rosary. They are free at any Catholic book store or gift shop.) There is little in Judaism that compares directly to the rosary.

Project:

The teacher should distribute construction paper, scissors, paste, crayon or paints to the children. Let them draw and cut out various scenes and symbols that they have read about Catholicism. These will be stored away and used for a frieze when the children have completed the section on Methodist Protestantism.

UNIT II

Lesson 9

Objectives: To introduce the children to Methodism
To introduce John Rowe.
To make transition from Catholicism to Methodism.

Motivation:

Teacher: How many of you like picnics? You have been to religious school picnics; have you ever been to a church picnic? Betsy and Alan have been invited. Let's see who invited them and whether they will go.

Procedure:

Teacher will call upon several children to each read aloud a part of the story to the rest of the class. When the story has been read, the teacher will lead a discussion using the following guide questions:

1. Is it right for Betsy and Alan to go to a church picnic?
2. Do you think Pete and Cathy will feel badly that they cannot eat hot dogs with the others?
3. What does this tell us about Methodists and Catholics? Are they different? How else might they be different?

John has a father who is a minister....

Motivation

for assign-

ment:

Teacher: Something exciting is going to happen to Betsy and Alan and to John Rowe too. Why don't you go along with them to the picnic and find out just what happens.

Assignment: Read Lesson 10.

Betsy and Alan were playing in the living room. The doorbell rang.

"Please see who is at the door," called Mother from the kitchen. Betsy and Alan raced to the door. They were surprised to see John Rowe standing there. John was a good friend of the twins. He lived in the house next to the Methodist church. The house belonged to the church. It was a parish house. John's father was the minister of the Methodist church. The twins hadn't seen John for the past few days.

"Hi John," said Betsy.

"Please come in," Alan said to John.

"All right," John said, "but I can only stay for a minute."

"Who is at the door?" called Mother.

"It is John Rowe," Alan answered.

Mother came from the kitchen. "Hello, John," she said.

"It is good to see you. Where have you been? We haven't seen you for a long time."

"I've been very busy," John told her. "Our Sunday School is having a party. I have been helping to plan it."

"A party!" shouted Betsy with glee. "I like parties. They are always so much fun!"

"We think ours will be fun," John said. "It is going to be a picnic supper."

"What a grand idea," said Mother. "I do hope it will stay nice out. When is your picnic?" she asked.

"It is Friday evening," John said. "That is why I am here. We may ask two friends to our picnic supper. May Betsy and Alan come?"

"Oh could we go Mother?" Betsy begged.

"You know how much we love picnics. It sure does sound like fun," Alan said.

"Where will the picnic be?" Mother asked John.

"It will be on the back lawn of the church," he answered. "Almost all of our friends will be there, I know we will have a good time."

"Will your father be there too?" Mother wanted to know.

"Oh yes," John said. "All of our teachers will be with us too."

"I think it will be all right for you to go," Mother said to Betsy and Alan.

"Oh what fun!" cried the twins. "Thank you Mother."

"Don't thank me," Mother said, "thank John for asking you. Will the children have to bring anything, John?"

Mother asked.

"Oh no," said John. "You can eat hot dogs can't you?"

John asked Betsy and Alan.

"Sure we can. Is that what we're having?" Alan asked.

"Well that's not all," said John. "Pete and Cathy are coming too. They can't eat hot dogs, you know. That's why I asked you."

"But Pete and Cathy do eat hot dogs," said Alan. "I've seen them."

"Yes, but not on Friday," John told him. "Catholics don't eat meat on Friday. They are bringing cheese sandwiches," he said. "They will toast them on the outdoor stove."

"That sounds like fun too," said Alan.

"We will meet when school lets out," John said.

"Will we meet you out in front?" Alan asked.

"That's fine," answered John. "I have to help get things ready."

"May we help you too?" Betsy asked.

"If you want to," John said. "We're going to have a good time."

"Oh yes, I know we will," Betsy said.

"Well I have to go now," said John. "My mother told me to come right home."

"Please tell your parents hello for us," said Mother.

"And thank you John for asking Betsy and Alan. It was very nice of you."

"Oh yes, thank you so much," said the twins.

UNIT II

Lesson 10

Objectives: To introduce the children to the interior of the Methodist Church.
To introduce the children to the Sunday School rooms.
To see what might be in the classroom.
To learn that Christians follow the New Testament.

Motivation:

Teacher: What was the big surprise that happened to Betsy, Alan, and John Rowe?

Children: The picnic was not for another week.

Teacher: Were Betsy and Alan disappointed?

Children: No.

Teacher: Why not?

Children: They got to see the religious school.

Procedure: The teacher should ask the children whether or not the Sunday school room was different than theirs. What made it different? What were the charts on the wall?

Project: The teacher should let the children draw pictures of Jesus with printed captions underneath. The captions should be what Jesus might have taught to others. Let the children discuss first what Jesus might have said. Then let them use their

own ideas for their charts.

MotivationFor assign-ment:

Teacher: Betsy and Alan got to see the Sunday school in John's Church. Perhaps they will get to see the sanctuary too. Let us read our next story and see. As you read, think of the sanctuary in the Catholic church. Is this sanctuary the same?

Assignment: Read Lesson 11.

Betsy and Alan met John after school on Friday. They walked together to John's house. All of the boys and girls who were helping with the picnic were to meet there. The teachers were to meet at John's house too.

The children went to the front door. John tried to open the door, but it was locked. He knocked at the door. Nobody came to answer.

"There must be somebody here," said John. "Everyone was to meet here."

"Maybe we are early," Betsy said.

"I don't think so," said John.

"Let's try the back door," Alan said.

The back door was open. The children walked into the kitchen. On the kitchen table was a note. John read the note to Alan and Betsy.

"John, dear,

I have gone to the grocery store. I will
be home soon. If you are hungry, help
yourself to cookies and milk.

Mother"

"That's funny," said John. "Mother knows we are all
meeting here. I wonder why she went to the grocery store
now."

"Did she have to buy any food for the picnic?" Betsy
asked.

"I don't know," John said. "Let's see if my father
knows."

John and the twins ran out the back door. They crossed
the back lawn of the church. Some of the tables were set up
for the picnic.

"I still think we are very early," Betsy said. "It
didn't take us long to get here, you know."

John led Betsy and Alan into the church. They walked
up a few stairs. Then they walked down a long hall. Every-
thing was very quiet.

"It doesn't sound like anybody's here," Alan said.

"The classrooms are over on the other side," John said.
"Maybe everybody went over there. Shall we look there first?"

The twins thought that a good idea. John led them
through a very large room. It had a big stage and a piano.
There were chairs all around.

"This is where we would have had our picnic if it had
rained," John told the twins.

They walked on until they came to Room 4.

"This is my room," John told Betsy and Alan. "Nobody
seems to be here either."

The door was open and they walked in. The room looked
just like their room in the temple religious school.

"May we look around, John?" Betsy asked. "We have never
been inside your church before."

"Why don't you look around," John said. "I'll see if
I can find my father. I can't understand why nobody is here.
I'll be right back."

When John left the room, Betsy and Alan walked all
around. They looked everything over. They especially liked
the large printed charts that were hanging on the wall. They
were pictures of Jesus as a young boy. He was helping others.
He was talking to other people. Under the pictures there
were printed sentences. They told about the picture.

Near the door was another chart. It really surprised
the twins. There were no pictures on this chart. There were
only a few short printed lines:

"Hear O Israel, the Lord your God the Lord is One.
And you shall love the Lord your God with all your
Might.

Deut. 6:4"

"It is the shema!" Alan said in excitement.

"They must learn the shema too," said Betsy.

The children heard someone coming down the hall.

"It must be John," Betsy said. "Let's ask him about the shema."

They ran from the room to meet him.

"John," Alan called. "You didn't tell us you knew the shema."

"The what?" asked John. He did not know what Alan was talking about.

"In your room," Alan said. "The sign near the door. It's the shema we say in religious school at our temple."

The twins led John back into the room and showed the sign to him.

"Oh that," said John. "Our teacher put that up last week. Jesus said that was the first real commandment. Our teacher wants us to learn it."

"It is in our Bible," said Betsy. "It is one of the first prayers we learn."

"Your Bible is the Old Testament," John said. "My father told me. We use both the Old Testament and the New Testament."

"What is the New Testament?" Alan wanted to know. "What is in it?" he asked.

"It is all about Jesus," John answered. "I have never read it, but we learn stories from it. If you really want to know, we could ask my father."

"Did you find your dad?" Betsy asked.

John laughed. "Yes I found him. I found out why there isn't anybody here yet. Do you know why?"

"No," they said. "Tell us why."

"The picnic is not today. It is next Friday!" he said.

Then Betsy and Alan laughed with John.

"As long as we're here," said Alan, "may we see the rest of your church?"

"Sure," John said. "Come on. I will show it to you."

UNIT 11

Lesson 11

- Objectives: To introduce the children to the interior of the Methodist sanctuary.
- To point up the similarities in religious objects that exist in the Methodist sanctuary to those found in the Catholic church and in temple.
- To point up the differences between symbols and ceremonies that are used by the Methodists from those used by Catholics.
- To introduce Reverend Rowe.

Motivation:

- Teacher: How many of you have ever been inside a Protestant church? Were you there for something special? Can you remember what kind of a Protestant church you were in? What did it look like?
- Has anyone in our class ever been inside a Methodist church? Were you there for something special? Do you remember what it looked like inside the sanctuary?

Procedure:

- Do you remember how we made a chart describing all of the religious objects that we saw in the Catholic church? Suppose today we make another

such chart for the Methodist church. When we are finished with our chart, we will compare it to our first chart. Then we will see what objects are alike and what objects are different in the Methodist and Catholic churches.

Teacher will ask children pointed questions about the story. As the children answer in terms of religious objects, she will print them on the chart. When the chart is completed she will put the chart on Catholicism beside it. The children will then be able to see, discuss, and review what they have learned.

When this part of the lesson has been completed, the teacher should implement a discussion based on Reverend Rowe's remarks at the end of the story. Using the words of Betsy and Alan, she should tie in the idea, "It is not what we believe but how we believe that makes us different." Just as it was for Jews so it is for Christians.

The teacher should further point out that Jews and Christians do NOT believe the same. Yet there is something about our religions that makes us very much alike. See if the children can tell what it is that makes us so much alike. A good answer would be that both Judaism and

Christianity teach that we are all God's children.

Motivation
for assign-
ment:

On the following week the children may visit a Methodist Sunday school class. They may be able to see the sanctuary of the church.

John led Betsy and Alan out of his classroom. They walked further down the long hall. There were classrooms on both sides of the hall. One of the bigger rooms was a library. This was all part of the religious school. It was all on the first floor of the church.

Next to the library was a narrow stairway. The children climbed the stairs. The sound of their shoes on the stairs rang out through the hall. It seemed they were all alone in the church. It was a funny feeling. Betsy was almost afraid.

"Shhh," said John, when they reached the top of the stairs. "We're going into the sanctuary."

It was very quiet in the sanctuary too. The lights were very low. It was a very big room. The pews were in a semi-circle. There was one aisle in the center. It led down to the altar. There were two more aisles on the far ends of the room.

The children walked down the middle aisle. In front of them was the altar. It had a long curved railing in front of it.

"See how plain the altar is," Alan whispered to Betsy.

There was a long table covered with a velvet cloth.

On the cloth were the words, "Holy Holy Holy."

"That's just like the cloth in St. Mary's," Betsy said.

"What did you say?" John asked.

"In St. Mary's there was a table high up on the altar," answered Betsy. "It had the words 'Sanctus Sanctus Sanctus' on it."

"In Latin that means holy," said Alan. "See John, you have 'Holy Holy Holy' on your altar too."

"You two are sure smart," said John. "I didn't know all of that. What else do you see in our church that you saw in St. Mary's?"

"Well, let's see," said Alan as he looked around. "You have a Cross on top of your table. In St. Mary's Jesus was on the Cross."

"That was a Crucifix that you saw," said John. "We don't have any in our church. I don't remember seeing one in any Protestant church I've ever been in."

"The first thing I saw," said Betsy, "is that you have no statues in your church."

"My dad says that only Catholics have statues," John answered.

"You have a place to kneel in front of the railing," Alan said. "We saw that in the Catholic church too. It was for Communion."

"That's right," said John. "We kneel for Communion in front of the altar railing. My dad gives them the wafer and the wine."

"That's the flesh and blood of Jesus," said Betsy. She was proud that she remembered.

"Not really," said John. "It just helps us think of the flesh and blood of Jesus. It is not really his flesh and blood."

"Father Patrick said it was," Betsy said.

"Well, maybe it is for Catholics, but it's not for us," John told them.

"Where do you keep the host and wine?" asked Alan. "I don't see any place for it on the altar."

"We call it the wafer," John said. "We have no special place for it. My dad takes care of it."

"When did you take Communion last?" Alan asked John.

"Oh I haven't taken Communion yet," John answered. "I must wait until I'm thirteen. I have to be confirmed first."

"Sounds like Bar Mitzvah," Alan thought to himself.

"When we are confirmed," John went on talking, "then we are members of the church."

"Aren't you a member now?" Alan asked.

"Oh no," John said, "my folks are members. I come here to Sunday School to learn. When I have learned about being a Methodist, then I may be confirmed. That means I want to be a member."

"And you can only take Communion after you have been confirmed?" Betsy asked.

"That's the way we do it in our church," John answered. "But other Methodist churches do not. It's up to the church to decide."

"Here you are," said Reverend Rowe, walking down the aisle. "I have been looking all over for you."

"I've been showing Betsy and Alan around the church," John told his father.

"What do you think of our church?" Reverend Rowe asked the twins.

"It's a nice church," Betsy said.

"Oh yes it is," said Alan. "But something bothers me."

"What is that?" asked the minister.

"We were in a Catholic church not long ago," Alan told him. "They have a crucifix, but you have only a cross. They have a place for confession. I don't see any place for it here in your church. They have statues, but you have none. Both of your churches have Communion, but you do it differently."

"I guess it must seem strange," said Reverend Rowe. He put his hand on Alan's shoulder. "It shows that you have been thinking," he said. "I'm glad to see that."

Alan felt very good inside. It was good to know that he had made Reverend Rowe happy. He liked Reverend Rowe very much. Now he waited for the minister to answer.

"You already know that Christians believe in Jesus," said Reverend Rowe to Betsy and Alan. "We show our belief in different ways. We pray differently, for one thing. And the objects we use in our churches may be different too. You see," he said, "it's how we believe that makes us different. It is not what we believe, for we are all Christians. We believe in the same things."

"Isn't that what the Orthodox Rabbi told us when we were with Grandpa and Grandma at shule?" Betsy asked Alan. "It is not what we believe, but how we believe."

"That's right," said Reverend Rowe with a smile. He took hold of Betsy's hand and held it tight in his own.

"Whether we are Jew, Catholic, or Protestant we try to remember that we are all God's children. We must live with each other in a way that will please God."

UNIT II

Lesson 12

Children visit the Methodist church, its Sunday school and its sanctuary.

Teacher shall have notified parents in advance to obtain permission for each child.

UNIT II

Lesson 13

Objectives: To bring Unit to a close.

Motivation:

Teacher: Today is going to be a fun-day. We are so happy with all that we have learned about our Catholic and our Methodist friends. How can we tell everybody how much we have learned? How can we let everybody who comes into our room know just how happy we are?

Procedure: The various drawings and cut-outs that the children made and which have been stored away are now taken out. The children decide what to add to that which they already have. The teacher divides the children into groups, letting them add to the project. When they have finished, there will be a large frieze on Christianity with Patsy and Alan visiting the Catholic church and the Methodist church.

INTRODUCTION

UNIT III: RELIGIONS OF OUR DISTANT NEIGHBORS

The Objectives of the Unit

This Unit is designed to introduce the third grade child to the lives and teachings of Mohammed and Buddha, and to acquaint him with some of the significant aspects of the philosophy, symbols, and customs of their respective religions, Islam and Buddhism with Judaism and Christianity. In so doing the child may come to appreciate the benefits he enjoys from Judaism while learning about these Eastern religions.

Development of the Unit

This Unit calls for a minimum of 8 sessions. Drawing upon the experiences of the children and through class discussion, pertinent stories from Our Neighbors Across The Seas, the first 3 lessons seek to introduce the class to a number of important aspects of Islam, such as its founder Mohammed, its holy book, the Koran, its customs and ceremonies, and its belief in Allah. Lessons 5 - 7 seek to introduce the class to some significant aspects of Buddhism, such as its founder Gautama Buddha, his teachings, and the observance of Buddha's Eightfold Path. Whenever possible within the lessons, comparisons are drawn between certain aspects of the religion being studied with the religions of

Judaism and Christianity. Lessons 4 and 8 are culminating activities for Islam and Buddhism, respectively. The breakdown in sequence is as follows:

1. Introduction to Islam and its God, Allah.
2. Introduction to Mohammed and the Koran.
3. Explanation of the Five Pillars of Islam.
4. Culminating activity.
5. Introduction to Buddhism.
6. Introduction to Gautama Buddha.
7. Explanation of the Eightfold Path of Buddhism.
8. Culminating activity.

Lessons 4 and 8 are activities in arts and crafts. They begin during lessons 3 and 7 and are carried over to the full sessions 4 and 8. It may be necessary for the teacher to begin them in lessons 4 and 8, thereby giving the teacher two more sessions for the Unit.

Key Understandings

In this Unit the attempt is made to convey basic understandings about the nature and values of Islam and Buddhism. In the study of Islam, the child becomes aware of many similarities to Judaism: the belief in one God, the absence of symbols of dieties, fixed times for prayer, and the giving of charity to the needy. In Buddhism the child is introduced to a religion a little more remote from Judaism in its methods of worship, but similar in its ethical concepts.

As in the other Units, no value judgment is placed upon the religions under study. There are basic truths to be found and discussed. It is hoped that the children will learn to appreciate and have respect for the religions of their neighbors throughout the world. And even more, that they will gain an even greater pride in Judaism.

About the Lessons Themselves

The following portion of this "Teacher's Manual" consists of lesson-outlines for each of the eight lessons. They are simply intended to serve as guides to the teacher who should feel free to modify them as best suits her needs and the interests of the children. In some instances, class discussion or creative activity may take more or less time than that provided for here. A single lesson may also be conducted over several sessions instead of just one. As long as the basic objectives are attained the teacher should adjust her teaching schedule to the realities of the class situation, the nature of her children and the particular interests that arise out of her teaching.

Some Helpful Background

In addition to the regular use of the text, Our Neighbors Across The Seas, the following materials will prove valuable to the teacher in terms of providing the necessary background to deal with any aspects of the subject that may arise in class:

Fitch, Florence M., Their Search for God (Lothrop, Lee & Shepard, New York).

Fahs, Sophia, From Long Ago and Many Lands (Beacon Press, Boston).

Schwartzman, Sylvan D., Our Religion and our Neighbors (U.A.M.C.).

Life, The World's Great Religions (Golden Press).

Fitch, Florence M., Allah, the God of Islam (Lothrop, Lee & Shepard, New York).

UNIT III

Lesson 1

Objectives:

To introduce the children to Islam.

To introduce the children to the term Moslem.

To introduce the children to the God of Islam: Allah.

To explain that the God of Islam is very much like the God of Judaism and Christianity.

To explain that Islam is an offspring of Judaism.

Motivation:

Teacher:

How many of you children are Cub Scouts or Brownies? Do you go to Scout meetings? How often do you go? Have you ever heard of Scout Sabbath?

Did you know that Betsy and Alan are Scouts?

Yes they are. Betsy goes to Brownie meetings every Tuesday after school. How would you like to go to her Brownie meeting with her? I think you will find this meeting different from most Brownie meetings.

Procedure:

Teacher will have the children read the story. She will call on several children to read parts of the story until the whole story is read.

The class will follow along in their own books.

When the story has been completed, the teacher will lead the children in a discussion:

Teacher: Who was Mrs. Singer?

Children: She was the Brownie leader.

Teacher: Who was the guest speaker?

Children: Mrs. Nelson.

Teacher: What was the country Mrs. Nelson was talking about?

Children: Arabia.

Teacher: How did Mrs. Nelson know so much about Arabia?

Children: She had just come back from a long trip to many lands and she had visited in Arabia.

Teacher: Mrs. Nelson called the Arab Scouts she met Moslems. Do you remember what Moslems are?

Children: Moslems are people who believe in Islam.

Teacher: What do Moslems call their God?

Children: Allah.

Teacher: Why did Mrs. Nelson say that Allah is very much like the God of Judaism and Christianity?

At this point the teacher should allow the children to bring in their own ideas as related to the story. Let them retell the story of Hagar (Genesis 16) in their own words.

Teacher should conclude the discussion with the fact that the Arabs believe differently than

the account in the Holy Scriptures. She may ask the children if they know how the accounts differ. In the Arab account, Abranam brings the great stone and places it in the temple. Teacher should point out that the city around the temple became the holy city of Mecca.

Motivation
for assign-

ment:

Teacher: I'll bet you girls never had a Brownie meeting like Betsy's. They may not have talked much about scouting, but they did learn something about Islam. In our next story, we find the meeting still going on. And they are still not talking about scouting. The girls are asking too many questions. Suppose we read to find out what their questions are, and how Mrs. Nelson answers them.

There will be a few words that you will not have seen before.

Teacher prints the following words on the blackboard:

Mohammed
camel caravans
idols
merchants

calendar
 Koran
 Five Books of Moses
 Psalms
 New Testament Gospel

She has the children pronounce the words with
 her. She explains the words to the children.

Assignment: Read Lesson 2.

On Tuesday afternoons, Betsy went to her Scout meetings. The Brownies met in the home of their leader, Mrs. Singer. After school all of the girls were in Mrs. Singer's living room waiting for the meeting to begin.

"Let's call our meeting to order," said Mrs. Singer. The girls stopped talking and became very quiet. They stood by their seats and said the "Pledge" to the American flag. Then the meeting got under way. The girls were going to talk about Scout Sabbath.

"I have a surprise for you today," said Mrs. Singer to the girls. "You all know Mrs. Nelson. She used to be a Brownie leader. She is still very active in scouting. Mrs. Nelson has just come back from a long, long trip. She has seen Brownies and Girl Scouts in other lands. I have asked her to come today and tell us about scouting in other lands of the world."

Mrs. Singer then called upon Mrs. Nelson.

"You will be happy to know that scouting goes on in

almost every country in the world," said Mrs. Nelson. "There are Girl Scouts and Brownies in England, France, and Italy. I found Scouts in Africa, Arabia and even in India. Wherever people like to do good things for others, you can bet there will be scouting there.

"I would like to tell you about one country that I visited. It was quite different from our own. Everything about it was very different. But the Brownies I met were very much like all of you. The country I am talking about is Arabia. The girls I met there were Arab Moslems. Do any of you know what Moslems are?"

Betsy did not know. She looked around to see if any of the other girls knew what a Moslem was. Nobody seemed to know. The girls all shook their heads.

"Oh dear," said Mrs. Nelson. "I had hoped that some of you had heard of Moslems before. Aren't you talking about Scout Sabbath?"

"Yes we are," answered one of the girls. "But what has that to do with Moslems?"

"Well, my dear," said Mrs. Nelson, "a good Brownie should know about her sister-Brownies all over the world. If we are going to talk about Scout Sabbath here, we should know about Sabbath and the religions of our sister-Brownies all over the world. Don't you think so, Mrs. Singer?"

"I think it would be very nice. Maybe Mrs. Nelson can tell us about the religion of the Arab Brownies. They too

will be having a Scout Sabbath, won't they Mrs. Nelson?"

"Oh yes," said Mrs. Nelson, "But it will be quite different from ours."

"Why will it be so different?" asked the girl sitting behind Betsy.

"For one thing," said Mrs. Nelson, "it will be different because they are Moslems. A Moslem is one whose religion is Islam. It is the youngest of the great religions of the world. It has a single, all-powerful God, whose name is Allah. Allah is very much like the God of Judaism and Christianity."

"How can that be?" Betsy asked Mrs. Nelson. "We Jews and Christians believe in only one God. Do Moslems have a God of their own, or do they call our God, Allah?"

"You girls aren't letting me talk much about scouting," said Mrs. Nelson with a smile. "But you are asking such good questions, that I simply must answer them for you."

The girls liked the idea of Mrs. Nelson answering their questions. They clapped their hands with glee.

"Do you girls remember the story of Hagar in our Bible?" Mrs. Nelson asked. "Hagar was Sarah's servant. Sarah thought she was too old to have a son. Hagar was much younger than Sarah. Since Abraham wanted a son so badly, Sarah gave him Hagar. She gave birth to a son. Ishmael was the son of Abraham and Hagar."

"But wasn't Isaac the son of Abraham?" one of the

Brownies asked.

"Yes, dear, he was," answered Mrs. Nelson. "A wonderful thing had happened. In their old age, Abraham and Sarah had a son named Isaac. He was born to Sarah and Abraham after Ishmael. Now Sarah no longer liked Hagar and Ishmael. She asked Abraham to send them away. Abraham sent them away into the desert."

"Did they die out there in the desert?" another Brownie asked.

"This is what the Arabs believe happened," said Mrs. Nelson. "Ishmael became angry, and he kicked at the sand in the desert. At that very spot water came out of the sand. Abraham heard about this wonderful thing. He came to the spring and built a temple near it. He also brought a great, black stone which Adam had taken with him from the Garden of Eden. Abraham put the stone in the temple. The children of Ishmael built a holy city around the temple."

"Is the city still there today?" the children wanted to know.

"Oh yes, it is there. It is the city of Mecca. It is the city most holy to the Moslems," Mrs. Nelson told them. "You see, girls," she said, "the children of Ishmael are the Arab people. And the children of Isaac are the Jews. You can see that both people go back to Abraham. It was the Arab people who started the religion of Islam. So the God of Islam is very much like the God of Judaism and Christianity."

UNIT III

Lesson 2

Objectives: To introduce the children to Mohammed.
 To explain the relationship of Mohammed to Islam.
 To introduce the children to the Koran.
 To explain the relationship of the Koran to Judaism and Christianity.

Motivation:

Teacher: In your story for today, you met Mohammed. Do you like Mohammed? What did he do that made you like him?

Procedure: Let the children discuss their ideas freely. The teacher may guide the discussion with thought questions:

Does Mohammed remind you of any man in our Bible? How?

(Teacher should stress that Mohammed was not looked upon as a god, but always as a man, like Moses or Abraham, etc.)

Do you think that Mohammed alone began the religion of Islam? What about those who wrote the Koran?

Motivation
for assign-
ment:

Teacher: We have been talking about Mohammed and the Koran. We know that the Koran is the holiest book of the Moslems; we know that it has the true words of Allah in it. But we don't know what those words are, do we? This was one of the questions that came up during the Brownie meeting. Let us read the next story to find out more about the Koran and more about Islam. The teacher will then introduce the new words that will occur in the next story. She prints them on the blackboard. She will have the children pronounce them with her. Then she will explain the words briefly. The following is the list of new words:

Five Pillars of Islam

mosque

muezzin

Imam

pilgrimage

Fest of Ramadan

Assignment: Read Lesson 3.

It was almost time for the meeting to end. Mrs. Nelson was still not able to talk much about scouting. The girls had more questions to ask.

"Was it the Arab people who began the religion of Islam?" asked one of the Brownies.

"Did they all do it together?" asked another.

"Did one of the Arabs begin the religion of Islam?" still another asked.

"Let me tell you about it," said Mrs. Nelson. "Then you can make up your own minds."

She told the girls about an Arab who was born a long, long time ago in Mecca. His name was Mohammed. At that time camel caravans brought traders of many lands and many faiths to Mecca. Many Arab tribes came to worship in Mecca. Most of the traders were Jews and Christians. The Arab tribes were made up of the desert Arabs. They worshipped idols and nature, rocks, caves, springs, and palm trees.

Mohammed was born into the tribe which acted as caretakers of the great stone that was in the temple at Mecca. His family's business was supplying drinking water to those who came to worship. As a boy, Mohammed learned about the religion of the Jews and Christians. He learned about their belief in one God. He also learned to dislike the Arab tribes of the desert who believed in many gods and idols.

Often, Mohammed would walk into the hills to think upon these things. Sometimes he would be gone for days and nights

at a time. On one such night, it is said, Mohammed heard an angel call to him:

'In the name of Allah...

Do not obey him (the wicked); but adore
and draw near to God."

It was then that Mohammed thought that he was the man chosen to speak for Allah.

Since he spoke against the worship of idols, the priests of the great stone in Mecca, and the merchants of Mecca were very angry with Mohammed. He was driving away the people who came to Mecca to worship. The priests and merchants tried to kill Mohammed.

"He got away, didn't he?" asked the girl behind Betsy.

"Yes he did," said Mrs. Nelson. "He ran to a friendly city in the north. All Moslem calendars are dated from the year that Mohammed ran away from Mecca. So you see, girls, that was the real beginning of Islam."

"Then Mohammed really began the religion of Islam all by himself. It began when he left Mecca," said Betsy.

"Not quite," answered Mrs. Nelson. "It took more than just Moses to make Judaism a religion. It took more than just Jesus to make a religion of Christianity. There had to be people who believed in the things that Mohammed had to say."

"Did they leave their work to follow him around from place to place?" Betsy asked.

"They may have," said Mrs. Nelson. "But they did an

even greater thing. Almost from the start his followers took down what he used to say. They used scraps of leather, bones, and pieces of board. Soon after Mohammed died, these were all gathered and made into the Koran. The Koran has become the Bible of Islam."

"Does it have all of Mohammed's words in it?" a girl sitting on the sofa asked.

"Almost all of his words," answered Mrs. Nelson.

"Remember that what Mohammed said were words spoken to him by an angel of Allah. That is what the Moslems believe. That is why Mohammed is the prophet of Allah and the Koran is their holy book."

"If they believe that Abraham was the father of Ishmael, don't they believe in the Old Testament?" another Brownie asked.

"Only in the Five Books of Moses and the Psalms," Mrs. Nelson answered. "But they also believe in the New Testament Gospel. You see, girls, the Moslems think of Moses and Jesus as prophets of Allah. But Mohammed and the Koran are still the most holy of the prophets and books of Islam. Only the Koran and Mohammed speak the true words of Allah."

"It is getting late," said Mrs. Singer. "Why don't we have our cookies and milk now. We can sit around and eat, and we can still ask Mrs. Nelson questions if we like."

All of the Brownies thought that a good idea. They always had a treat when they met at Mrs. Singer's. Now they

had two treats. They would eat and ask Mrs. Nelson more questions.

UNIT III

Lesson 1

Objectives: To briefly explain the contents of the Koran.
 To introduce the Five Pillars of Islam as found in the Koran.
 To compare the Five Pillars of Islam with Judaism and Christianity.
 To introduce and explain certain terms of Islam:

- mosque
- muazzin
- imam

Motivation:

Teacher: Did the Brownies ever get down to business and talk about scouting? Why not? Did they find out what was in the Koran? How many of the Five Pillars of Islam can you remember?

Procedure: The period should be divided into two equal time limits. The teacher will want to discuss the Five Pillars of Islam with the class. She will also want to discuss the new words in the story to see whether the children were able to comprehend them. She may use guide questions during the discussion.
 For the rest of the hour, the teacher will be-

gin to implement a review of the study of Islam with the children. Such a review will involve small groups for discussion, and will take up the next class session for completion.
 The teacher should explain that in the study of Islam, we have discussed three main topics: 1) Mohammed, 2) the Koran, and 3) a comparison of Islam to Judaism and Christianity. The teacher should then divide the class into three groups. She will assign each of the three groups one of the above topics. The groups will meet together in the room to discuss their topics. They may use their books. When they have discussed their topics, they will make plans to present their topic to the rest of the class. The teacher will sit in on each of the groups for consultation and advice.
 Possibilities for presenting their subjects to the class are numerous. The teacher may wish to make the following suggestions to the groups:

1. Mohammed
 - A dramatization of Mohammed's life.
 - A mural depicting the life of Mohammed.
 - A report involving each child.
2. Koran
 - Children may construct an oversize book

with chart paper.

Print the Five Pillars of Islam.

Draw pictures describing the ways

Moslems observe each of the Five

Pillars.

A dramatization of the Five Pillars of Islam.

A report involving each child.

3. Comparison of Islam to Judaism and Christianity.

Children may present a quiz-show to the rest of the group. Questions and answers can be taken from the story.

Children may make a mural showing the observance of the Moslems. Beside each scene of Moslem belief, they will show a corresponding scene from Judaism and/or Christianity.

A report involving each child.

It is desirable that all planning be done during this session. Those groups who plan to draw or do other art activities may be able to begin their projects before the end of the session. Those groups dramatizing their topics may find time to begin rehearsing before the end of the session. Dramatizations, reports, and quiz

shows should be presented at the close of the next session. Art projects should be completed by the end of the next session.

The Brownies sat in Mrs. Singer's living room. They ate their cookies and drank their milk. Mrs. Nelson helped Mrs. Singer serve the girls more of everything. When all of the cookies were gone, and the glasses filled again, Mrs. Nelson sat down. Mrs. Singer sat down next to her.

"Will you tell us some of the beliefs that are found in the Koran?" asked Mrs. Singer.

"Many of the Koran's stories are those of the Five Books of Moses, the New Testament Gospels, or tales of old Arabia. Many of its religious beliefs are the same as those found in Judaism and Christianity. The true believer honors his parents, helps the needy, and is above all an honest person. He is honest to others and especially to Allah," answered Mrs. Nelson.

Then Mrs. Nelson told the children about the Five Pillars of Islam.

"The Koran tells the Moslem that there is no God other than Allah," she said. "This is the first of the Five Pillars of Islam."

"We are taught that too," said Betsy. "In Judaism we learn that there is only one God."

"That's right," said Mrs. Nelson. "It was from Judaism and Christianity that Mohammed learned of only one God. For

Moslems, God became Allah. Moslems also believe in prayer. They pray five times a day."

"How do they find time to pray five times a day?" the girl at the end of the row asked Mrs. Nelson.

"Whatever they are doing, the Moslems stop when it is time to pray," she answered.

"How do they know when it is time?" another girl asked.

"A man calls from a mosque. A mosque is another name for a temple," she said. "The man who calls the people to pray is a muezzin."

"And do they go to the mosque to pray?" another Brownie asked.

"On Friday, which is the Sabbath, men and boys go to the mosque. They wash their hands and feet in a pool of water outside the mosque. Then they go inside to pray. There the Imam leads the worship. The Imam is not like a rabbi, priest, or minister. He is an officer of the mosque who leads the prayer."

"What about the girls and women. What do they do?" Mrs. Singer asked.

"Most of the time they pray at home," Mrs. Nelson told her. "Sometimes they go to a special room in the mosque."

Mrs. Nelson told the girls that most of the time, the Moslem prays right where he is.

"He always tries to make the place from which he prays holy. That is why Moslems make beautiful prayer rugs. They

pray while standing, sitting, and sometimes their prayers even are said lying down on their rugs," she said.

"That doesn't sound like our religion," one of the girls said.

"There are times in Judaism and Catholicism when prayers are said lying down," answered Mrs. Nelson. "Moslems also believe in giving charity to the poor. That is like Judaism and Christianity isn't it?"

"Oh yes," the girls agreed.

"You know that around Passover and Easter many Jews and Christians go to the Holy Land. We call that making a pilgrimage."

The girls all nodded their heads. They had all heard of pilgrimages.

"Well, the Koran has a rule that each true believer should go to Mecca for a pilgrimage. He should go at least once during his lifetime."

Then Mrs. Nelson told the girls about the last of the Five Pillars of Islam. It is the Fast of Ramadan.

"Whatever is that?" the girls asked.

"During the ninth month of the Moslem year, Mohammed first heard the voice of the angel of Allah. The ninth month is known as Ramadan. All true believers are to go without food or water from sunrise to sunset on that month. After the sun goes down they may eat and drink. This is to help them remember the visit of the angel to Mohammed.

"We don't have anything like that in our religion," said one of the girls.

"No we don't," said Mrs. Nelson. "Some of us may go without food and water for a whole day, but never for a month of days."

It was long past time for the meeting to close, but the girls found this meeting most interesting. They thanked Mrs. Nelson for coming to talk about scouting.

"Well, we didn't talk much about scouting," said Mrs. Singer. "But I think it is more important to understand about religion everywhere in the world. After all, the boys and girls living all over the world are just like you are. Scouting teaches us that."

"We learn that too from understanding other people's religions," said Mrs. Nelson.

UNIT III

Lesson 4

Objectives: To review Islam.

Procedure: Carry-over instructions found under Procedure in Lesson 3.

MotivationFor assign-

ment: There is no advanced assignment for next time. The teacher should, however, inform the children that next time they will begin the study of a new religion. It is called Buddhism. She should print the name on the blackboard for the children to see. She will tell them that it is an older religion than Islam, but it is just as interesting.

UNIT III

Lesson 5

- Objectives: To introduce the children to Buddhism.
To tell a legend found in the ancient volumes of Buddhist scriptures.
To define the terms, "Buddhist" and Buddha".

Motivation:

Teacher: When I mention the word "God" what do you think of? Which one of you is right? Is everybody right? We are going to find out in our story today.

Have you ever had such a bad cold that you could not go outside the house? What did you do? Did you watch television? In our story today, Betsy and Alan are home with a bad cold. They are watching a television program with Mother. Shall we watch with them?

- Procedure: Teacher calls upon several children in the class to help read the story to the rest of the class. The children follow in their own books. Teacher will then ask questions to see whether the children understood the new words: What is a Buddhist? Who was Buddha?
- She should then point out in discussion with the children that Buddhism is a search for God and

truth. One should never be sure of that which he cannot see, nor should one argue over what we cannot be sure of.

Project:

Let the children dramatize the story of the Blind Men and the Elephant.

Motivationfor assign-
ment:

Teacher: When we studied about Islam, we wondered whether Mohammed was the one who began the religion. Can you guess who may have begun the religion of Buddhism? You are right. Buddha had a great deal to do with it. Our next story is about the life of Buddha. Let us read it for next time.

The teacher will put the new words on the blackboard. She will have the children pronounce them with her. Then she will briefly explain the meanings of the words. Following is a list of the new words in the next story:

Army
India
Gautama
suffering
starving
Mara

Benares

Bodhi-tree

Assignment: Read Lesson 6.

It was Saturday morning and Betsy and Alan were home. They could not go to temple. They could not go anywhere. Both of them had very bad colds. They had to stay in the house. But they did not mind. They sat on the sofa in the living room and watched television. Even Mother watched with them.

One of the programs was very good. Betsy and Alan liked it very much. It was a story about some men who lived in India. They would often sit around and think and talk together. They always tried to answer very hard questions. The questions were about life and death, or what is God like. Each one was always sure his answer was right and that the others were wrong. They could never agree.

One day they went to a great teacher. They would ask him who was right and who was wrong. The teacher's name was Buddha. He helped them by telling them a story.

One day a King called to his servant, "Go and gather together all the men in the town who were born blind."

When all the blind men had come together, the King asked for an elephant to be brought. When this was done, the King spoke to the blind men. "Standing before you now is what we call an elephant," he said. "Each one of you may touch this elephant. When you have done so, I want you to tell me what an elephant is like."

The blind men were led close to the elephant. The first blind man could feel the elephant's head. The second blind man could feel the elephant's eyes. The third man could feel the elephant's tusks. The fourth man could feel the elephant's trunk. The fifth man could feel the elephant's legs. The sixth man could feel the elephant's back. And the last blind man could feel the elephant's tail.

When each blind man had felt the elephant, the King spoke. "Tell me, what is an elephant like?" he asked.

"O King, an elephant is like a large waterpot," said the first blind man. He had felt the elephant's head.

"He is wrong, O King," said the second blind man. "An elephant is like a flat basket." He had felt the elephant's ears.

"They are both wrong," said the third blind man. He had felt the elephant's tusk. "An elephant is like the sharp end of a plow," he said.

The blind man who had felt the elephant's trunk said that all of them were wrong. "An elephant is like a thick rope," he said.

"O King, that man is wrong too. An elephant is like a big crib filled with wheat." That was the blind man who had felt the elephant's back and body.

"O King, all of these men are wrong," said the man who had felt the elephant's legs. "An elephant is like four pillars."

"I am the only one who knows, O King," said the last of the blind men. He had felt the elephant's tail. "An elephant is like a fan."

Then they all began to argue. They shouted at one another. Each thought that he was right. They argued on and on and on, until the King told them to stop.

That was the story that Buddha told the men. Then he said to them, "How can you be so sure of what you cannot see? None of us can see God. We cannot know what is going to happen after we die. Each one of you may be partly right. None of you is fully right. Let us not argue over what we cannot be sure of."

"It's time you children took a nap," Mother said. "You'll never get rid of your colds unless you do."

"All right," said Alan. "But wasn't that a good story?"

"Yes it was," Mother said. "It is a true story, or so the Buddhists believe."

"What are Buddhists?" asked Betsy.

"Those people who follow the teachings of Buddha are called Buddhists," Mother told her.

"And who is Buddha?" Alan asked.

"Buddha was a great teacher," answered Mother. "His name means 'Enlightened One'."

"Then the great teacher in the story was a real man?" Alan asked.

"Oh yes, Alan," Mother said. "He truly was a real man

who lived long, long ago. But his teachings are still very much alive."

"Please tell us about Buddha and his teachings," the twins begged.

"I will tell you," Mother said, "after you wake up from your naps." She kissed the children and sent them off to bed.

UNIT III

Lesson 6

Objectives: To relate the life of Buddha.

Motivation:

Teacher: How many of you know what a superstition is?
Have you ever heard, "step on a crack and
break your mother's back?" Superstitions are
old sayings that people believe. Sometimes
the old sayings come true, but more often
they do not.
There was a superstition in our story today.
Do you remember what it was?

Procedure: Teacher will lead the class in discussion. She
will ask guide questions to point up the follow-
ing facts:

1. Buddha was born of wealthy parents.
2. He was born in India.
3. With all of his wealth he was unhappy.
4. Suffering convinced him to become a
religious man.
5. Others thought starvation and wealth led
to truth and God.
6. Buddha found that quiet thinking led to
truth and God.

Project: Teacher will let the children model clay statues
of Buddha. She should show them pictures of
the Buddha and let them reproduce their own
statues. (Pictures of Buddha may be found in
Life's, The World's Great Religions (Golden
Book); Fitch, Their Search for God, (Lothrop,
Lee & Shepard, New York)

Motivationfor assign-ment:

Teacher: We have found out about Buddha. Where he lived,
how he became a religious man, and that he
taught Buddhism. But we still have not learned
what he taught. We will learn what Buddha
taught and what Buddhists do with their religion.
Teacher prints new words on blackboard. She
has children pronounce them with her. Then she
explains their meanings briefly. Following is
a list of the new words in the next story:

Eightfold Path
spokes
monk
monastery
pagoda
shrine

Assignment: Read Lesson 7.

When the twins had awakened from their naps, they went into the living room. Mother was sitting on the sofa reading. Betsy and Alan sat down beside her.

"You said you would tell us about Buddha and his teachings," Alan said.

"Will you tell us now?" Betsy asked.

"All right," Mother said. "I don't know that much about it. Your father knows much more about Buddhism than I. You see, children, before you were born, Father was in the Army. He was sent to a land far, far away. The people in that land were Buddhists."

"All of the people?" asked Alan.

"Well, most of them," said Mother. "Your father got to know quite a bit about Buddha and Buddhism. Much more than I. But I do know a little bit about the life of Buddha. Would you like me to tell you?"

"Oh please do," cried the twins.

"Long long ago in India, a little boy was born. His name was Gautama. His parents were very rich. His parents gave him many things. In the winter he had a special palace. He had another palace for the summer months. And in India there is a season of rains."

"Did he have a palace for that season too?" Betsy asked.

"That is just what I was going to say," said Mother.

"He had servants to wait on him, and singers to sing for him. But Gautama was not happy."

"I don't know why," said Alan. "I sure would be happy with all that."

"Gautama was not happy, because he was shut away from all the world. His parents would not let him go beyond the garden gates."

"Why was that?" asked Betsy.

"Gautama's father had heard an old saying. It had been said that his son would go away from home. He would lead a religious life," answered Mother.

"Couldn't he lead a religious life at home?" asked Alan.

"Oh yes," Mother said. "But the saying meant that he would go off to search for God and for truth."

"Did he?" asked Betsy. "Did Gautama leave his home?"

"Yes he did," Mother told the children. "He rode out one day into the world. There for the first time he saw people suffering. He saw a man weak from old age. He saw a sick man, a dead man, and a religious man who had shut himself off from the world and was starving for food. Gautama went back to his palace."

"Did he give up his search so easily?" Alan asked his mother.

"Oh no. He went home to think. He was sick at heart over all the trouble around him. It was then that he made up his mind to go out again. This time he would become a religious man. He would search for God and for truth."

"Where did he go?" the twins asked.

"He went out into the world dressed in the yellow robes of wandering holy men, and begged for his bread. He was only 29 years old then. It took him six long years of searching," Mother said.

"What did he do?" Alan asked with great interest.

"First he met five holy men. They believed the way to truth was to starve the body. Gautama starved himself until he could feel his backbone while he pressed his stomach."

"I could do that," Alan said. He tried it. He pushed his stomach hard, but he could not touch his backbone.

"Ow!" said Alan. "That hurts. Gautama must have been skinny."

"He was for sure," Mother said. "But he didn't find truth by starving himself. He began to eat. The other holy men were angry with him, and left him."

"Then what did Gautama do?" Eetsy asked Mother.

"First, he ate enough so that he would not think about being hungry any more," Mother said. "Then he sat down under a tree. He thought quietly. The name of the tree was a Bodhi tree. It is thought to be a holy tree by the Buddhists. He sat there for 49 days. He sat there and he thought."

"What did he think about?" Alan asked.

"The Buddhists say that Mara fought him. Mara is like a god of evil to the Buddhists. Mara fought him with storms, rain, rocks, and fire. Gautama would not move. Then Mara

offered Gautama all the riches in the world if Gautama would give up his search for the truth. But Gautama still would not move. Mara left him alone."

The children were very excited. "What happened then?" they wanted to know.

"Well, after he sat there for 49 days, Gautama found the answer to that which he was seeking. He found the answer of life itself. After that he was known as the Buddha or 'the Enlightened One,'" Mother said.

"What was the answer?" the children asked. "What did Buddha find out under the tree?"

"I don't know," Mother said. "I do know that from the tree, he went to the holy city of Benares. There, in a park, outside the town he met again the five holy men he had known before. He talked to them about the meaning of life. For 45 years Buddha went up and down the northern part of India teaching about life. At last he fell sick and lay down to die. He gathered all his followers around him and gave them his last teachings."

"But what did he teach?" Alan asked his mother.

"You'll have to ask your father when he gets home," Mother said.

UNIT III

LESSON 7

Objectives: To introduce the teachings of Buddha.

To explain the Eightfold Path and how it is followed.

To describe a Buddha monk.

Motivation:

Teacher: Have you ever wanted something very badly? How did you feel when you found out that you couldn't have it? Do you think it would be good never to want anything at all? Why?

Who were the people in the story who wanted nothing at all? Where did the monks live? What did they own?

How did the other people try to follow the Eightfold Path of Buddha?

Procedure:

From the original question, based on the children's own experiences, the discussion of the story will follow. The story is divided into three major parts: 1) the Eightfold Path, 2) description of the monks, and 3) the observance of Buddhism by others.

After the discussion, the teacher will divide the class into three groups. Each group will be assigned one of the three topics. The group

will embark upon a project.

Project:

This will be a project to conclude the section on Buddhism. It will be a project concerned in arts and crafts. The following project is suggested for each of the groups:

Group I: The Eightfold Path

This group shall make a large wheel out of posterboard. The wheel shall have eight spokes. It is the symbol of Buddhism. On the hub of the wheel shall be printed, THE RIGHT WAY OF. On each of the eight spokes shall be printed, ACTING, PRAYING, BEHAVING, WORKING, SPEAKING, LISTENING, PLAYING, THINKING. The children may take crepe paper and attach it to each of the spokes. At the end of each crepe paper streamer, there will be a card with the words Acting, Praying, etc., upon them. The wheel will hang on the bulletin board.

Group II: The Monk

This group shall make the Buddhist monks out of pipe cleaners. They will dress their monks in pieces of yellow material to represent the yellow robes of the monk. Some children may want to make little rice bowls for the monks to carry. These could be made

of construction paper. Some children may want to hang the beads around the monks' neck. Tiny circles of paper strung together on thread may serve the purpose. This group may also want to build a monastery to house the monks. This would be a domed structure. Paper mache would produce the best results.

Group III: Observance of Others

This group shall make pagodas out of paper-mache. The pagodas are tall structures with pointed spires. They will be painted gold when they are dry. This group may also want to make pipe cleaner figures who go to the shrines to meditate. These figures should be dressed in robes of various colors.

Motivation for assignment:

Teacher: When we have finished with our projects, we will put them all together. Then we shall have a small Buddhist city. Next time we will put our things together.

Saturday night after Havdalah, the children begged their father to tell them about Buddhism.

"Tell us about the teachings of Buddhism," they begged Father.

"Well, first let me tell you about Buddha," Father said.

"We already know about Buddha," the twins said. "Mother told us this afternoon."

Father looked at Mother. "That's right," she said. "I told the children all about the life of Buddha. I left off when Buddha died. He died giving his followers his last teachings," she said.

"What are those teachings?" Betsy asked her father.

"All right. You have me," Father said. "First, let me tell you that there are different kinds of Buddhists. But I will tell you what is true for all Buddhists."

"Go ahead," Alan urged. "Tell us."

"Did Mother tell you that Gautama searched for God and truth because of all the people who suffer in the world?" Father asked.

"Yes, she told us that already," Betsy said. "We want to know what Buddha taught."

"I'm coming to that," said Father. "Buddha did not like to see so much suffering in the world. Everywhere he went he saw suffering. This became his first truth. Suffering is found all over the world."

"Why is that?" Alan asked. "Why is there suffering all

over the world?"

"Buddha said that suffering goes on because people are always wanting things. Sometimes they want things that they know they can't have. This causes them to suffer," Father said.

"Why don't people just stop wanting the things they can't have?" Betsy asked.

"That's just what Buddha said," Father told Betsy.

"That became his second truth. The cause of suffering is wanting. And his third truth is the cure for wanting. Just as you said, Betsy, the cure for suffering is to get rid of all our wants."

"How could we ever do that?" Alan asked.

"Buddha said that if we were to follow his Eightfold Path, we could do it," said Father.

"What does that mean? What is the Eightfold Path?"

Alan asked.

"Here," said Father. He took a piece of paper and drew a wheel on it. The wheel had eight spokes. "This is the main sign of Buddhism," he said. "The eight spokes are for the eight steps of the Eightfold Path."

"And what are the eight steps?" Betsy asked her father.

"They are eight ways of doing things right," said Father, "like behaving in the right way, or thinking in the right way, or even speaking in the right way. Do you understand?"

"Yes," answered Betsy, "but how do you know that you are

doing all of those things in the right way?"

"The best way to know is to shut yourself off from the rest of the world," Father said. "Then you think about the Eightfold Path. That is why Buddhism has become a religion of many monks."

"What is a monk?" Betsy asked.

"A monk is a very holy man. He never gets married. He shuts himself off from the rest of the world. A monk lives in a monastery with other monks, like himself. There in the monastery they study and teach. In Buddhism, the monk owns very little. He gets his food by begging."

"Don't they own anything at all?" Alan asked.

"Oh yes," Father said, "but it is not much. He owns his own yellow robe and a bowl in which to eat the food he begs. Also he will own a needle, a razor with which to shave his head, and something that looks like a straw."

"What is that for?" Betsy asked.

"The monk uses it when he drinks. He uses it to remove insects from his drinking water so he will not do harm to them. Buddhists believe that all life is holy -- even the lives of insects."

"That's really something," said Alan.

"Yes, isn't it," said Father. "It's too bad that there aren't more people in the world that think so much of life."

"And that is all the monk has?" Betsy asked.

"One thing more, Betsy," said Father. "The monk will

own string of 108 beads. He counts these as he thinks about all the good acts of Buddha."

"Like a rosary?" Petsy asked.

"In a way," said Father.

"What about the people who aren't monks?" Alan asked.

"What do they do? How can they be good Buddhists?"

"They too must try to follow Buddha's Eightfold Path," Father answered.

"How do they do it?" Petsy wanted to know.

"There are many ways," Father told the twins. "One way is to give food to the monks. Another way is to pray every day. Temples are open every day for prayer and worship. Buddhists may offer food or flowers, or they may simply walk around the temples in quiet thought. One other way that Buddhists try to follow the Eightfold Path is to build beautiful temples and shrines. In all of the countries where there are Buddhists, you will see tall towerlike shrines. They are domed and they are called pagodas. These shrines are not built to honor Gautama as a person or as a god. He is thought of only as a wonderful man who knew a great deal about life," Father told the children.

UNIT III

LESSON 8

Objectives: To review Buddhism.

Procedure: When all of the projects have been completed, the teacher will let the children help her arrange them on a table. Pagodas should be clustered together in one corner. In another corner, the monastery shall stand. Coming from the monastery will be several monks. In the center of the scene, the teacher should put one of the clay models which the children made of Buddha. Monks and others may be standing near the statue. People should be offering the monks food. Some of the people should be offering Buddha flowers. There should also be monks and other people walking in and out of the pagodas.

Let the children discuss how they want to set up the scene. The above is, of course, only suggestive of what can be done.

Should there be any remaining time, the teacher may tell any of the following stories from Buddhist scriptures:

The Mustard-Seed Medicine

A Musician and His Trumpet

The Questions of King Milinda

The Dog and the Heartless King

The Old Bowl

These stories may be found in Fahs, Sophia,
From Long Ago and Many Lands (Beacon Press,
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FOOTNOTES

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