

CHRISTIANITY KS 2 Unit 11: Faith in Action



<p>What this unit contains</p>	<p>In this unit pupils will encounter people who followed the example of Jesus both in the past and as contemporary followers world-wide.</p> <p>They will consider the impact of Christian belief on peoples' lives in terms of vocation and daily life.</p>																										
<p>Where the unit fits and how it builds upon previous learning</p>	<p>In this unit pupils will draw on their knowledge of Jesus' teaching and relate this to the lives of a number of key people.</p> <p>The examples selected in this unit provide a model of range and methodology; schools can select different examples should they have the resources to do so.</p> <p>A visitor from the local Christian community should be invited in for lesson 6.</p>																										
<p>Extension activities and further thinking</p>	<ul style="list-style-type: none"> ➤ Further research into the outcomes of the lives of inspirational people today. ➤ Reflect on personal beliefs and values and how these might influence life choices. ➤ Interview a missionary or a monastic to find out why they have made their specific life choices. 																										
<p>Vocabulary</p> <table border="0" data-bbox="141 1125 1075 1326"> <tr> <td>Christian</td> <td>monk</td> <td>hospital</td> <td>inspiration</td> </tr> <tr> <td>Christianity</td> <td>nun</td> <td>athlete</td> <td>persecution</td> </tr> <tr> <td>faith</td> <td>monastery</td> <td>mission</td> <td>fulfilment</td> </tr> <tr> <td>influence</td> <td>monastic</td> <td>missionary</td> <td>Quaker</td> </tr> <tr> <td>vocation</td> <td>vow</td> <td>temptation</td> <td>Friend</td> </tr> <tr> <td>conscience</td> <td>convent</td> <td>inspire</td> <td></td> </tr> </table>	Christian	monk	hospital	inspiration	Christianity	nun	athlete	persecution	faith	monastery	mission	fulfilment	influence	monastic	missionary	Quaker	vocation	vow	temptation	Friend	conscience	convent	inspire		<p>SMSC/Citizenship</p> <ul style="list-style-type: none"> ➤ Ways in which Christian beliefs can influence action in the wider community. ➤ Impact of belief on moral choices. ➤ Impact of Christianity as a world faith. ➤ Community of faith over time. 		
Christian	monk	hospital	inspiration																								
Christianity	nun	athlete	persecution																								
faith	monastery	mission	fulfilment																								
influence	monastic	missionary	Quaker																								
vocation	vow	temptation	Friend																								
conscience	convent	inspire																									

CHRISTIANITY KS 2 Unit 11: Faith in Action



Unit 11 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know some of Jesus' teaching about putting Christian beliefs into action; ➤ consider how this teaching might influence behaviour. 	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p>	<p>Brainstorm and record centrally as a class, existing knowledge about Jesus' teaching and how this might influence the behaviour of Christians. Hand out the Jesus'- teaching information sheets.</p> <p>Recall the story of the Good Samaritan, contextualising it as part of Jesus' answer to an important question. If necessary add to the list.</p> <p>Read the list of statements from Matthew 25 on the Jesus'- teaching information sheets. Organise pupils into small groups to decide where some examples of Jesus' teaching can be seen in practice today. Feedback to the class.</p> <p>Discuss the remaining quotes and their implications for life as a class.</p> <p>Give each pupil one statement/story about Jesus' teaching. They should look in newspapers for a contemporary example of need in this area. These can be stuck into their books with a written explanation of their choice, referencing to Jesus' teaching.</p>	<p>Resources Jesus' teaching information sheet</p> <p>Newspapers – local and national</p>

CHRISTIANITY KS 2 Unit 11: Faith in Action



Unit 11 Session 2 – 5

Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know in detail about the life and work of a Christian who has put their faith into action; ➤ know about the lives and work of the Christian studied by members of other groups. 	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>		<p>Organise pupils in mixed ability groups. The Resources supporting this unit provide materials for five groups.</p> <p>Each group will focus on one Christian who has put their faith into action:</p> <ul style="list-style-type: none"> ▪ Elizabeth Fry, ▪ St Francis of Assisi, ▪ Gipsy Rodney Smith, ▪ Martin Luther King, ▪ Mother Teresa. <p>In the first three lessons (Sessions 2-4) pupils should research and collate information about the life, faith and impact of their chosen Christian. They should reflect on the way this person has put their faith into action through their life. The information will be presented in Session 5 as a group assessment task.</p> <p>Assessment Presentations should be creative and imaginative and should take about ten minutes. They could include music, video, reflections, audio, ICT generated PowerPoint etc.</p> <p>They should, where possible, refer to the words of the person concerned and should include reference to how Jesus' teaching inspired the person studied to behave/work in a particular way. Research should also look at how the work of each person carries on today.</p>	<p>For Assessment Levels please see next page</p>	<p>Resources Resource information about: Elizabeth Fry St Francis of Assisi Gipsy Rodney Smith Martin Luther King Mother Teresa</p> <p>Websites http://www.elizabethfry.ca/fryhomepage.html http://www2.gol.com/users/quakers/fry.htm http://www.biblebelievers.com/gypsy_smith/index.html http://www.ewtn.com/motherteresal/ http://nobelprize.org/peace/laureates/1979/teresa-bio.html http://www.request.org.uk/main/dowhat/saints/francis.htm</p> <p>Books Faith in Action books Books about St Francis</p> <p>Videos Brother Sun, Sister Moon Mother Teresa and her world</p>



Unit 11 Session 2 – 5

Assessment Levels

Level 3

Attainment target 1

Pupils use developing religious vocabulary. They make links between beliefs & sources, including religious stories & sacred texts. They begin to identify the impact religion has on believers' lives.

Attainment target 2

Pupils ask important questions about religion & beliefs, making links between their own & others' responses. They make links between values & commitments.

Level 4

Attainment target 1

Pupils use developing religious vocabulary to describe & show understanding of practices, beliefs, ideas, feelings & experiences. They describe the impact of religion on people's lives & suggest meanings for a range of forms of religious expression.

Attainment target 2

Pupils raise & suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to other people's lives & describe what inspires & influences them.

Level 5

Attainment target 1

Pupils use increasingly wide RE vocabulary to explain the impact of beliefs on individuals. They explain how religious sources are used to provide answers to ultimate questions & ethical issues, recognising diversity in forms of religious, spiritual and moral expression,.

Attainment target 2

Pupils ask & suggest answers to, questions of identity, belonging, meaning, purpose & truth, values and commitments, relating them to others' lives.



Unit 11 Session 1 Information Sheet 1

Jesus' Teaching

Luke 10: 27 - 28

Love the Lord your God with all your heart, with all your mind, with all your strength and love your neighbour as yourself.

Luke 10: 25 - 37

Story of the Good Samaritan

Who is my neighbour? ... the one who showed kindness to the man in need ... Go and do as he did.

Matthew 25: 31- 46

When I was hungry you gave me food?
When I was thirsty you gave me drink?
When I was a stranger you took me in?
When I was naked you clothed me?
When I was ill you came to my aid?
When I was in prison you visited me?
When you did it to the least you did it to me.

Matthew 28:19

Go into all the world and preach the gospel ... I will be with you always.

Unit 11 Session 2 – 5 Information Sheet 2

Gipsy Rodney Smith



Rodney Smith ("Gipsy Smith"), a Methodist evangelist, was born at Wanstead (6 miles northeast of London), Essex, England, March 31, 1860. He was of Gipsy parentage, and was converted at the age of sixteen. In 1877 he became an evangelist under the auspices of the Christian Mission of London, and preached successfully in various places, particularly at Whitby, Sheffield, Bolton, Chatham, Hull, Derby, and Hanley. Meanwhile, the Christian Mission had developed into the Salvation Army, and in 1882 Smith was dismissed for a technical breach of discipline. He continued to preach in Hanley, however, but in 1893, after conducting evangelistic services for a time at Hull, made a brief visit to Sweden. Returning to Hanley, he remained there until 1886 when he resigned to resume evangelistic work, being engaged in these labours until the end of 1888.

Early in 1889 he visited the United States, conducting services in various cities, returning to England later in the same year and becoming connected with the Manchester Mission. In 1891 he again visited the United States. In 1892 he conducted services in Edinburgh, and from this grew the Gipsy Gospel Wagon Mission, devoted to evangelistic work among his own people. He visited America for the third time in 1893. After a five months' revival in Glasgow in 1893-94, Smith went to Australia, preaching at Adelaide, Melbourne, and Sydney, after which he returned to England by way of the United States.

In 1895 he preached in London, Manchester, Edinburgh, as well as in many smaller cities, and in 1896 paid his fifth visit to America, returning to England and conducting brief evangelistic campaigns until 1897, when he became first missionary of the National Free Church Council. Gipsy Smith died in 1947.

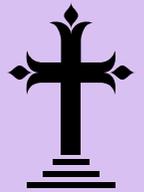


Unit 11 Session 2 – 5 Information Sheet 3

Elizabeth Fry

Elizabeth Fry was a Quaker who became famous for her work to reform the prison system in Britain in the early nineteenth century. It was unusual at that time for women to have a voice outside the home and was also unusual for a Quaker to be so prominent, because at that time the Quaker movement was going through a quiet phase, and was very inward looking. It was not unusual, however, for Quakers to be concerned about the welfare of prisoners, because prison reform has always been important to them. Early Quakers were put in prison for their beliefs and saw for themselves the dreadful conditions there. Quakers believe that there is something of God in everyone, even in people who have committed crimes, so the aim of putting people in prison should be to try to reform them, and not just to punish them. A century before Elizabeth Fry, the Quaker John Bellers had been one of the first to call for the abolition of the death penalty. Elizabeth Fry was born on 21 May 1780, the third child of Joseph Gurney, a wealthy Quaker manufacturer, and his wife Catherine. Among the 'plain Quakers' of Goat Lane Meeting in Norwich, the Gurney family stood out because of their bright clothes and fashionable manners. At that time most Quakers were 'plain Quakers' who wore simple clothes without trimmings, and still referred to people as 'thee' and 'thou' when they spoke to them, because they believed that everyone was equal before God.

(In early English 'thee' was used when talking to one person, 'you' for more than one person; gradually 'thee' became used when talking to children, servants, and social inferiors, and 'you' to parents, employers, and people of higher rank.) As a child, Elizabeth and her sisters often shocked other Quakers because they did not attend meeting for worship very often, and wore bright colours and silk gowns. One day the sisters stopped the mail coach by holding hands across the road - definitely not the kind of behaviour that Quakers expected! Throughout her life Elizabeth kept a diary. It shows that her mother was the most important influence on her life. Catherine Gurney believed girls should be educated as well as boys, so the sisters learnt history, geography, French and Latin, unlike most girls of that time.



Unit 11 Session 2 – 5 Information Sheet 3 Continued - Elizabeth Fry

Catherine also told her children Bible stories. When Catherine visited and helped the sick and poor in the district, Elizabeth loved to go with her mother. She was devastated when her mother died, when she was twelve.

Elizabeth eventually became closer to her religion and gave up her rich clothes to become a plain Quaker. Wearing plain dress made it easier for her, because it clearly signaled to other people the decision she had made. She did not have to choose whether it was right or wrong to attend social events, because people stopped inviting her. They realised that other things were now more important to her.

Throughout her life, Elizabeth was devoted to help other people. She started by running a Sunday school, in the laundry at the family home in Earlham. The children - many already working in Norwich factories - to whom she told Bible stories, and taught to read and write, were called 'Betsy's imps' by her sisters.

In the summer of 1799, Joseph Fry visited the family. He admired Elizabeth and asked her to marry him but at first she refused him. Joseph was a plain Friend, shy, and seemed very dull to her. However, she came to love him, and on 18 August 1800 they were married. Joseph may have been dull, but he was caring willing for his wife to take up work outside the home; he always supported her in the things she did.

The Fry family were wealthy tea, coffee and spice merchants and bankers. Elizabeth and Joseph spent the earliest days of their marriage surrounded by relations - first staying with his parents and then living in London in the building which also housed the warehouse.

CHRISTIANITY KS 2 Unit 11: Faith in Action



Unit 11 Session 2 – 5 Information Sheet 3 Continued - Elizabeth Fry

Their first child, Katherine, was born in August 1801. Over the next twenty years Elizabeth gave birth to another eleven children. Like many women, at times Elizabeth felt her life was being taken over by motherhood. She loved her children and missed them when away, but wrote in her diary that she feared she might become a 'careworn and oppressed mother'. So she began to visit the Islington Workhouse (providing shelter and work for the destitute) to teach the children, and became more active in the business of the Society of Friends.

In 1812 she wrote in her diary 'I fear that my life is slipping away to little purpose'. Not long afterwards, Stephen Grellet came to see her to ask for help. He was a French aristocrat who had gone into exile because of the French Revolution. In America he had become a Quaker. While visiting Britain he had been given permission to visit some prisons, and had been horrified by the conditions he had seen in the women's prison in Newgate. He found prisoners lying on the bare stone floors, and some newborn babies without clothing. He went to Elizabeth Fry, who immediately sent out for warm material and asked other women Friends to help her make clothes for the babies.

The next day she went with her sister-in-law to Newgate prison. At first the turnkeys did not want to let her in as the women prisoners were wild and savage, but physical danger did not frighten her, in the way that public speaking and audiences did. Elizabeth and her sister-in-law went in, and were very shocked at the conditions they found there - particularly when they saw two women stripping the clothes off a dead baby to give them to another child. They gave out warm clothes for the babies and comforted ill prisoners. Next day they returned with more warm clothes and clean straw for the sick to lie on. On a third visit Elizabeth prayed for the prisoners, who were moved by her sincere words of love for them.



Unit 11 Session 2 – 5 Information Sheet 3 Continued - Elizabeth Fry

Although she could not forget what she had seen in Newgate, Elizabeth was unable to visit it for another four years for family reasons, including the financial difficulties of the Fry bank, the birth of two more children and the death of their daughter Betsy, aged four. Eventually Elizabeth returned before Christmas in 1816. When she went in some of the women were fighting, and the turnkeys thought she would be in real danger. She went in calmly and, picking up a child, asked the mothers 'Is there not something we can do for these innocent little children?' She spoke to them as a mother herself, without fear. The women prisoners recognised her concern for them and began to listen. She suggested they might start a school for the children to give them a better chance in life. The prisoners suggested one of them to be the teacher and went on discussing the plan after she had gone. When she returned the next day she found a waiting crowd who had tried to tidy and clean the prison and themselves.

Elizabeth tried to get backing for her prison school, but her wealthy brothers-in-law who she turned to at first did not think it could work. Then she turned to women and set up a committee of twelve women - eleven of them also Quakers. With her husband's help Elizabeth invited the prison governor and other officials to discuss her plan. At first the governor did not think her plan could work, but then he attended a Meeting at the prison and was so impressed with the behaviour of the women prisoners that he agreed to the school.

The Association for the Improvement of the Female Prisoners in Newgate not only organised a school for the children, they arranged for a woman to be appointed as matron to supervise the prisoners, and promised to pay her wages. They also provided materials so that the prisoners could sew, knit and make goods for sale, in order to buy food, clothing and fresh straw for bedding. They took it in turns to visit the prison each day and to read from the Bible, believing that hearing the Bible had the power to reform people. When they applied to the Corporation of London for funding for the school, the

CHRISTIANITY KS 2 Unit 11: Faith in Action



Unit 11 Session 2 – 5 Information Sheet 3 Continued - Elizabeth Fry

Lord Mayor of London came to hear Elizabeth reading the Bible to the prisoners, and agreed to pay part of the matron's wages.

This was the start of a period of Elizabeth Fry's life when she had extraordinary influence for a woman of her day. In 1818 she was asked to give evidence to the House of Commons on London prisons, she was the first woman to do so. Elizabeth was able to give her evidence clearly and well. She described in detail the lives of the prisoners, and recommended that women, not men, should look after women prisoners, and stressed her belief in the importance of useful employment.

One area where Elizabeth made important changes was in the treatment of prisoners sentenced to transportation to the colonies. One day in 1818 Elizabeth found some prisoners about to riot because the next day they would be taken in 'irons' (hand- and ankle-cuffs and chains), on open wagons, to the ships that would carry them to Australia. Elizabeth arranged for them to be taken in closed carriages to protect them from the stones and jeers of the crowds, and promised to go with them to the docks. In the five weeks before the ships actually sailed, the ladies of the Association visited daily, and provided each prisoner with a 'useful bag' of things the prisoners would need. They made patchwork quilts on the voyage, which were sold on arrival to provide some income. During the next twenty years Elizabeth regularly visited the convict ships: in all one hundred and six came under her care.

As well as her work with prisoners, Elizabeth Fry set up District Visiting Societies to work with the poor, libraries for coastguards and a training school for nurses. When a small boy was found frozen to death near her home, Elizabeth set up another Ladies Committee to offer hot soup and a bed to homeless women and children.

Unit 11 Session 2 – 5 Information Sheet 3 Continued - Elizabeth Fry

Elizabeth Fry's work became very well known. She published a book called 'Observations, on the visiting, superintendence and government of female prisoners' which included a call from her for more opportunities for women. She ended the book by strongly condemning the death penalty.

News of what Elizabeth had achieved at Newgate led to the setting up of Ladies Committees in other towns in Britain and in Europe. Some ladies at the Russian court set up a committee to visit prisoners. Elizabeth also attracted the interest of Queen Victoria who made a donation of £50 and later gave Elizabeth Fry a royal 'audience' (interview). Towards the end of her life Elizabeth travelled in Europe and visited some of the royal families, talking with them about her work. The King of Prussia even visited her at home and dined with her.

At various times Elizabeth faced criticism. Sometimes prisoners complained because they could no longer drink, gamble or read novels. Local authorities grumbled because the Prison Act of 1823 (which contained several ideas of Elizabeth's) meant that they had to spend more money on prisons. Some authorities refused to allow ladies to visit prisons because they did not want them meddling. Elizabeth was also criticized by other Quakers who thought that she valued fame and publicity too much, and that she was neglecting her family.

Elizabeth Fry achieved a great deal in her busy life. Her name will always be remembered as a pioneer of prison reform for women.





Unit 11 Session 2 – 5 Information Sheet 4

St Francis of Assisi (1181-1226)

*“Lord, make me an instrument of your peace.
Where there is hatred, let me bring your love
Where there is injury, pardon
Where there is doubt, faith
Where there is despair, hope
Where there is darkness, light
And where there is sadness, your joy.*

*Master, grant that I may never seek so much to
Be consoled, as to console, to be understood, as to understand
To be loved as to love with all my being.*

*For it is in giving selflessly that we receive,
And it is in dying
That we are born to eternal life.”*



Unit 11 Session 2 – 5 Information Sheet 5

Martin Luther King Quotations

“We must remember that it is possible to affirm the existence of God with your lips and deny his existence with your life”

“This is what God needs today: Men and women who will ask ‘What will happen to humanity if I don’t help?’”

“When you discover what you will be in your life, set out to do it as if God Almighty called you at this particular moment in history to do it. Don’t just set out to do a good job”

“Now I can hear somebody saying, “Lord, I did a lot of things in life. I did my job well; the world honoured me for doing my job. I did a lot of things, Lord; I went to school and studied hard. I accumulated a lot of money, Lord; that’s what I did.” It seems as if I can hear the Lord of Life saying, “But I was hungry, and ye fed me not. I was sick, and ye visited me not. I was naked, and ye clothed me not. I was in prison, and you weren’t concerned about me. So get out of my face. What did you do for others?” This is the breadth of life.”

“If it falls your lot to be a street sweeper, sweep streets like Michelangelo painted pictures, sweep streets like Beethoven composed music, sweep streets like Leontyne Price sings before the Metropolitan Opera. Sweep streets like Shakespeare wrote poetry. Sweep streets so well that all the hosts of heaven and earth will have to pause and say: Here lived a great street sweeper who swept his job well. If you can’t be a pine at the top of the hill, be a shrub in the valley. Be the best little shrub on the side of the hill.”



Unit 11 Session 2 – 5 Information Sheet 6

Martin Luther King - “ I have a dream”

“Now is the time to make real the promise of democracy.

Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice.

Now is the time to lift our nation from the quicksand of racial injustice to the solid rock of brotherhood.

Now is the time to make justice a reality to all of God's children.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of its coloured citizens. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual.

There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds.

Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must ever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.



Unit 11 Session 2 – 5 Information Sheet 6 Continued – Martin Luther King

The marvellous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.

We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.

We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one.

We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for white only."

We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote.

No, no we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.



Unit 11 Session 2 – 5 Information Sheet 6 Continued – Martin Luther King

I am not unmindful that some of you have come here out of your trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by storms of persecutions and staggered by the winds of police brutality.

You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our modern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair. I say to you today, my friends, that even though we face the difficulties of today and tomorrow. I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed. We hold these truths to be self-evident that all men are created equal.

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.



Unit 11 Session 2 – 5 Information Sheet 6 Continued – Martin Luther King

I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.

I have a dream today.

I have a dream that one day down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; that one day right down in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted and every hill and every mountain shall be made low, the rough places will be made plains and the crooked places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together.

This is our hope. This is the faith that I will go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope.

With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to climb up for freedom together, knowing that we will be free one day.



Unit 11 Session 2 – 5 Information Sheet 6 Continued – Martin Luther King

This will be the day when all of God's children will be able to sing with new meaning "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my father's died, land of the Pilgrim's pride, from every mountainside, let freedom ring!"

And if America is to be a great nation, this must become true. So let freedom ring from the hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that, let freedom, ring from Stone Mountain of Georgia.

Let freedom ring from every hill and molehill of Mississippi and every mountainside.

And when this happens, when we let freedom ring, when we let it ring from every tenement and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old spiritual, "Free at last, free at last. Thank God Almighty, we are free at last."



Unit 11 Session 2 – 5 Information Sheet 7

Mother Teresa Quotations

Simple acts of love and prayer keep the light of Christ burning.

Holiness is not the luxury of a few. It is everyone's duty: yours and mine.

Holiness does not consist in doing extraordinary things. It consists in accepting, with a smile, what Jesus sends us. It consists in accepting and following the will of God.

Prayer is not asking. Prayer is putting oneself in the hands of God, at his disposition, and listening to his voice in the depths of our hearts.

I ask you one thing: do not tire of giving, but do not give your leftovers. Give until it hurts, until you feel the pain.

If we worry too much about ourselves, we won't have time for others.

Good works are links that form a chain of love.

Peace begins with a smile.



Unit 11 Session 2 – 5 Information Sheet 8

Prayer of Mother Teresa

Dear Jesus,

Help me to spread Thy Fragrance everywhere I go.

Flood my soul with Thy spirit and love.

Penetrate and possess my whole being so utterly that all my life may only be a radiance of Thine.

Shine through me and be so in me that every soul I come in contact with may feel Thy presence in my soul.

Let them look up and see no longer me but only Jesus.

Stay with me and then I shall begin to shine as you shine, so to shine as to be a light to others.

Unit 11 Session 6 Activity Sheet 1

Letter template

Dear

I am writing to invite you to speak to my Year 6 class about ways in which Christians in the local community put Jesus' teaching into action in their lives.

I attach a list of Jesus' teachings which the class have studied and the Unit Planner. We have studied in depth the lives and work of the following Christians:

Mother Teresa
Elizabeth Fry
St Francis
Gipsy Rodney Smith
Martin Luther King

Please could you talk for about 15 minutes and then be prepared to answer the class's questions. Examples of charity links, community work, voluntary activities, vocations etc. would be most helpful.

Yours sincerely