

## 7<sup>th</sup> Grade Social Studies Unit: Growth and Development of World Religions

### **Introduction:**

Throughout this two week unit, students will be studying the six major world religions: Hinduism, Judaism, Buddhism, Christianity, Confucianism and Islam. The students will have the opportunity to explore each religion and their relationship to each other. The main focus of the unit will be gathering information about each world religion in order to begin understanding the influences religion has had on culture throughout history.

The students will explore the ways that religion has unified people, communities and nations; and affected cultures both positively and negatively. Also, through a research report, students will be able to further investigate how religion contributed to cultural integration in the Afro-Eurasia regions.

### **Social Studies GLCEs addressed in this unit:**

- 7-W3.2.1 Identify and describe the beliefs of the six major world religions.
- 7-W3.2.2 Locate the geographical center of major religions and map the spread through the 3<sup>rd</sup> century C.E./A.D.
- 7-W3.2.3 Identify and describe the ways that religions unified people's perceptions of the world and contributed to cultural integration of large regions of Afro – Eurasia.

### **English-Language Arts GLCEs addressed:**

- W.GN.07.02 Write a research report using a wide variety of resources that includes appropriate organizational patterns, descriptive language and informational text features.
- W.GN.07.03 Formulate research questions using multiple resources, perspectives, and arguments/counter-arguments to develop a thesis statement that culminates in a final presented project using the writing process.
- R.CM.07.01 Connect personal knowledge, experiences and understanding of the world to themes and perspectives in text through oral and written responses.
- R.CM.07.04 Apply significant knowledge from grade-level science, social studies and mathematics texts.

## Unit Objectives:

*As a result of this unit, students will know:*

- The beliefs of the six major world religions.
- The center of each major world religion.
- Which areas the religions spread to during the 3<sup>rd</sup> century.
- Religion helped to unify people's perceptions of the world.
- Religion contributed to cultural integration throughout Afro-Eurasia.

*As a result of this unit, students will understand:*

- The difference between the beliefs of the six major world religions.
- The necessity of the spread of religions.
- Religion was a major contributing factor in cultural integration and the unification of people's perspectives.

*As a result of this unit, students will be able to:*

- Recognize the six major world religions.
- Explain the beliefs of the six major world religions.
- Pinpoint the center of all six major religions using a map.
- Illustrate where each religion spread.
- Identify and tell about multiple ways that religion helped to unite people's outlooks and join together people of different cultures within Afro-Eurasia.

## Unit Timeline

Lesson	Whole Class Components	Differentiated Components
<b>Lesson #1</b> Introduction: Identify and Locate	Introduction to world religions.	Pre-Assessment of students' knowledge.
	<u>The World A History</u> Expansion Maps pgs 294 - 295	Students will locate the center of each religion on their own map.
<b>Lesson #2</b> Beliefs (five days)	<i>Day 1 - Judaism</i>	Five selected readings. Share in groups of five.
	<u>Civilization Past &amp; Present</u> pgs. 142-145 <u>Jewish Faith in America</u> pgs. 12, 12-13, 15, 16-17	Create layered book containing notes from all five reading selections.

	<p><i>Day 2 – Hinduism and Buddhism</i></p> <p>Introduction</p> <p><u>Comparison Video</u></p>	<p>Explore the following websites:</p> <table border="1" data-bbox="979 222 1549 604"> <tr> <td data-bbox="979 222 1263 296"> <p>Hinduism: <u>Guide to Hinduism</u></p> </td> <td data-bbox="1263 222 1549 296"> <p>Buddhism: <u>Basic Buddhism</u></p> </td> </tr> <tr> <td data-bbox="979 323 1263 359"> <p><u>Brahma the Creator</u></p> </td> <td data-bbox="1263 323 1549 359"> <p><u>Sidhartha Gautama</u></p> </td> </tr> <tr> <td data-bbox="979 394 1263 430"> <p><u>The Rig Veda</u></p> </td> <td data-bbox="1263 394 1549 430"> <p><u>A Basic Buddhism</u></p> </td> </tr> <tr> <td data-bbox="979 466 1263 501"> <p><u>The Upanishads</u></p> </td> <td data-bbox="1263 466 1549 539"> <p><u>Bhagavan Gautama Buddha</u></p> </td> </tr> </table> <p>Students create a foldable using the information gathered from the websites. Then they will pair and share with their classmates.</p>	<p>Hinduism: <u>Guide to Hinduism</u></p>	<p>Buddhism: <u>Basic Buddhism</u></p>	<p><u>Brahma the Creator</u></p>	<p><u>Sidhartha Gautama</u></p>	<p><u>The Rig Veda</u></p>	<p><u>A Basic Buddhism</u></p>	<p><u>The Upanishads</u></p>	<p><u>Bhagavan Gautama Buddha</u></p>
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<p><u>The Rig Veda</u></p>	<p><u>A Basic Buddhism</u></p>									
<p><u>The Upanishads</u></p>	<p><u>Bhagavan Gautama Buddha</u></p>									
	<p><i>Day 3 – Confucianism</i></p>	<p>Selected Readings:</p> <p><u>Confucius</u></p> <p><u>Confucius’s Life</u></p> <p>Complete worksheet.</p>								
	<p><i>Day 4 – Christianity</i></p> <p>Selected Reading from Scholastic</p>	<p>Students will create poster boards for their topic to share with the class.</p>								
	<p><i>Day 5 – Islam</i></p> <p><u>Timeline</u> <u>Video with worksheet</u></p>	<p>Response to video: KWL graphic organizer</p>								
<p><b>Lesson #3</b> Expansion</p>	<p>Introduction: <u>Two Minute Expansion</u></p> <p><u>The World A History</u> Expansion Maps pgs 271, 294 - 295</p>	<p>Using the physical maps from Lesson #1, map the spread of each world religion.</p>								
<p><b>Lesson #4</b> Research Report</p>		<p>Write a research report using the information gathered during Lesson #2. Explain importance of growth and expansion – Lesson #3.</p>								

Lesson #1  
Introduction: Identify and Locate

**GLCEs**

- 7-W3.2.1 Identify and describe the beliefs of the six major world religions.
- 7-W3.2.2 Locate the geographical center of major religions and map the spread through the 3<sup>rd</sup> century C.E./A.D.

**I Can Statements:**

- I can recognize the six major world religions.
- Using a map, I can pinpoint the center of the six major world religions.

**Materials:**

- Pre-assessment
- Maps of Europe, Middle East and India
- Student map worksheets

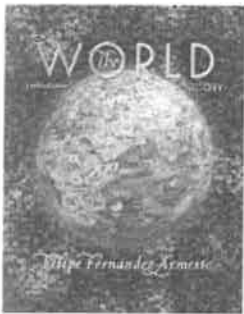
**Procedure**

Students will first complete their pre-assessment quiz; upon completion, the teacher will collect the quizzes. When all students have finished, the teacher will orally assess the student's knowledge. The students will discuss the topics on the last page of the quiz (all six religions), and simply have the students explain or describe their current knowledge of each belief system. After the discussion, the teacher will present maps in order to show the students the central location of each religion.

**Assessment**

Students will use their own maps to locate the center of each religious belief.

**Resources**



Fernandez-Armesto, Felipe. *The World A History*. Combined Volume. Pearson Education, 2007. 294-295. Print.

Name \_\_\_\_\_

**Six Major World Religions**  
Diagnostic Assessment

*Please answer the following questions to the best of your ability. Take your time.  
This assessment will be used to determine your current level of knowledge about the six major religions of the world.*

**Fill in the Blank.**

*Fill in the blank with the answer you find most appropriate.*

- 1) \_\_\_\_\_ is the founder and prophet of Islam.
- 2) Confucianism is the way of life taught by \_\_\_\_\_.
- 3) Christianity stemmed from the beliefs of \_\_\_\_\_, and their savior \_\_\_\_\_.
- 4) Judaism was founded by \_\_\_\_\_.
- 5) Siddhartha Gautama founded \_\_\_\_\_, and was later known as \_\_\_\_\_.
- 6) \_\_\_\_\_ literally translated means "of the Indus Valley."

**Matching**

*Match the religion on the left with its founded or central location on the right.*

- 7) Confucianism \_\_\_\_
- 8) Islam \_\_\_\_
- 9) Christianity \_\_\_\_
- 10) Judaism \_\_\_\_
- 11) Hinduism \_\_\_\_
- 12) Buddhism \_\_\_\_

- |  |
|--|
| <ol style="list-style-type: none"><li>A) China</li><li>B) Mecca</li><li>C) Israel</li><li>D) Indus Valley</li><li>E) Rome</li><li>F) North Eastern India</li></ol> |
|--|

**Short Answer.**

*Provide as much information as you know about each religion in the space provided.*

1) Christianity

2) Hinduism

3) Islam

4) Buddhism

5) Judaism

6) Confucianism

**Six Major World Religions**  
Diagnostic Assessment  
*Answer Key*

**Fill in the Blank.**

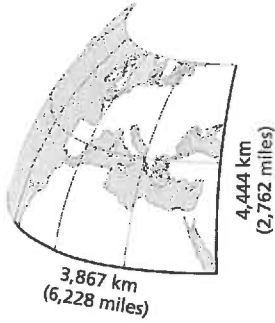
- 1) Mohammad
- 2) Confucius
- 3) Judaism, Jesus
- 4) Abraham
- 5) Buddhism, Buddha
- 6) Hinduism

**Matching.**

- 7) China
- 8) Mecca
- 9) Rome
- 10) Israel
- 11) Indus Valley
- 12) North Eastern India

Lesson #1

Scale varies with perspective



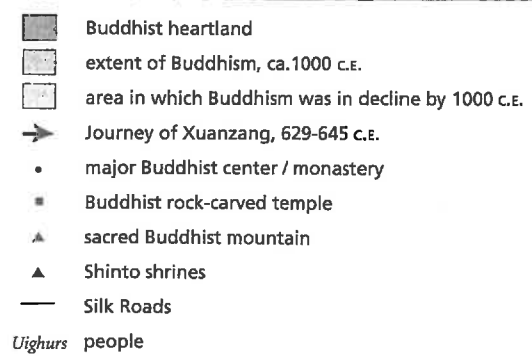
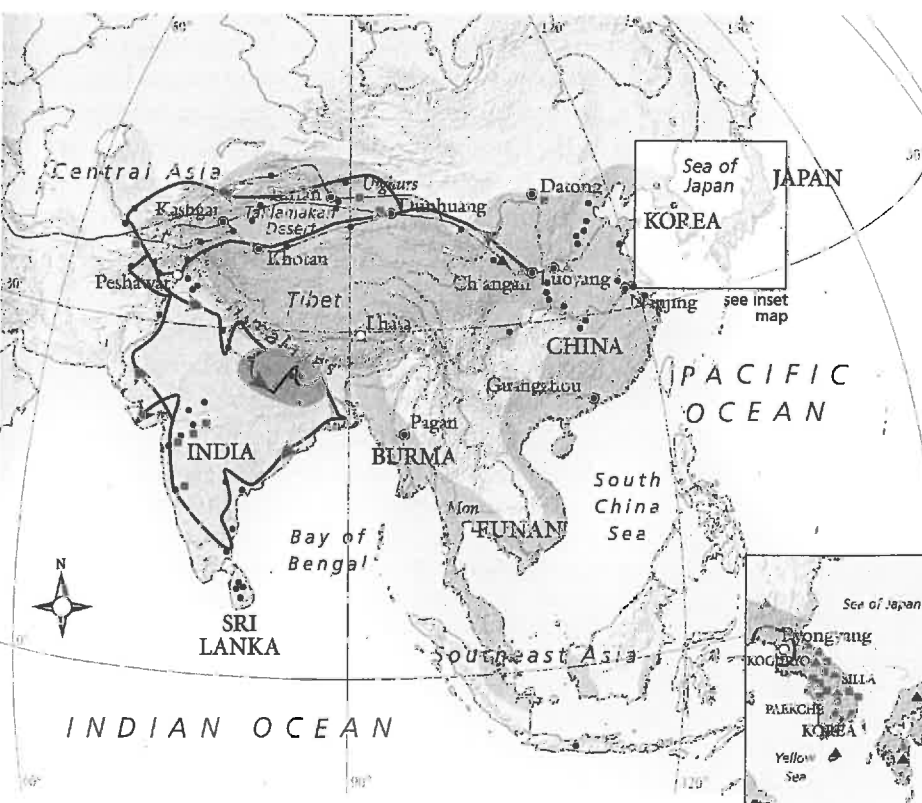
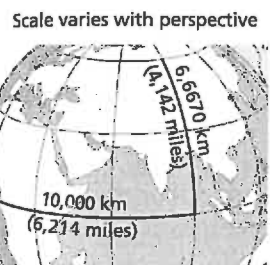
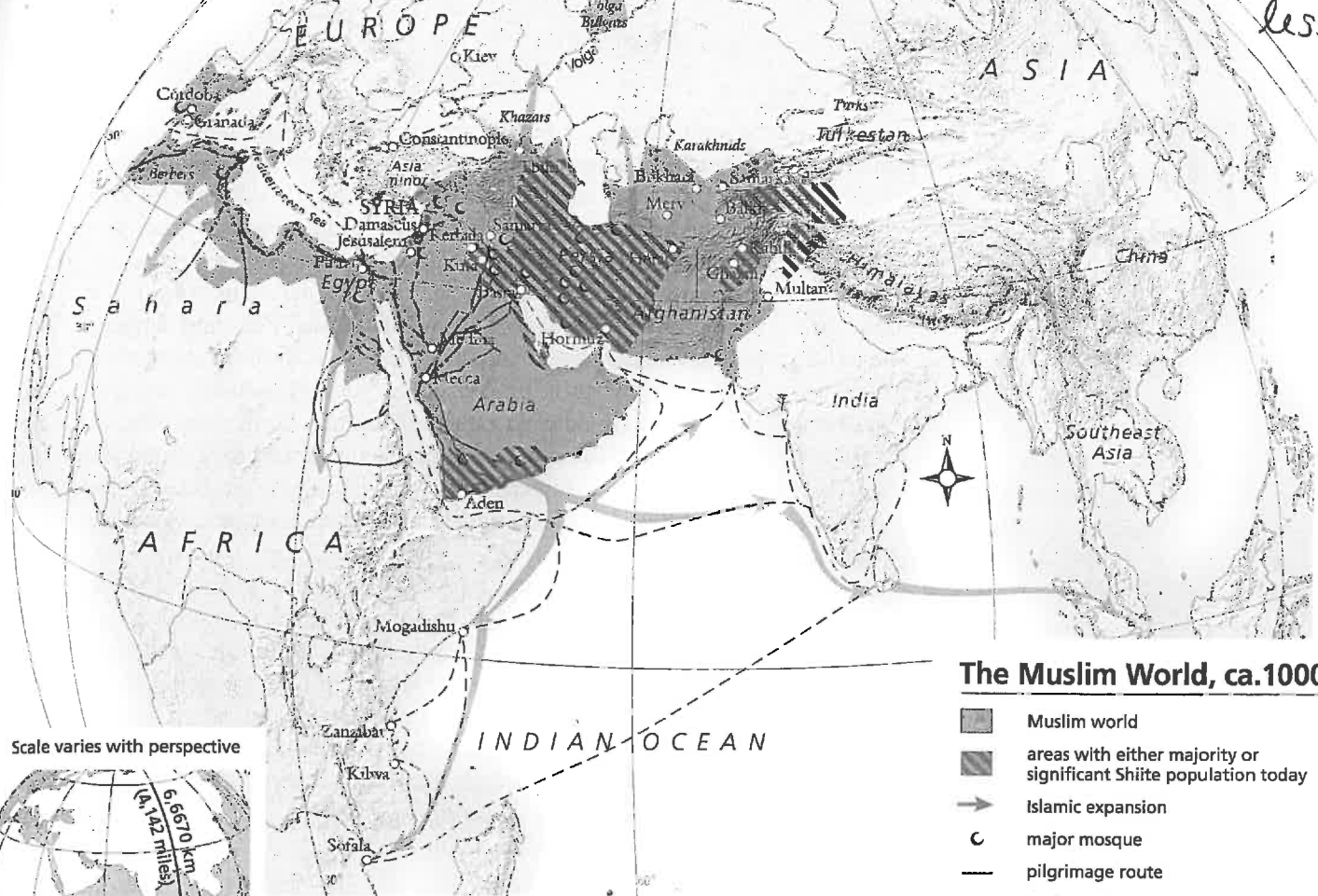
MAP 9.2

The Christian World, ca. 1000 C.E.

- Catholic Christianity
- Orthodox Christianity
- Christian churches believing Jesus to be wholly divine (Monophysite)
- Nestorian Christianity
- area with significant Christian minorities today

- missions
- important church or monastery
- Saxons* people

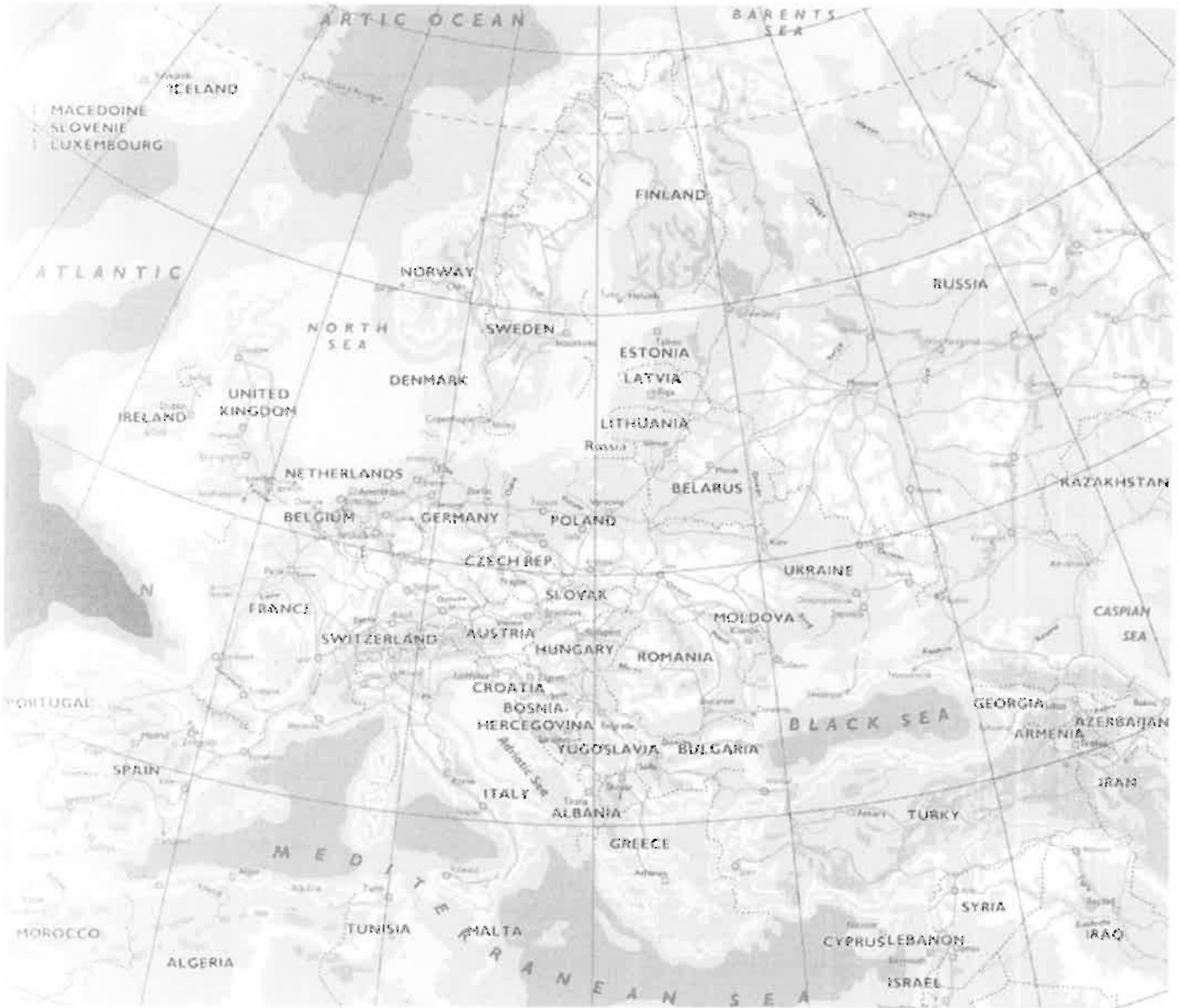




Name \_\_\_\_\_

### Religious Centers

*On the map, locate the centers of Judaism and Christianity. Clearly label the regions.*



On the map, locate the centers of Buddhism, Hinduism and Confucianism. Clearly label the regions.



*On the map, locate the center of Islam. Clearly label the region.*



## Lesson #2 Judaism

### GLCE

7-W3.2.1 Identify and describe the beliefs of the six major world religions.

### I Can Statement

- I can explain the main beliefs of Judaism.

### Materials

- Selected Reading Segments:
  - Jewish Foundations
  - Development of Jewish Religious Thought
  - God in Judaism
  - Jewish Land and Nation
  - The Jewish Cycle of Life
- Construction Paper

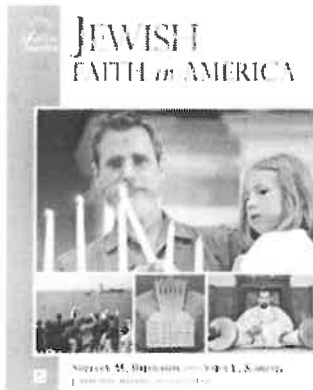
### Procedure

The students will form groups of five; each group member will receive a different selected reading. The students will be responsible for taking notes on their assigned section, and put the information into one tab of their Layered Book. The students will have about 15 minutes to read and take notes on their segment. When all the students have finished their individual section, they will share their information with the entire group. When the students have completed sharing the key points of each section, each student should have a Layered Book foldable full of important information on Judaism.

### Assessment

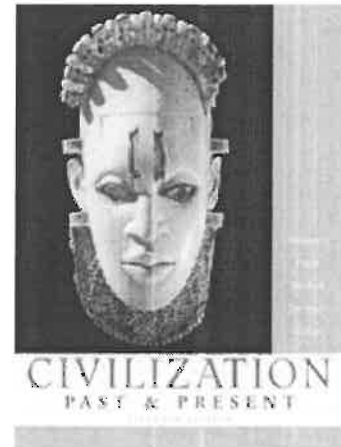
The foldable will be collected, and graded by the teacher.

### Resources



Buxbaum, Shelley M., and Sara E. Karesh. *Jewish Faith in America*. 2002. 12-13, 15, 16-17. Print.

Brummett, First, First Edgar, First Hackett, First Jewsbury, and First Molony. *Civilization: Past and Present*. 11th. Pearson, 142-145. Print.



world, and the second coming of Christ. The Russians affirmed that Moscow was the third Rome, and there would be no other.

Ambitious Christian leaders after Diocletian ruled through the powerful fusion of Roman political, social, and military precedents and symbolism and Christianity. Not until the development of modern political ideologies after the French Revolution did a more potent combination of theories and symbols appear to assist governments to motivate and dominate their people.

## THE RISE AND TRIUMPH OF CHRISTIANITY

Following the conquests of Alexander the Great in the Near East, the Ptolemies and then the Seleucids ruled Palestine. After the Jews returned from exile in Babylonia in 538 B.C. (see Chapter 1), they created in Palestine a theocratic community based on God's law as recorded by Moses in the *Torah* and contained in the *Pentateuch*, the first five books of the Old Testament. Later they added to this record the teachings of the prophets and the writings of priests and scholars.

### Jewish Foundations #1

Jewish religious life centered on the Temple at Jerusalem, which echoed with the cry "Hallelujah" ("Praise Yahweh") in thanksgiving for Yahweh's gracious dealing with his people. The most powerful figure there was the high priest, who was assisted by the Sanhedrin, the high court for the enforcement of the law. Since there was no distinction between civil and religious law, the jurisdiction of the Sanhedrin covered all aspects of Jewish life.

Jewish groups outside Palestine were linked by spiritual bonds to the Temple and to a law they believed to be divinely inspired. But, unable to participate in the services of the Temple at Jerusalem, the Jews of the Diaspora (the "Scattering") met in local synagogues (from the Greek word for "assembly") for public worship and instruction in the Scriptures. Eventually, the synagogue became the heart of Judaism and it influenced the forms of worship in the Christian churches and the Muslim mosques.

During the Hellenistic Age, Greek influences were constantly at work among the Jews. Most Jews outside Palestine spoke Greek, and a Greek translation of the Hebrew Scriptures, called the *Septuagint* (from the Latin for "70"), was produced in Alexandria in the third century B.C. Greek influences, however, contributed to factionalism among the Jews in Judea. A radical, extremely pious group came to blows with the aristocratic pro-Greek Sadducees, as they came to be called, who were favored by the Seleucid rulers of Palestine.

In 168 B.C. this internal conflict gave the Seleucid king, Antiochus IV, an opportunity to intervene and attempt to Hellenize the Jews. He ordered their Temple dedicated to the worship of Zeus. Viewing this decree as a desecration, the Jews rebelled. Under the leadership of Judas Maccabaeus, they rededicated the Temple to Yahweh and in 142 B.C. won their independence from the Seleucids. Although Judas and his immediate successors took the title of high priest, later members of the family claimed to be kings. In time these rulers became worldly and corrupt; factionalism flared up again, resulting in persecution and bloodshed.

It was in the midst of a civil war that the Roman legions first made their appearance. Pompey, who was then completing his pacification of Asia Minor and Syria, took advantage of the plea for assistance from one of the factions and ended the civil war in 63 B.C. He made Judea subject to the Roman governor of Syria. Eventually, Herod the Great, a half-Jewish, half-Arab leader from Edom just south of Judea, rose to power as a tool of the Romans. Appointed by Mark Antony, Herod served as king of Judea from 37 to 4 B.C. He erected a magnificent palace, a theater, and a hippodrome, and rebuilt the Temple on a lavish scale. To the Jews, however, Herod remained as a detested usurper who used Judaism as a matter of expediency.

Soon after Herod's death, Judea became a minor Roman province ruled by governors called procurators. The best-known procurator was Pontius Pilate, who ruled from A.D. 26 to 36 and under whom Jesus was crucified. The Jews themselves remained unhappy and divided under Roman domination. For centuries the prophets had taught that God would one day, when righteousness prevailed, create a new Israel under a

God-anointed leader, the Messiah. Many Jews lost hope in a political Messiah and an earthly kingdom and instead conceived of a spiritual Messiah who would lead all the righteous, including the resurrected dead, to a spiritual kingdom.

## Development of Jewish Religious Thought #2

Through centuries of suffering, captivity, and subjugation, the Jews had been taught by a succession of prophets and priests to hold their covenant with Yahweh and to safeguard their religious inheritance. In the centuries just preceding and following the birth of Christ, the Sadducees, Pharisees, and Essenes pursued that inheritance in different ways.

The aristocratic Sadducees, who controlled the office of high priest, stood for strict adherence to the Torah. The more numerous Pharisees believed that, with divine guidance, human beings could modify and amend the law. They accepted belief in personal immortality and the kingdom of heaven. From their ranks came the rabbis, scholars who expounded the law and applied it to existing conditions. The "oral law" developed by the Pharisees became the core of the later *Talmud*, the great commentary on Jewish law that laid down a detailed code of daily living for Jews. After the destruction of the Temple and the end of the high priesthood, the rabbinical schools of the Pharisees ensured that Judaism would endure.

The discovery of the Dead Sea Scrolls in 1947 added greatly to knowledge of the Essenes. While exploring caves around the desolate western shore of the Dead Sea, two Bedouin boys came across several clay jars containing long manuscripts wrapped in linen. Later, many more scrolls were found in other caves. Nearby were the ruins of a monastery built by the Essenes "to separate themselves," as the scrolls state, "from the abode of perverse men." Occupied between the second century B.C. and A.D. 68, the monastery was destroyed by the Romans during the great Jewish revolt. Prior to its destruction the Essenes hid their manuscripts in the caves. Some scrolls are portions of the Old Testament dating from the first century B.C. Those scrolls that describe the Essene sect in the first century B.C.

have been said to constitute "a whole missing chapter of the history of the growth of religious ideas between Judaism and Christianity."<sup>1</sup>

The Essenes' founder, a shadowy figure known as the Righteous Teacher, suffered persecution and perhaps martyrdom late in the second century B.C. His followers considered themselves the true remnant of God's people, preached a "new covenant," and waited patiently for the time when God would destroy the powers of evil and inaugurate his kingdom. Similar views concerning the transition from the "Old Age" to the "New Age" were held by many other Jews as well as by Christians. Some scholars have attached much significance to common elements in the beliefs and practices of the Essenes and early Christians. John the Baptist, who baptized Jesus and whom Jesus viewed as the herald of a message from God, may have been a member of the Essene sect.

➔ The partially unrolled Thanksgiving Scroll, one of the Dead Sea Scrolls, preserved at the Hebrew University in Jerusalem, is composed of religious hymns that poetically develop the Essenes' theological doctrines.



## God in Judaism #3

The primary religious belief of Judaism is the belief in one God—a concept known as monotheism. As we will see, there are different models of the Jewish faith, but the belief in the oneness of God is ever-present.

Orthodox Jews pray three times each day: morning, afternoon, and evening. During each of these three daily services, Jews declare the oneness of God. With eyes closed, Jews pronounce the central statement of their religion: “Hear O Israel, the Lord is our God, the Lord is One.” According to the rabbis, the eyes are closed because each individual will perceive God in their own unique and personal way.

Here are some of the traditional Jewish teachings about what God is:

- **God is Creator.** God created the universe and all that is in it. God created the intricacies of nature and bestowed the gift of life upon humanity.
- **God is Law-Giver.** God provided humanity with a moral law that teaches right from wrong. With the existence of God, humanity learns that there is an absolute moral voice in the universe.
- **God is History.** God is perceived as interacting in and affecting history, either in a direct or a subtle manner.
- **God is Love.** God teaches that all people are created in the image of God, and are therefore equal and responsible for one another. Humanity is commanded to love and take care of one another and to love their God, who gave them life.

Many Jews embrace a theology of God being omnipotent (all powerful), omniscient (all knowing), and all good. Those who believe this also believe God has created an afterlife, so that while justice may not be found in this world, there is ultimate justice in the eternal life.

### Halakhah (Jewish Law)

Because Jews embrace their belief in one God, they attempt to practice God’s will. According to the Hebrew Bible, God gave his laws to all

#### COVENANT

A covenant is a pact that creates obligations for both sides. God promised to give the Jewish people certain benefits, but they also assumed certain obligations.



The first laws given by God to all humanity are referred to as the Seven Laws of Noah. God established these laws in the aftermath of the great flood, with which God intended to destroy the evil that had arisen amidst humanity. The Seven Laws of Noah are understood by the rabbis as God's attempt to recreate and reorder human society. These seven laws are interpreted by the rabbis as commanding numerous responsibilities for all people, but chief among them is the commandment that humanity shall never commit murder. The reason, stated clearly in Genesis, is: "For in His [God's] image, did God make humanity."

When the Israelites received their own set of laws (the 10 Commandments) at Mount Sinai, the Seven Laws of Noah remained intact. There are also many other laws, about how to behave, worship, eat, and even dress, that God gave to the Jewish people through Moses. The reason that God entered into a specific relationship with the Jewish people is so that they would help spread God's teachings in the world.

In reality, this mission has been accomplished. From Judaism has sprung Christianity and Islam. Ultimately, all of Western civilization has received the moral authority of God from the Jewish people. Jesus was a Jew, and the New Testament reflects the Jewish moral code. The Hebrew Bible is included in the Christian Bible. Islam also includes the Hebrew Bible and the New Testament in its holy books, called the Koran. While there are substantial differences in form and practice among the three religions, the primary moral teachings of all three are the same.

### **Jewish Land and Nationhood** # 4

Because the majority of Jewish history has been lived in exile, the Jewish people had to learn to thrive as a nation without any territory. The Jews managed to create a portable law code, but within this construction, the hope was always kept alive that one day the Jewish people might restore their homeland. For 2,000 years this hope remained, and in 1948 the dream was realized with the re-establishment of the Jewish state of Israel, with Jerusalem as its capital.

Since then, many Jews have embraced other adopted homelands or have chosen to remain in the countries of their birth. But the existence of Israel is still important to Jews everywhere. Compare this to a person of Irish descent who is born and raised in America. This person may take great pride in the heritage and accomplishments of Ireland, but America is their home. They may support their ancestral

homeland, but they would not imagine loyalty to any other than the country of their birth. So it is with many Jews in America.

American Jews found their country to be the first true non-Jewish society where they could completely be at home. This experience is shared among many peoples of different religions of varied backgrounds. America, having come into existence as a safe haven for the victims of religious persecution, ultimately created a society that protects the religious rights of all, while maintaining a moral code that reflects the Judeo-Christian morality.

American Judaism thrives because the United States encourages freedom of religion. The Constitution protects the minority and encourages the pursuit of one's own particular religious or ethnic background, while cultivating a multi-ethnic, multi-religious loyalty to the common American dream.

### **Bar mitzvah**

*Reading from the Torah is a central part of the bar or bat mitzvah. A special pointer, called a yad, is used so that any dirt or oil on the fingertips does not spoil the Torah scrolls.*



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## The Jewish Cycle of Life # 5

A Jewish life has its own set of unique milestones. When a baby boy is eight days old, he is circumcised with the appropriate blessing, as Abraham did to his own eight-day-old son Isaac, thousands of years ago. This ceremony is known as *b'rit milah*, which literally means "covenant of circumcision." Today many people call this ceremony a *bris*, which is the European dialect of the Hebrew word *b'rit*.

Since the *b'rit milah* is only for boys entering the Jewish covenant with their God, many modern Jews celebrate a ceremony marking the birth of their daughters. This ceremony is called *simchat bat*, or "the joy of the daughter." While there is no medical aspect to this ceremony, as there is with circumcision, liturgy has been created to mark the significance of one's daughter being born into the Jewish people.

When a boy turns 13 years of age (or 12 for a girl), they become a *bar* (*bat* for a girl) *mitzvah*. The term means "son (or daughter) of the commandment." *Bar/bat mitzvah* means one becomes an adult under Jewish law. In America, a Jewish child celebrates their *bar/bat mitzvah* by learning to lead a congregation in worship, chanting from the sacred scriptures, and teaching an interpretation of Jewish sacred texts. Jewish families celebrate this major transitional rite in the life of their child with a party following the *bar/bat mitzvah* service.

In America, the *bar/bat mitzvah* has become a major family event. It is cause for great jubilation and the opportunity to gather friends and family. The closest approximation to the *bar/bat mitzvah* is a wedding. Since parents don't know when their child will be married, many parents will want to create the opportunity for joyful celebration while they are sure elderly relatives will still be present.

Weddings are joyful gatherings with a specific set of rituals. The ceremony begins with the signing of the *ketubah*, or wedding contract. The *ketubah* is the oldest Jewish legal text used today that is written in Aramaic, which was the language spoken by the Jews 2,000 years ago. Today, the *ketubah* is a symbolic wedding agreement, but no traditional Jewish wedding would begin without the signing of the *ketubah* by two witnesses before the bride and groom stand under the *chuppah*. The *chuppah* is a wedding canopy, which all Jewish couples get married under. The *chuppah* is a symbol of the home the bride and groom will create together.

## The Jewish Year

Judaism has a wide variety of holidays and feast days that are celebrated each year at about the same time. The most important Jewish holiday is the weekly celebration of the Sabbath. The 10 Commandments contain only one commandment concerning the observance of a particular ritual. This is the fourth commandment, which declares that Jews must remember and observe their Sabbath.

The Sabbath begins at sunset on Friday and ends at sunset on Saturday night. Jews attend worship services, enjoy festive dinners, study their sacred texts, sing joyous songs, and participate in other meaningful celebrations. For many American families, the Friday night Sabbath dinner is a unique time to gather loved ones, share good food, and enjoy quiet quality time with one another.

**10 Days of Awe.** The Jewish New Year begins with Rosh HaShanah, literally "head of the year" (usually in September—see page 114 for more about the Jewish calendar and why Jewish holidays do not come on the same day every year). A major custom on Rosh HaShanah is to eat something sweet to show how much a people would like to have a sweet new year. Rosh HaShanah marks the beginning of the 10 Days of Awe, an especially poignant period within the Jewish year that calls for prayerful reflection, repentance for one's sins and the desire to avoid future sinful behavior.

The 10 Days of Awe concludes with Yom Kippur (September or October), the day of atonement. All Jews over the age of *bar/bat mitzvah* are commanded by God to fast from sunset to sunset, unless the fasting makes them ill. It is imagined that God judges each individual on Yom Kippur, deciding whether their life warrants another year in the Book of Life. While this is understood metaphorically by most Jews, they realize their mortality on this day and spend it reflecting on the life they have led and the life they want to lead.

**Festival Days.** Five days after Yom Kippur is the week-long festival of Sukkot (October). The first of three pilgrimage festivals mentioned in the Bible, Sukkot is also called the Festival of the Booths, because Jewish families build temporary booths where they eat their meals. This is a harvest thanksgiving holiday. Many scholars believe the Pilgrims of Plymouth modeled their own Thanksgiving celebration after the Biblical model of Sukkot.

### SPELLING HEBREW

In this book you will find some words, such as Chanukkah and matzah, spelled in a different way than you may be accustomed to seeing. We've chosen spellings that more accurately reflect the way these words are pronounced in Hebrew, which is the language of Judaism.

Lesson #2  
*Judaism*

**Assignment**

Create a Layered Book foldable using the notes taken from all five selected readings. Students needs to have at least 12 key points from each reading segment.

**Assessment Rubric**

	10 points	5 points	0 points
Content	The booklet contains at least 12 key points for all five selected reading segments.	All of the selections have some notes written; however, the booklet contains between five and eleven key points for each of the five selections.	Any reading segment has less than five key points.
	All the information is accurate and was taken directly from the reading segments.	Not all the information was taken from the selected readings.	The information was inaccurate and was not taken from the reading selections.
Organization	Each selected reading has a different tab within the layered book, and the tabs are clearly labeled.	Information is present for all of the segments, but is jumbled together and poorly organized. Only some tabs were labeled.	The tabs were not labeled. The notes from different readings could not be distinguished.

Lesson #2  
*Hinduism and Buddhism*

**GLCE**

7-W3.2.1 Identify and describe the beliefs of the six major world religions.

**I Can Statement**

- I can explain the beliefs of Hinduism.
- I can explain the beliefs of Buddhism.

**Materials**

- Computer Lab
- Construction paper

**Introduction**

Students will watch a brief seven minute video about Hinduism and Buddhism, and how they compare. <http://www.youtube.com/watch?v=zFIJxwaenU8>

**Procedure**

Students will use the computer lab for the class period to research Hinduism and Buddhism using the websites provided by the teacher. The students will form groups of four, and each student will be given two websites to use for their research: one on Hinduism and one on Buddhism. While researching, the students will be creating a Three Tab Book in the form of a Venn diagram. At the end of the 20 minutes, students will share the information they found with their group. During the ten minutes they have to share, students will add to the new information onto their foldable.

**Resources**

Group Member	Hinduism	Buddhism
Student 1	<a href="#"><u>Guide to Hinduism</u></a>	<a href="#"><u>Sidhartha Gautama</u></a>
Student 2	<a href="#"><u>Brahma the Creator</u></a>	<a href="#"><u>Basic Buddhism</u></a>
Student 3	<a href="#"><u>The Rig Veda</u></a>	<a href="#"><u>A Basic Buddhism</u></a>
Student 4	<a href="#"><u>The Upanishads</u></a>	<a href="#"><u>Bhagavan Gautama Buddha</u></a>

**Assessment**

Each group will have three minutes to share the information they gathered with the class. All students will share at least one Hindu belief and one Buddhist belief during the presentation. Students will be shown the rubric prior to presenting their information.

Lesson #2  
Hinduism and Buddhism

**Assignment**

After researching information about Hinduism and Buddhism, students will present their information in groups of four. Each student must contribute to the presentation using the information on their foldable.

**Assessment Rubric**

	5 points	3 points	0 points
Foldable	Three facts from each website are written on each Buddhism and Hinduism (24 total).	Information is missing from some of the websites, but there are still 24 facts total on the Hindu and Buddhist religions.	Less than 24 facts are written within the foldable, and very few websites were used.
Foldable	At least six similarities are written.	Only two – five similarities are written.	There are two or less similarities.
Information on Hinduism	Two or three accurate and factual beliefs are presented about Hinduism.	One accurate and factual belief is presented about the Hindu religion.	No information is given about Hinduism.
Information on Buddhism	Two or three accurate and factual beliefs are presented about the Buddhist religion.	One accurate and factual belief is presented about Buddhism.	No information is given about Buddhism.

Lesson #2  
*Confucianism*

**GLCE**

7-W3.2.1 Identify and describe the beliefs of the six major world religions.

**I Can Statement**

- I can explain the main beliefs of Confucianism.

**Materials**

- Selected Reading
  - <http://www.crystalinks.com/confucius.html>
  - <http://www.notablebiographies.com/Co-Da/Confucius.html>
- Worksheet

**Procedure**

Students will be given two readings regarding Confucius' life and his teachings. Students will use the information in the reading selections to complete the worksheet.

**Resources**

KBTeachers – worksheet (adapted)

Information resources:

<http://www.notablebiographies.com/Co-Da/Confucius.html>

<http://www.crystalinks.com/confucius.html>

**Assessment**

The students will be graded on how accurately they answer the worksheet.

**Assessment Rubric**

Question Number	4 points	2 points	0 points
1	Correct		Incorrect
2	The answer fully demonstrates Confucius' philosophy, and gives examples of why it is important.	Only partially explains Confucius' philosophy, does not give accurate reasons for its importance.	The answer is incorrect, and no examples are given.
3	Gives a complete and accurate explanation of "rites and music."	Does not fully explain "rites and music."	The answer is incorrect.
4	The answer explains why the student agrees or disagrees with living by the golden rule.	States agreement or disagreement, but doesn't explain why.	There is no answer provided.



The Chinese teacher and philosopher Confucius was the founder of the school of philosophy known as the Ju or Confucianism, which is still very influential in China.

### ***Information on his life***

Confucius is the Latinized name of K'ung Fu-tzu (Great Master K'ung). His original name was K'ung Ch'iu; he is also known as K'ung Chung-ni. The most detailed traditional account of Confucius's life is contained in the *Records of the Historian* (Shih chi) by Ssu-ma Ch'ien, who lived from 145 B.C.E. to 86 B.C.E. Many modern scholars have dismissed this biography as only legend. Nevertheless, from this manuscript one can reconstruct a satisfactory outline of the philosopher's life and influence.

According to the *Records of the Historian*, Confucius was a descendant of a branch of the royal house of Shang, the dynasty (a family of rulers) that ruled China prior to the Chou, and a dynasty which ruled China from around 1122 B.C.E. to 221 B.C.E. His family, the K'ung, moved to the small state of Lu, located in the modern province of Shantung in northeastern China.

It was believed that Confucius's father divorced his first wife at an advanced age, because she had borne him only daughters



*Confucius.*

and one disfigured son. He then married a fifteen-year-old girl from the Yen clan, who gave birth to Confucius. Ssu-ma Ch'ien refers to the relationship as a "wild union," which very possibly indicates that Confucius was an illegitimate child, or a child born out of wedlock.

In the *Analects*, Confucius's book of teachings, he writes that during his youth he was poor and was forced to acquire many different skills. It is clear that even though the fortunes of his family had declined, he was no commoner. Confucius unquestionably belonged to the aristocratic (ruling) class known as the shih. In the time of Confucius most shih served as court officials, scholars, and teachers. Confucius's first occupation appears to have been as keeper of the Lu granary. Later he worked as supervisor of the fields. Both were low positions but consistent with his shih status.

### ***Career as a teacher***

It is not known exactly when Confucius began his teaching career, but it does not appear to have been much before the age of thirty. In 518 B.C.E. he is said to have met the famous teacher Lao Tzu (sixth century B.C.E. ), who reportedly bluntly criticized Confucius for his stuffiness and arrogance.

Confucius eventually returned to Lu around 515 B.C.E. For several years after his return he does not appear to have accepted a governmental position. Instead it appears he spent most of his time studying and teaching, gathering a large number of students around him. Although one can only guess about the school's exact course work, it undoubtedly included instruction in ritual, music, history, and poetry.

Around 498 B.C.E. , Confucius decided to leave his home in Lu and embark on a long journey throughout eastern China. He was accompanied by several of his disciples (followers). They wandered throughout the eastern states of Wei, Sung, and Ch'en and at various times had their lives threatened. Confucius was almost assassinated (killed) in Sung. On another occasion he was mistaken for the adventurer Yang Hu and was arrested and held until his true identity became known.

Confucius was received with great respect by the rulers of the states he visited, and he even seems to have received occasional payments. He spent much of his time developing

his ideas on the art of government, as well as continuing his teaching. He acquired a large following, and the solidification of the Confucian school probably occurred during these years. Not all of his disciples followed him on his travels. Several of them actually returned to Lu and assumed positions with the Chi clan. It may have been through their influence that in 484 B.C.E. Confucius was invited back to Lu.

## ***Final years***

Confucius was warmly received in Lu, but there is no indication that he was given a responsible position. Little is known about his last years, although this would have been a logical time for him to work on the many texts and documents he supposedly gathered on his journey. Much of his time was devoted to teaching, and he seems to have remained more or less distant from political affairs.

This was an unhappy period for Confucius. His only son died about this time; his favorite disciple, Yen Hui, died the very year of his return to Lu; and in 480 B.C.E. another disciple, Tzu-lu, was killed in battle. Confucius felt all of these losses deeply, and his sadness and frustration must have been intensified by the realization that his political ideas had found no support among the rulers of his own state. Confucius died in 479 B.C.E. His disciples conducted his funeral and observed a mourning period for him.

## ***Confucius's teachings***

Although we cannot be certain that Confucius wrote any of the works he is credited with, it is still possible to know something about the general nature of his philosophy. Shortly after his death his disciples compiled a work known as the *Lun yü*, commonly translated as the *Analects* but more accurately rendered as the *Edited Conversations*. This work consists of conversations between Confucius, his students, and an occasional ruler.

The primary emphasis of the *Lun yü* is on political philosophy. Confucius taught that the primary task of the ruler was to achieve the welfare (well-being) and happiness of the people of his state. To accomplish this aim, the ruler first had to set a moral (good character) example by his own conduct. This example would in turn influence the people's behavior.

Confucius is the first Chinese thinker to introduce concepts that became fundamental not only to Confucian philosophy but to Chinese philosophy in general. The most important of these are jen (benevolence), yi (propriety, or being proper), and li (ritual, or ceremony). Confucius believed that the chün-tzu, or "gentleman," must set the moral example for others in society to follow. In the *Lun yü* jen, what has been translated as humaneness or benevolence (being kind) is a quality a chün-tzu should develop and attempt to encourage in others. Li is considered the rules and ritual that are observed in religious and nonreligious ceremonies and, as applied to the chün-tzu, composed rules of behavior. Yi represents what is right and proper in a given situation. The chün-tzu, by observing the ritual and because of his good nature, always knows what is right.

Confucius was basically a humanist and one of the greatest teachers in Chinese history. His influence on his immediate disciples was deep. His students continued to explain his theories until, in the first Han dynasty (206 B.C.E. –8 C. E.), the theories became the basis of the state ideology, the body of ideas reflecting the social needs of a culture.

### ***For More Information***

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Kaizuka, Shigeki. *Confucius*. New York: Macmillan, 1956. Reprint, Mineola, NY: Dover Publications, 2002.

Kelen, Betty. *Confucius: In Life and Legend*. New York: T. Nelson, 1971.

Reid, T. R. *Confucius Lives Next Door*. New York: Random House, 1999.

Watson, Burton. *The Tso Chuan*. New York: Columbia University Press, 1992.

# Confucius

Traditionally September 28, 551 BCE - 479 BCE

One of the most famous people in ancient China was a wise philosopher named Confucius - also Kong Zi, Kong Qiu, or Zhong Ni. Confucius was a Chinese thinker and social philosopher, whose teachings and philosophy have deeply influenced Chinese, Korean, Japanese and Vietnamese thought and life.

His philosophy emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. These values gained prominence in China over other doctrines, such as Legalism or Taoism during the Han Dynasty (206 BCE - 220 CE). Confucius' thoughts have been developed into a system of philosophy known as Confucianism. It was introduced to Europe by the Italian Jesuit Matteo Ricci, who was the first to Latinize the name as "Confucius."

His teachings may be found in the Analects of Confucius, a collection of "brief aphoristic fragments", which was compiled many years after his death. For nearly 2,000 years he was thought to be the editor or author of all the Five Classics such as the Classic of Rites, and the Spring and Autumn Annals.

In the Analects, Confucius presents himself as a "transmitter who invented nothing". He puts the greatest emphasis on the importance of study, and it is the Chinese character for study (or learning) that opens the text. In this respect, he is seen by Chinese people as the Greatest Master. Far from trying to build a systematic theory of life and society or establish a formalism of rites, he wanted his disciples to think deeply for themselves and relentlessly study the outside world, mostly through the old scriptures and by relating the moral problems of the present to past political events (like the Annals) or past expressions of feelings by common people and reflective members of the elite, preserved in the poems of the Book of Odes.

Confucius was born in the state of Lu. His original name was K'ung Ch'iu. His father, commander of a district in Lu, died three years after Confucius was born, leaving the family in poverty; but Confucius nevertheless received a fine education. He was married at the age of 19 and had one son and two daughters. He worked as a keeper of a market. Then he was a farm worker who took care of parks and farm animals. When he was 20, he worked for the governor of his district.

His mother died in 527 BC, and after a period of mourning he began his career as a teacher, usually traveling about and instructing the small body of disciples that had gathered around him.

His fame as a man of learning and character and his reverence for Chinese ideals and customs soon spread through the principality of Lu.

Living as he did in the second half of the Zhou (Chou) dynasty (1027?-256 BC), when feudalism degenerated in China and intrigue and vice were rampant, Confucius deplored the contemporary disorder and lack of moral standards. He came to believe that the only remedy was to convert people once more to the principles and precepts of the sages of antiquity. He therefore lectured to his pupils on the ancient classics.

Confucius taught in his school for many years. His theories and principles spread throughout China by his disciples, and soon many people learned from his wise sayings. The concept of time and its movements was of great interest to him.

What seems a matter of tiny importance has been long commented on and shows another of the Confucian specificities that have to be underlined. When one knows that in his time horses were perhaps ten times more expensive than stablemen, one can understand that, by not asking about the horses, Confucius demonstrated his greatest priority: human beings. Thus, when one sees a little bit of the greater picture, according to many ancient or recent Eastern and Western commentators, Confucius' teaching can be considered a noteworthy Chinese variant of humanism.

Confucius also heavily emphasized what he calls "rites and music," referring to these social conventions as two poles to balance order and harmony. While rites, in short, show off social hierarchies, music unifies hearts in shared enjoyment. He added that rites are not only the way to arrange sacrificial tools, and music is not only the sound of stick on bell. Both are mutual communication between someone's humanity and his social context, both feed social relationships, like the five prototypes: between father and son, husband and wife, prince and subject, elder and youngster, and between friends. Duties are always balanced and if a subject must obey his ruler, he also has to tell him when he is wrong.

Confucius' teachings have been turned later into a corps de doctrine by his numerous disciples and followers. In the centuries after his death, Mencius and Xun Zi both wrote a prominent book on these, and with time a philosophy has been elaborated, which is known in the West as Confucianism. Although Confucianism is often followed in a religious manner by the Chinese, argument continues over whether to refer to it as a religion because it makes little reference to theological or spiritual matters (Gods and the afterlife).

Confucius's principles gained wide acceptance primarily because of their basis in common Chinese opinion. He championed strong familial loyalty, ancestor worship, and respect of elders by their children and of husbands by their wives, and used the family as a basis for an ideal government. He expressed the well-known principle, "Do not to others what you do not want done to yourself" (the Golden Rule). He also looked nostalgically upon earlier days, and urged the Chinese, particularly the politicians, to model themselves on earlier examples - although whether or not older rulers had governed by Confucian standards is dubious.



Lesson #2  
*Christianity*

**GLCE**

7-W3.2.1 Identify and describe the beliefs of the six major world religions.

**I Can Statement**

- I can explain the main beliefs of Christianity.

**Materials**

- Reading on Christianity
- Poster Board
- Markers

**Procedure**

Students will be divided into five groups. Each group will be given a topic from the reading: Beliefs and Practices, Origins and Early History, The Spread of Christianity, The Reformation to the Modern Era or Christianity Today. Each group will create a poster board to display the most important aspects of their section. The groups will have 20 minutes to create their poster boards; and when they're completed, each group will present their poster to the class. After all groups have presented, the posters will be hung around the classroom.

**Resources**

Scholastic Teacher's Resources

**Assessment**

The students will create a poster board to display their knowledge about their topic of the selected reading.



# Christianity

Source: Grolier Online

Christianity is the world's largest religion, with approximately 2 billion followers. Practiced in virtually every nation on Earth, it is based on the life and teachings of Jesus Christ (4 B.C.?–A.D. 30?), a Jewish preacher who is believed to have lived in Palestine approximately 2,000 years ago. The word "Christianity" comes from the Greek *Christos*, a translation of the Hebrew *Moshiach*, or messiah, meaning the "chosen" or "anointed" one.

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## 1. Beliefs and Practices

Most Christians belong to one of three groups: Roman Catholic, Protestant, or Eastern Orthodox. Although beliefs and practices within each group can vary considerably, most accept that people are children of God and have immortal souls. Christians believe in one God who is represented as a trinity, or single deity with three parts: the Father, the Son, and the Holy Spirit. Most Christians believe that Jesus Christ, the Son, was the human manifestation of God who came to earth, was born of woman, preached, was crucified, and died. They believe that he rose from the dead and ascended into heaven, and that through these actions he made it possible for people to be saved from sin.

As an expression of these beliefs, Christianity has various rites (which include sacraments) and rituals. One rite all Christians practice is baptism, which represents one's entry into the community of Christians and also, to some, the washing away of sin. During the baptism ceremony, the body is immersed in water or water is sprinkled on the head. Both children and adults can be baptized.

The Eucharist is another rite practiced by all Christians. The Eucharist, which some call Holy Communion or the Lord's Supper, is the consumption of bread and wine or grape juice, representing Christ's body and blood. It usually takes place during a worship service. According to the Bible, Jesus instituted this sacrament the night before his death, instructing his followers to "Do this in remembrance of me." As with baptism, the Eucharist is presided over by a member of the clergy.

Only baptism and the Eucharist are considered sacraments by Protestants, but these and several other rites are considered sacraments by Roman Catholic and Eastern Orthodox churches. They include penance, confirmation (a profession of faith), marriage, extreme unction (last rites for a dying person), and the ordination of clergy.

The Bible is Christianity's most sacred book. It consists of the core religious writings of Judaism, which Christians call the Old Testament, and the New Testament. The New Testament is made up of the Gospels (four "books" detailing the life and teachings of Jesus), the books containing stories of Jesus' immediate followers, the writings of Saint Paul, and the Revelation of Saint John the Divine. While the Bible contains scriptures acknowledged by all contemporary Christians, other significant writings by early Christians—the apocryphal books—are accepted by some Christians and not others.

Nearly all Christians recognize two main holidays, Christmas and Easter. Christmas celebrates Jesus' birth, and Easter is the day on which he is believed to have risen from the dead. Good Friday is another important day for many Christians, who believe this is the day on which Jesus was crucified. The Catholic, Anglican (a Protestant sect), and Orthodox churches also celebrate saints' days and holidays such as Ascension Day (forty days after Easter, when Jesus was supposed to have ascended into heaven). Among Protestants, particularly Lutherans, Reformation Sunday (usually the last Sunday in October) marks the beginning of the Protestant Reformation.

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## 2. **Origins and Early History**

Christianity emerged during the first century A.D. in Palestine, a province of the Roman Empire, as a sect within Judaism. According to the Bible, Jesus preached to the common people that religion was not just something to be practiced by the priests in the Jewish temple, but was a moral code that should govern all their thoughts and actions. The large crowds that gathered to hear Jesus brought him to the attention of the Roman authorities. Fearful that he was stirring up the populace against them, the Roman authorities had Jesus arrested, tried as a political criminal, and eventually crucified (executed by nailing to a cross).

After the crucifixion, Jesus' followers were inspired by the story of his resurrection and began to spread his message throughout the empire. In the beginning, this task was largely carried out by his disciples (notably Saint Peter and Saint John), whom Jesus had taught in his lifetime.

Saint Paul, too, played a significant role in promoting the new faith. Although at first he was among those who persecuted Christians, he later converted to Christianity and spent the rest of his life establishing churches and spreading Christ's message.

The early Christians suffered tremendously. Distrusted and hated by many, they were accused of the most vile crimes. Many of their leaders were imprisoned or executed. Persecutions most likely began during the reign of the Roman emperor Nero (37–68), who blamed the Christians for setting fire to Rome in A.D. 64.

During the 200's, thousands of Christians were murdered, including Pope Fabian, head of the church in Rome, for refusing to offer pagan sacrifices ordered on behalf of Emperor Decius (249–251). Persecutions increased during the first decade of the 300's under Emperor Diocletian (284–305) and his successors.

Despite the persecutions, Christianity spread. In the year 200, the Christian writer Tertullian claimed that Christians lived in almost every town, and by the beginning of the 300's it is estimated that nearly half the population of Asia Minor was Christian.

Expansion led to increasing organization of the church. Local congregations or churches were led by pastors called bishops, and under them were ministers of lower rank called presbyters and deacons. Although all bishops were equal in rank, those in certain cities, such as Rome, had somewhat more influence.

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### 3. The Spread of Christianity

The persecutions ended in 313, when Constantine (280–337), emperor of the Byzantine Empire (the eastern branch of the Roman Empire), began to favor Christianity. He eventually made it the preferred religion of the empire, aided greatly by his Christian mother, Helen. Constantine also supported the observance of Sunday as a Christian holy day and financed the construction of the great Christian churches in Rome.

With imperial support, Christianity became more widespread and powerful throughout the Roman Empire, which by then stretched from the Atlantic Ocean to Persia. Under Emperor Theodosius the Great (346?–395), Christianity became the empire's official religion. Thereafter, both paganism and unacceptable forms of Christianity were forbidden.

At this time, however, Christianity still had no formalized body of beliefs, or **theology**. As individuals presented ideas, conflicts arose. One major conflict resulted from the claim that Jesus was not divine. Formulated by Arius, an Alexandrian priest (250–336), the doctrine known as Arianism became a powerful threat to those who viewed Jesus as wholly divine and soon developed a large following.

Church leaders considered Arianism a **heresy**—that is, an opinion that challenges an established belief. To address this development, a council was held in Nicaea in 325 under the sponsorship of Emperor Constantine. There, the nearly 350 bishops and monastic leaders in attendance rejected Arianism almost unanimously. Despite this rejection, which was also supported by the emperors, Arianism remained a powerful view and would be condemned again at the second Council of Constantinople in 381.

Over the next 400 years, Christianity formalized its beliefs and rituals. In the East this development was led by theologians Gregory of Nazianzus (329?–389), Gregory of Nyssa (331?–395), Athanasius (293?–373), and John Chrysostom (347–407), who wrote in Greek. In the West, where the Roman Empire collapsed in 476, the theologians known as the Latin Fathers—Jerome (331?–420), Ambrose (339?–397), Gregory the Great (540?–604), and, perhaps most important, Augustine of Hippo (354?–430)—articulated the core beliefs of Christianity.

The growth of Christianity was further aided by the rise of monasteries. A monastery is a community of men called monks, who live and work together and devote their lives to prayer. The monastic movement began with individuals called hermits, who withdrew to the Egyptian desert to lead solitary lives of prayer. However, it soon developed into a communal form, with groups of monks living together under the direction of an abbot.

Monasteries became an important element within both eastern and western Christianity, particularly those organized under Saint Benedict (480?–547). They provided some refuge and a place for learning, which was especially important after the western half of the Roman Empire had fallen to Germanic invaders. Also, Saint Benedict had developed a new "rule," a set of regulations governing monastic life. The Rule of Saint Benedict, and the way of life it helped bring about, were the inspiration for much of what was best about Christianity for the next thousand years.

During the Middle Ages (500–1500), the church represented order and control in society. Most people could not read or write, except for priests and monks, and priests were often government officials. Religious faith inspired the creation of countless works of art and architecture, such as the magnificent Gothic cathedrals of Chartres, Notre Dame, and Durham. Although it remained in many ways a time of violence, the Middle Ages represented a slow return to civilization following the collapse of the Roman Empire.

It was also during this period, on Christmas Day in 800, that Charlemagne, King of the Franks (742?–814), was crowned the first Holy Roman emperor by Pope Leo III (795–816). This marked the founding of the Holy Roman Empire, a confederation of powerful European states. The influence of this alliance between the pope and Europe's greatest political leader was immense, and the church grew even stronger.

Another significant event—the Great Schism—occurred in 1054 when the Christian church divided into the Eastern and Western branches. This was the result of conflicting beliefs and differences in worship, as well as various political rivalries. The Eastern branch became the Orthodox Church and the Western branch became the Roman Catholic Church.

A century later, during the late Middle Ages, orders (organizations) of friars developed, who preached in the growing cities of Western Europe and served the poor and sick there. The most familiar of these orders are the Franciscans, established by Francis of Assisi (1182–1226), and the Dominicans, established by Saint Dominic (1170–1221). A renewal of learning occurred in the 1200's, exemplified by Saint Thomas Aquinas (1225?–74), one of the greatest of all Christian theologians.

The economic and social advances of the late Middle Ages were halted when the bubonic plague swept across Europe from 1347 to 1350, killing nearly one-third of the population. The plague, known as the Black Death, disrupted trade and farming and led to religious excesses, including violent persecution of the Jews.

In the East, Christianity had experienced difficulties since the 600's, as Islam moved westward from the Arabian Peninsula. As Islam expanded, the Byzantine Empire retreated. Constantinople, the empire's capital, was cut off from the West, eventually falling to Muslim invaders in 1453.

The decline of the Christian empire in the East had positive effects for western Europe. The Islamic empires preserved the learning of ancient classical scholars. This body of knowledge, as well as Islamic cultural advances, spread to Europe by way of returning Crusaders, Christian refugees, and traders. The influx of new and ancient ideas helped set the stage for the Renaissance.

The Renaissance began in Italy about 1300 and gradually developed in other European countries. This period, which would last about 300 years, saw a cultural rebirth in Europe. There was a flowering of art, literature, and learning, led by such men as Leonardo da Vinci (1452–1519), Michelangelo (1475–1564), and Desiderius Erasmus (1467?–1536). Scholars rediscovered the classical literature and arts of ancient Greece and Rome. The development of the printing press made books (including the Bible) widely available and fostered the spread of new ideas. This atmosphere of free thinking, as well as greater attention to the Bible and the writings of the early church fathers, led people to question certain practices established by the medieval church.

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#### 4. **The Reformation to the Modern Era**

By the 1500's the church, headquartered in Rome, had become a major power, spending huge sums of money on art, buildings, and luxuries for leaders. This money came from taxes people paid on crops or land and from the sale of indulgences (payments believed to release people from punishment for their sins).

As the church's demands for money increased, professional indulgence sellers wandered throughout Europe. This was widely resented. A growing spirit of **nationalism** (interest in one's own country) was present throughout much of Europe, and many people were less willing to support the church in Rome.

The Reformation was the movement in which some countries began to break away from Rome. If one could date its beginning to a specific time and place, it would be October 31, 1517. That was when Martin Luther (1483–1546), a German monk and theology professor, posted 95 propositions in Wittenberg, Germany, inviting theological debate on the sale of indulgences.

Luther believed that the whole system of indulgences was wrong and was contrary to the Bible, especially the writings of Saint Paul. According to Saint Paul, salvation is assured simply by faith in God's love and mercy. Luther soon won numerous German princes to his side, who saw the movement as an opportunity to weaken Rome's power over their country. Luther's translation of the Bible into German also helped spread his teachings, as more people could read scripture for the first time.

In 1521, after much debate with papal authorities, Luther was **excommunicated** (deprived of the sacraments and the rights of church membership) from the Catholic Church.

Other leaders of the Reformation, or Protestant, movement included Huldreich Zwingli (1484–1531), a pastor in Zurich, Switzerland; John Knox (1513?–72), a Scottish minister who lived in Geneva; and John Calvin (1509–64), a native of Picardy, France. Calvin, who had escaped to Geneva after being charged with heresy in his home country, developed a form of Protestantism (Calvinism) that had a great impact on the United States and Europe. (In France, Calvin's followers were called Huguenots.) A major doctrine of Calvinism was that God alone determined the destiny—salvation or damnation—of human souls. Humans could do nothing to save themselves.

In England, the factors leading to the Reformation were more political than religious. King Henry VIII (1491–1547) wished to divorce his wife, Catherine of Aragon. Not only

had they failed to produce a male heir, but Henry also wanted to marry Anne Boleyn, a lady of the court. When Pope Clement VII refused to grant a divorce, Henry decided to reject papal authority and make himself head of the English church. Conflict over reform in the English church continued after his death.

Under the boy-king Edward VI (1537–53), greater reforms were adopted, only to be undone when Mary I (1516–58) turned back to Catholicism. During the long reign of her successor, Elizabeth I (1533–1603), the Church of England reached a compromise, resulting in a church (called Anglican or Episcopal) that combined elements of Protestantism and Roman Catholicism. This was possible because no single theologian such as Luther or Calvin ever dominated the English church. In 1611 it also issued the most famous English translation of the Bible, the King James Version, which is still widely used today.

Although successful only in northern Europe, the Reformation made inroads throughout much of the continent at various times. In southern and eastern Europe, however, Catholicism retained its strength. This was largely because the Reformation had led to the Counter, or Catholic, Reformation.

The Counter Reformation was an attempt by individuals within the Catholic Church to reform it and correct abuses. Leading this movement was the Society of Jesus (Jesuits) founded by the Spanish priest and former soldier Saint Ignatius of Loyola (1491–1556). Many of these reforms were formalized by the Council of Trent (1545–63). The Council did much to strengthen Catholicism and to create modern Roman Catholicism.

The Reformation and Counter Reformation sparked years of war, persecution, and violence. During the Thirty Years' War (1618–48), nearly half the population of the German states died from the conflict or from the accompanying famine and disease. When the war ended with the Peace of Westphalia, Europe found itself religiously divided between Catholics and Protestants. Southern Europe—Italy, France, Spain, and Portugal—remained Catholic, as did Austria, southern Germany, Poland, Slovenia and Croatia, and the Low Countries (present-day Belgium, Luxembourg, and the Netherlands). Protestantism dominated in England, Scotland, northern Germany, northern Holland, the Scandinavian countries, and Bohemia (part of the present-day Czech Republic) and Hungary. In eastern Europe and Greece, the Orthodox Church continued on its course, relatively untroubled by events on the rest of the continent.

The religious wars of the 1500's and 1600's helped usher in the Enlightenment, a period characterized by fresh views of religion and society. During this time, thinkers such as Montesquieu (1689–1755), John Locke (1632–1704), Wilhelm Leibniz (1646–1716), and others argued that religion was a private matter and not a governmental concern. Others

saw the damage that religious wars had inflicted on economies and argued that religious differences should not interfere with business. Still others asserted that the human mind was created free by God and that the individual conscience should not, and could not, be coerced. Many rejected the idea that the state should enforce religious conformity according to its ruler's religious views.

The Dutch were among the earliest to accept the notion of religious tolerance, but only informally. Legal measures favoring religious tolerance were first adopted in England. Although the Church of England would (and still does) remain the state church, toleration (a government policy of allowing unsanctioned forms of worship and belief) was granted to all Protestants in 1689. Catholics would not receive full religious and political freedom until 1829, a remnant of the Reformation-era conflicts.

Meanwhile, conflicts between Catholics and Protestants and between different sects of Protestantism dominated Europe into the 1700's. When Europeans arrived in the New World, Catholicism was the religion of Europe and the first European settlements were therefore Catholic. With the Reformation, the New World became a source of conflict between Protestant England and Catholic Spain and France. In British North America, different sects of Protestantism clashed. In New England, the Puritans attempted to create a religiously pure commonwealth, while the Church of England was established in many colonies. New York, which passed from Swedish to Dutch to British control, saw its religious establishment change from Lutheranism to Dutch Reformed to the Church of England.

Maryland, established as a haven for Catholics, adopted a policy of toleration for all Christians. This was short-lived, however, and the Church of England was established there in 1702. Of all the colonies, only Pennsylvania and Rhode Island practiced religious tolerance and were without established religions. This changed soon after the creation of the United States. Because the U.S. Constitution guaranteed freedom of religion, religious liberty expanded greatly.

At this time also, the European powers—primarily France, Spain, England, and Portugal—were colonizing other parts of the Western Hemisphere, as well as Africa and parts of Asia. They also introduced Christianity. While the Christianization of Asia was relatively unsuccessful, with the exception of the Philippines, Christianity would become a major religion in much of Africa.

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## 5. Christianity Today

During the 1900's, increased religious tolerance gave rise to the ecumenical movement, which sought to overcome the differences that had splintered Christianity. The movement became stronger after the World Council of Churches was established in 1948 to promote unity among churches. By the year 2000 the council had over 337 member denominations representing over 400 million members on six continents.

Although it did not join the World Council, the Roman Catholic Church responded to the spirit of ecumenism and tolerance at the Second Vatican Council (Vatican II, 1962–65). This council transformed the church's relationship to the modern world and acknowledged the need for interreligious discussion and collaboration. Two of its pronouncements, the "Declaration on the Relationship of the Church to Non-Christian Religions" (Nostra Aetate) and the "Declaration on Religious Freedom" (Dignitatis Humanae), altered its opposition to other religious traditions and ended its hostility to religious liberty and church-state separation.

The separation of church and state has freed Christians to become more politically active, often in opposition to government policies. During the 1960's and 1970's, for example, churches played a major role in the civil rights movement (the struggle for equal rights for African Americans). Toward the end of the 1900's, Christians were at the forefront of the human rights movement, and in Poland the Catholic Church played a major role in the fight against Communism.

At the same time, the end of the 1900's saw the rise of a fundamentalist Protestantism. Committed to a literal reading of the Christian Bible, these Christians rejected the theory of evolution, ecumenism, and the scientific view of the universe's creation. In the United States they played a significant role in political affairs, forming the right wing of the Republican party. Fundamentalist Protestantism also found a niche in Central and South America, where its emphasis on personal morality and hard work found a growing audience among the region's poorest people.

Today, Christianity faces several realities and challenges. The collapse of Communism in Eastern Europe has opened up some countries to new forms of Christianity and has also revitalized their traditional Christian forms. In other countries, particularly Egypt and Sudan, Christianity is encountering a stronger and faster-growing Islam. Whether these religions can peacefully coexist remains an open question.

In Europe, Christianity remains the dominant religion, but fewer Europeans are active churchgoers. Catholicism is no longer Europe's leading Christian faith, but it is dominant

in South America, Asia, and Africa. Although most people in the United States are Christian, other religions are growing.

Despite these changes, Christianity continues to play a significant role in the lives of millions.

Edward Queen

Contributor, *The Encyclopedia of American Religious History*

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Lesson #2  
*Islam*

**GLCE**

7-W3.2.1 Identify and describe the beliefs of the six major world religions.

**I Can Statement**

- I can explain the main beliefs of Islam.

**Materials**

- PBS Documentary – *Islam: Empire of Faith*
- Movie notes worksheet
- KWL worksheet

**Introduction**

The teacher will show the students a timeline of the major events that have occurred within Islam pointing out and explaining the most important events and people within the religion.

**Procedure**

The students will watch a video about the Islamic faith during the class period. Prior to the movie, students will begin their KWL worksheet by filling out the columns of “what I know” and “what I want to know”. While watching students will fill out a worksheet to ensure that they remain focused on the documentary: *Islam: Empire of Faith*. As a response to the video, students will complete the KWL worksheet by finishing the “what I learned” column.

**Resources**

PBS Documentary

<http://www.youtube.com/watch?v=yX3UHNhQ1Zk>

**Assessment**

Students will receive credit or no credit for either completing the KWL worksheet or not completing the worksheet. Also, the Movie Notes worksheet will be graded out of ten points. Each question on the worksheet is worth one point.

Name \_\_\_\_\_

**KWL**

*Prior to watching Islam: Empire of Faith, complete the first two columns. When the movie is finished, complete the last column providing information about what you learned.*

<i>Islam: Empire of Faith</i>		
<b>What I know</b>	<b>What I want to know</b>	<b>What I learned</b>

Name \_\_\_\_\_

## Islam: Empire of Faith

### Movie Notes

- 1) "God is most great.  
I testify there is no other God, but \_\_\_\_\_.  
I testify Mohammad is the messenger of God.  
\_\_\_\_\_ and pray.  
Come and \_\_\_\_\_.  
God is most great.  
There is no God, but God."
- 2) Who was the single, ordinary man that began Islam?
- 3) Mohammad was born in or around \_\_\_\_\_ A.D.
- 4) Each clan had its own separate gods and totems :  
Fire and \_\_\_\_\_  
\_\_\_\_\_ and night
- 5) An angel was said to have appeared before him in the form of a \_\_\_\_\_.
- 6) What was the one declaration Mohammad was to bear to his people?
- 7) For the first time, they were bound together not by blood, but by \_\_\_\_\_.
- 8) 622 in the Christian calendar marks Islam year \_\_\_\_\_.
- 9) What town became known as the City of the "Prophet"?
- 10) When Mohammad entered Mecca, he circled the temple \_\_\_\_\_ times.  
What did he aim to destroy within the temple?

Lesson #3  
*Expansion*

**GLCE**

7-W3.2.2      Locate the geographical center of the major religions and map the spread though the 3<sup>rd</sup> century C.E./A.D.

**I Can Statement**

- Using a map, I can pinpoint the center of all six major world religions and illustrate where each spread.

**Materials**

- Map: The Rise of World Religions
- Timeline
  - <http://www.pbs.org/empires/islam/timeline.html>
- Physical maps of the Middle East, Europe and Asia

**Procedure**

To introduce the concept of expansion among the world religions, the teacher will show a two minute video of a timeline. The video gives a great visual representation of religious growth throughout the world. After the video, the teacher will use the map from page 271 of textbook to show the expansion and explain its relevance in cultural integration.

Using their physical maps from Lesson #1, the students will illustrate the expansion of the world religions beginning with their place of origin.

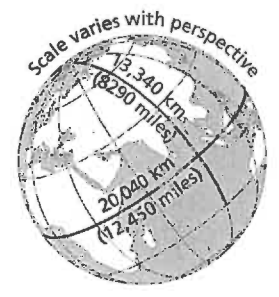
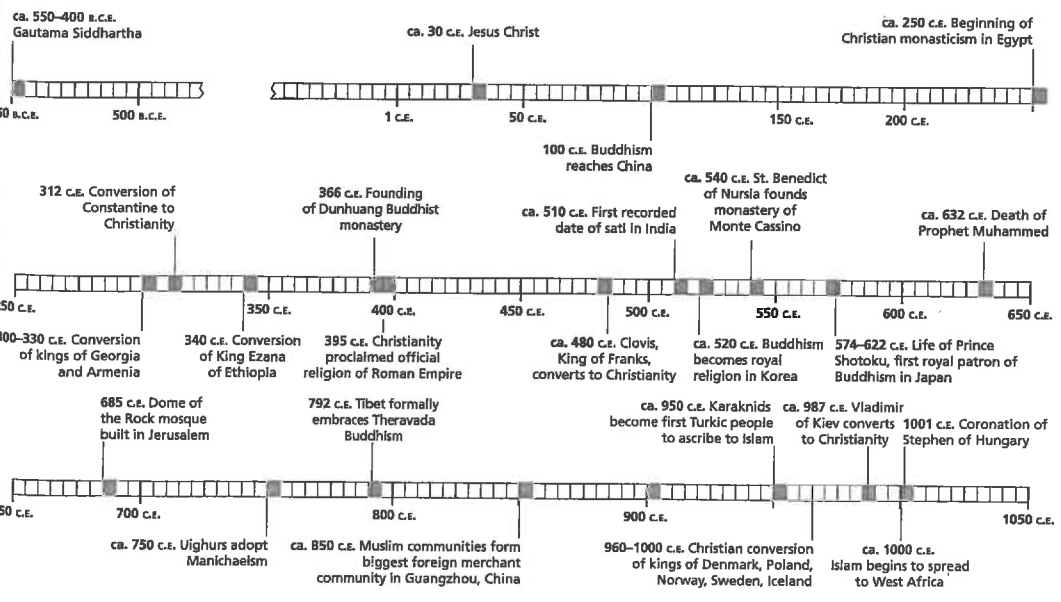
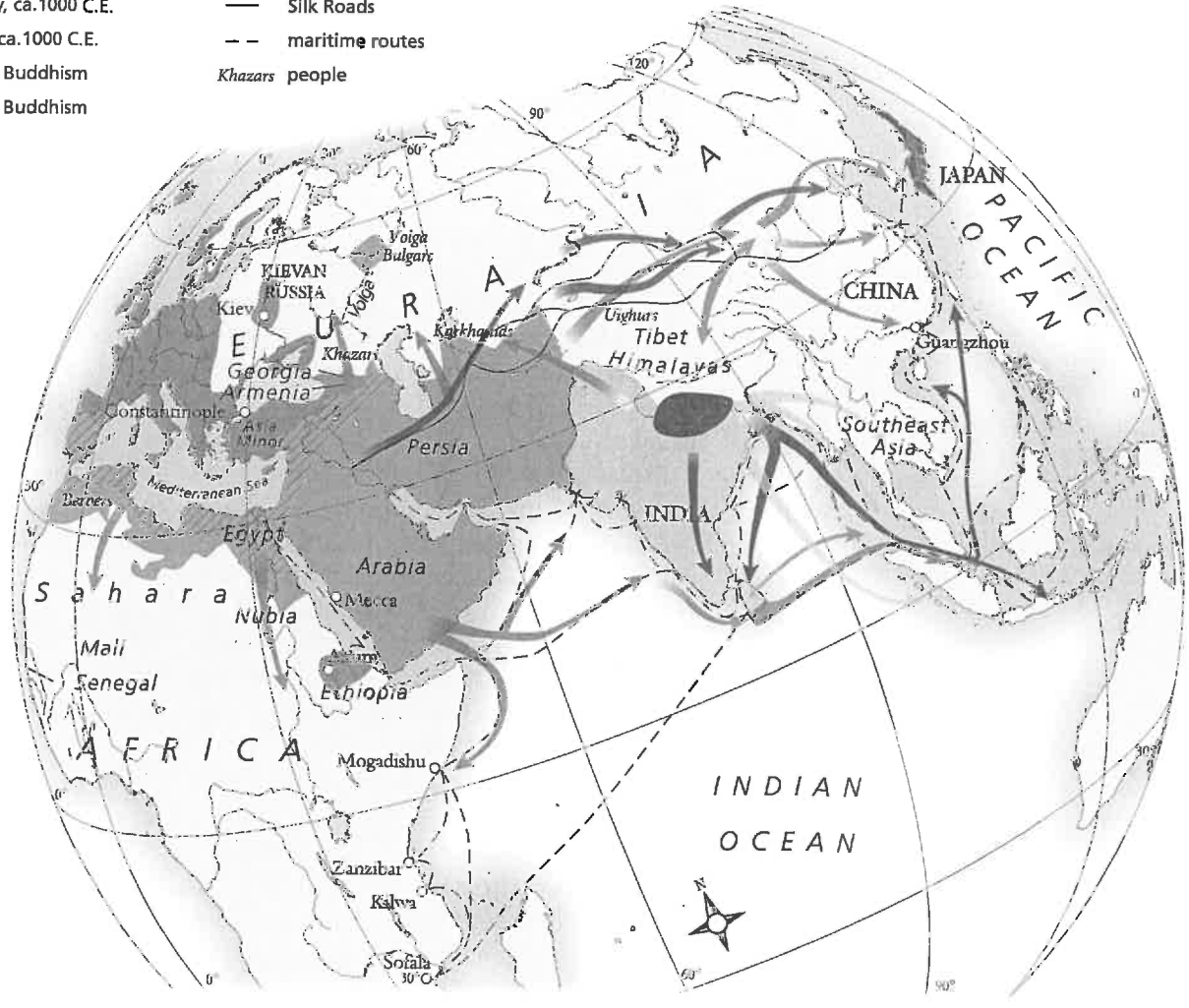
**Resources**

Fernandez-Armesto, Felipe. *The World A History*. Combined Volume. Pearson Education, 2007. 271. Print.

MAP 9.1

The Rise of World Religions to 1000 C.E.

- Buddhist heartland
- Shinto
- Muslim world, ca. 1000 C.E.
- extent of Christianity, ca. 1000 C.E.
- extent of Hinduism, ca. 1000 C.E.
- spread of Mahayana Buddhism
- spread of Theravada Buddhism
- Islamic expansion
- spread of Hinduism
- Nestorian missions
- Silk Roads
- maritime routes
- Khazars people



Lesson #4  
*Research Report*

**GLCE**

- 7-W.3.2.3 Identify and describe the ways that religions unified people's perceptions of the world and contributed to cultural integration of large regions of Afro – Eurasia.
- W.GN.07.02 Write a research report using a wide variety of resources that includes appropriate organizational patterns, descriptive language and informational text features.
- W.GN.07.03 Formulate research questions using multiple resources, perspectives, and arguments/counter-arguments to develop a thesis statement that culminates in a final presented project using the writing process.
- R.CM.07.01 Connect personal knowledge, experiences and understanding of the world to themes and perspectives in text through oral and written responses.

**I Can Statement**

- I can identify and tell about multiple ways that religion helped to unite people's outlooks and join together people of different cultures within Afro-Eurasia.
- I can ask research questions using my resources and my own perspectives.
- I can form a thesis statement using my own research
- I can write a research report using the appropriate format and descriptive language.
- I can relate my own experience in my research report and connect it to the text themes.

**Procedure**

Students will create a research report using all of the previous selected readings, foldables, posters, worksheets and videos used throughout the unit. In addition, students may use the internet and any textbooks to research more on their topic.

Students may choose to further research any of the six religions: Hinduism, Judaism, Buddhism, Christianity, Confucianism or Islam. They will use their research report to explore the reasons that religion contributed to cultural integration and unification of people's perspectives. Within the research report, they must include their own personal perspectives about the topic as well as their own experience with the religion of their choice. The research report must have a well thought-out, thorough thesis statement; in addition to supporting resources.