

## *Show me your 'sacred' places*

### Subject analyses for the whole lessons:



#### **Jewish religious education (*Bruno Landthaler, University of Jewish Studies, Heidelberg*):**

**Relation to the living world:** Since Jewish religious education is primarily about teaching the various rituals, prayers and religious acts, the spatial orientation is not only directed towards the synagogue. For many ritual acts and prayers take place at home, which is why the "Jewish home" always also represents an important "space" of Judaism - in addition to the synagogue. At least in religious education theory. Because in view of the overwhelming number of pupils who have no longer experienced any religious socialisation and therefore often have no idea what to do with "Jewish home", the didactic work often only leaves the synagogue as a spatial concretion of Judaism that can show the various references (historical, literary, ritual, theological).

**Textual reference:** The term "synagogue" used in German is Greek and means 'assembly'. In Hebrew, the (religious) place of assembly is called Bet Knesset (House of Assembly; not to be confused with the "Knesset", the parliament building in Jerusalem). In the Hebrew Bible, this term does not yet exist, since in biblical times the temple cult, even if fictionalised as an ideal, was still predominant and decentralised places of prayer were emerging but had not yet established themselves as a fixed institution. In Yiddish, the term "shil" (from school) has been retained especially in Eastern European Orthodox circles, which indicates that a "synagogue" is not a "place of worship" in the true sense of the word, but a place of assembly where learning also took place. In contrast, German Reform Judaism of the 19th century, and Conservative and Reform Judaism in the USA to this day, spoke of the "temple" to express the specialness, even holiness of the place.

**Theological reference:** Synagogues are often not characterised by a specific architecture that would make them easily recognisable from the outside. In Germany, for example, synagogue construction before 1900 was based on the tradition of Judaism on the Rhine with buildings in the style of Romanesque cathedrals or made the oriental origins of Judaism visible - e.g. through domes. Synagogues are oriented towards Jerusalem, the site of the destroyed Temple of Solomon, as are those praying in them during certain prayers.

**Ritual reference:** The most important furnishings of a synagogue are as follows: First, on the east wall of a synagogue is the Torah shrine (Aron ha-Qodesh= holy ark), which contains at least two Torah scrolls whose presence is marked by an Eternal Light. The Torah shrine is usually covered by a curtain. The bima (almenor) is the central place of the synagogue, elevated and accessible by steps. From this raised lectern, the prayer leader reads from the Torah scrolls during the service and leads the congregation in prayer. A menorah (seven-branched candelabrum) is also an integral part of a synagogue. The menorah (along with the Star of David) is the actual symbol of Judaism and should not be confused with the nine-branched Hanukkah candelabrum, which is only lit on the Hanukkah festival of lights. In the seating area, there are also reading desks for storing prayer books, prayer shawls and prayer belts. In front of the actual prayer room, there are washbasins for cleaning the hands before prayer. As in mosques, synagogues are not allowed to have pictures, which is why there are no pictures or sculptures in synagogues.



#### **Catholic religious education (*Katja Boehme, University of Education, Heidelberg*):**

**Relation to the living world:** Since not all children in Catholic religious education are baptised and receive religious socialisation from their families, it cannot be expected that children are familiar with the interior of a church from attending church services. Often, the connection to the church building is limited to the city or townscape, in which church buildings are prominent. This is an opportunity to motivate children to discover sacred spaces as buildings unknown to them.

**Textual reference:** Etymologically, the church (Greek: *kyriake*) does not initially refer to the ecclesiastical building, but to the believing congregation belonging to the Lord (→ *Kyrios*) (Mt 18,20), which is made up of "living stones" (1 Pet 2,4-6) and meets as *ek-klesia* (French: *église*). *église*, as those called out or called together in the then already existing rooms of synagogues (Acts 9:20), private houses (Acts 12:12; Rom 16:3-5; Col 4:15) or also in the temple (Acts 2:46) (→ Temple (NT)).

**Theological reference:** Churches are "ossified" to indicate their orientation and hope in the return of the "light of the world" (John 8:12), Christ. Churches are known to shape the image of a place through a bell tower or other towers above the crossing or in the west work. Originally, church construction was derived from the basilica, the Roman assembly or market hall, which can still be found today in the form of the elongated nave of Romanesque, Gothic or historicist churches. Otherwise, each epoch has created its own church designs. After the Second Vatican Council (1962-1965), the communal character of the church as the people of God was implemented architecturally (e.g. round building, tent form).

**Ritual reference:** Through *consecration*, that is, through the consecration *and* performance of the Eucharistic celebration and the other sacraments as relational events of relationship between God and man in the celebration of Christ's presence, the Catholic church space understands itself as sacred. "Its sacrality is grounded in the holiness of the assembly and the celebration carried out through it, as well as in the presence of Christ in the Eucharistic sacrament." (Secretariat of the DBK, 2003, 11).

In a Catholic church, the central area contains the altar, an ambo (reading desk) and the sedilia as seating for the priest, lectors and altar servers. The tabernacle as the place where the Eucharist is kept with the Eternal Light, as well as the confessional for the Sacrament of Reconciliation in the side part of the church are also indispensable liturgical places. In Catholic churches, baptism is commemorated not only by the baptismal font, which is not assigned a specific place in the Catholic church interior, but also by the holy water font at the entrances to the church. In the churches of both denominations, the Easter candle often occupies an important place as a sign of the resurrection. In Catholic churches, one usually finds a statue of Mary or representations of other saints - sometimes in connection with side altars. The congregation's seating in Catholic churches is equipped with kneeling benches.



**Protestant religious education (Dorothee Schlenke, University of Education, Freiburg):**

**Relevance to the living world:** Since children of Protestant denominations are likely to have an even more pronounced decline in religious, especially church-related, socialisation than their Catholic classmates, and since many non-denominational children also take part in Protestant religious education, familiarity with the interior of the church can be taken for granted even less (see above, Catholic RE). Opportunities for creative exploration of the church interior (e.g. church rally) can therefore be useful.

**Textual reference:** Protestant understanding of church space in the perspective of Reformation theology takes up the original literal sense (see above textual reference for Cath. RU) of *ekklesia* -

church as community of believers (Augsburg Confession 1530, Art. 7); in the Luther Bible *ekklesia* is therefore always rendered as "congregation". The early Christian practice of assembling in a variety of spaces (see above text reference for Cath. RU) is also a guiding principle for the pragmatic understanding of space in evangelical theology.

**Theological reference:** In the Protestant understanding, a space becomes a church through prayer, faith and the worship activities of the congregation. Therefore, "worship [...] is space-dependent and space-productive at the same time" (Raschzok, 2008).

**Ritual reference:** An altar for the celebration of the Lord's Supper, a pulpit or an ambo (reading desk) and a baptismal font are usually united on an altar island in a Protestant church. The organ is also counted among these liturgical places. The Easter candle often occupies a central place as a sign of the resurrection. Because the pastor in the Protestant congregation is not distinguished by ordination and there are no altar servers, no special seating is provided for the pastor in Protestant churches. Because the congregation is in prayer, congregational seating in Protestant churches does not usually include kneeling benches.



#### **Islamic religious education (*Darius Bartsch, University of Münster*):**

**Relevance to the living world:** Many pupils in Islamic religious education have an extremely heterogeneous understanding of religion. The situation is similar with their connection to local communities and mosques. Although many families attend local mosques and congregations, this does not necessarily mean that they are also members of them. For example, Turkish-speaking Muslims are more likely to go to a mosque where the imam and the congregation members speak Turkish, and where acquaintances and relatives may go or be known. A mosque is more than just a sacred space that is furnished according to certain ritual specifications and is only used for prayer and preaching. The mosque is also a community centre and a follow-up point for many activities of everyday life and community work.

**Textual reference:** Etymologically, the German word *Moschee* refers to the place where one kneels or prostrates oneself in prayer (Arabic مسجد *Masjid*, DMG *masǧid*). Also, in many Islamic and non-German contexts, the word *jami* or *cami* is more commonly used. Which is derived from Arabic and means 'place of assembly' and refers to the gathering for prayer. In Turkish, the word *mecit* is also used, which can be seen as a loanword for the Germanised word: *Moschee*. In the Qur'an, the term appears several times, for example in Sura 17, verse 1 *al-Isrā'* (The Night Journey), Sura 9, verse 108 *at-Tauba* (The Repentance), Sura 2, verse 144 *al-Baqara* (The Cow) or in Sura 9, verse 18 *at-Tauba* (The Repentance): "*Only those may dwell in the mosques of God and do service who believe in God and the Last Day, establish prayer, pay the tax, and fear none but God. May these be among those who follow the guidance of the Law!*"<sup>1</sup>

**Theological reference:** The mosque has produced various types throughout history. Following the model of the first mosque built by the Prophet and founder of the religion of Islam Muhammad (between 570 and 573 to 632), a mosque consists of at least one large hall. The courtyard and hall mosque type extends this with another pillared hall and a courtyard in front of it; the Iranian-Central Asian mosque consists of four vaulted halls arranged in a cross shape opposite each other and opening

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<sup>1</sup> Khoury, Adel Theodor: *Der Koran*, Gütersloh (Gütersloher Vglh.), 4th ed.

onto a central courtyard, and the Turkish domed mosque is characterised by numerous half-domes on the sides of a large central room. The outer silhouette of such an oriental mosque is usually characterised by one or more minarets, a tower from which the muezzin calls to prayer. A mosque is always oriented towards Mecca.

**Ritual reference:** A mosque is entered via a forecourt or similar, which is equipped with washing facilities for preparation for prayer and with shoe racks. Even guests are not allowed to enter a mosque with shoes on. The most important part of a mosque is the prayer niche (mihrab), which indicates the direction of prayer towards Mecca (qibla) and into which the prayer leader (imam) enters. To the right of the prayer niche is the preacher's pulpit (minbar). From its steps, the congregational leader or a delegate delivers the addresses at Friday prayers and festival speeches. In its simplest form, a smaller lectern (kursi) is used to place a copy of the Koran. As a smaller pulpit, the kursi is a combination of chair and lectern that serves an exegete (interpreter, explainer) to the left of the prayer niche before the congregational prayer for the interpretation of the Qur'an or for lectures. The floors of mosques are carpeted for prayer. Just as there are no seats, there are no pictures in mosques. Because of the ban on pictures, Islam has developed a rich culture of calligraphy of Koranic verses, with which mosques are decorated inside and out.



### **Orthodox Religious Education (*Vasiliki Mitropoulou, Aristotle University of Thessaloniki*):**

**Relevance to the living world:** Orthodox churches are built everywhere: in big cities, in small villages in the mountains, in the countryside, on the beach. Thus, they are an indispensable part of the students' lives, as they can see them every day and hear the bell that calls Christians to liturgy twice a day: in the morning and in the afternoon, and at sacraments such as weddings and funerals. School students attend a service about every two months and before major holidays (e.g. Christmas). In the interior of the Orthodox Church there are frescoes, mosaics and icons depicting scenes from the Old and New Testament with dogmatic symbolic meaning, as well as saints and holy fathers of the Orthodox Church. When students visit the church regularly, they become familiar with it as a sacred place. Furthermore, the sacraments, help them connect the church, as a sacred place, with important celebrations in their lives.

**Textual reference:** The term "ekklisia" comes from ancient Greek; it meant: "the assembly of all citizens". In Christianity, the term "ekklisia" has two meanings: I. related to the ancient Greek term and to the Christians: (a) the three categories of Christians: 1. "the company of all Christians of all times" (e.g. the Church is the body of Christ, the Church is holy, catholic and apostolic) 2. "all Christians who are alive" and 3. "all Christians who have died". (b) the "organized groups of Christians who follow the same doctrine or belong to the same religious leadership" (e.g. Orthodox Church). (c) "all religious ministers who belong to the same religious leadership" (e.g. the administration of the Church). II. refers to the church building as a holy place where Christians gather to pray and worship God. The term «ekklisia» appears for the first time in Acts 2:47; 5:11; 8:3.

**Theological reference:** The Orthodox Christian Church symbolizes the world: (i) roof/dome = the sky (ii) ground = the earth. It has three entrances and inside is divided into three parts (symbol of the Holy Trinity): (a) Pronaos - Narthex (in the western part) symbolizes the cosmos/world, the earth (b) Main Church symbolizes the "visible" heaven (c) Holy Bema (in the eastern part) symbolises the heavenly, the invisible spiritual world/cosmos. The candles and chandeliers symbolize the stars. The four columns that support the dome symbolize the four gospels, which transmit the message of God the

Father from heaven (dome) down to earth (floor). Therefore, the four evangelists are painted at the points where the columns support the dome. The interior is fully decorated with frescoes and mosaics depicting scenes from the Old and New Testaments and holy persons. Iconostasis both separates and connects the main part of the church (symbol of the visible world and the Christians) and the Holy Bema (symbol of heaven and the spiritual world). In the conch of Holy Bema, is depicted Virgin Mary holding baby Jesus symbolizing the connection between heaven and earth.

**Ritual reference:** The western part of the church, where is the entrance, is narthex or pronaos, where the catechumens (those who had not been baptized yet) used to stay. In it there are icons and the manuals with the candles. The Christians light two candles: one in honour of Christ, the Virgin Mary and the saints, and one for the salvation of their relatives (alive and dead) for their sins to be forgiven. The soft part of the candle symbolises the gentleness of the soul, full of repentance and obedience to God. Just like the light of a candle illuminates and dispels darkness, so the light of Jesus illuminates the lives of the Christians. The Christians stay in the main and largest part of the church: in the middle on the right there is the seat of the bishop and opposite on the left there is ambo, with a sculpture of a dove on top, symbolising the Holy Spirit. On this dove, the priest places the Gospel to read from it and preaches the Word of God. On the right and left sides there are the desks for the cantors. In the eastern part, always towards East (where the sun rises and illuminates the Christians' lives, like the light of Jesus), is the Holy Bema. In the centre of the Holy Bema is the Holy Trapeza, the centre of Christian worship, which symbolizes Christ, with the Gospel on top of it. There is prepared the Eucharist. According to the 69th Rule of the Ecumenical Council, women are not allowed to enter the Holy Bema, except from those, blessed by a special prayer by the priest.









**Ethics/philosophy classes (Hans-Bernhard Petermann, University of Education, Heidelberg – to be asked):**

Relation to the living world, philosophical subject reference, text reference

<b>Topic:</b>	<b>Show me your 'holy'places</b>
<b>Grade level:</b>	<b>9-11</b>
<b>School:</b>	<b>Bammental (Germany), Platonschool (Greece), Sacre Coeur (Austria), Eskeshehir (Turkey)</b>
<b>Teachers involved:</b>	
<b>Implementation period:</b>	

Explanation of the abbreviations







<b>English</b>	<b>German</b>	<b>Turkish</b>	<b>Greek</b>
T = Teacher	L= Teacher	Öğretmen = Öğrt.	Δάσκαλος
P= Pupils St = Student	S= Pupil	Öğrenci = Öğr.	Μαθητές
WG= Working in Groups	GA= Group work	Grup Çalışması =	
IW= Individual work=	EA= individual work	Bireysel çalışma=	







1. Double lesson of the first phase: elaboration of the topic in the subject lesson						
Teaching steps	 Jewish religious education	 Catholic Religious education	 Protestant Religious tuition	 Orthodox Religion-tuition	 Islamic Religious tuition	 Ethics/Philosophy-tuition
Overall lesson objectives/ Competences for the Forum	S can define what is "sacred" for them.	S can define what is "sacred" for them.	S can define what is "sacred" for them.	S can define what is "sacred" for them.	S can define what is "sacred" for them.	S can define what is "sacred" for them.
Entry (20 min.)	<ul style="list-style-type: none"> <li>• Silent impulse: Show pictures of personal and general shrines, to churches e.g.: <a href="https://www.istockphoto.com/de/search/2/image?family=creative&amp;phrase=kirchen">https://www.istockphoto.com/de/search/2/image?family=creative&amp;phrase=kirchen</a> to mosques, for example</li> <li>• <i>This also includes secular "holy" places, such as mausoleums or places where philosophers worked (pictures of these can easily be compiled from the internet or from the teachers' private collections).</i></li> </ul> <p><i>The presentation of the upcoming project as well as the explanation of the process and the subsequent working methods can be recalled here, but should already have been discussed in advance.</i></p> <ul style="list-style-type: none"> <li>• LSG: "Which 'sacred' place do we choose for the project?"</li> <li>• GA: Division of the groups that work together for the whole time of the project.</li> </ul>					
Elaboration I (15 min.)	<ul style="list-style-type: none"> <li>• EA: Create a mind map of what is "sacred" for you. (Guiding question: When you hear the word "holy", what do you feel, what does it look like to you, what colour etc. does it have and why).</li> <li>• Short LSG: How did you get on with the task? (Regardless of the result, how difficult/unfamiliar/clear is the question about the "sacred"?)</li> </ul>					

<p><b>Fuse I</b> <b>(10 min.)</b></p>	<ul style="list-style-type: none"> <li>• Pupils should exchange with each other, e.g. with the method ball bearing, fishbowl, etc. (List of all methods can be found under PR 7!).</li> </ul>
<p><b>Elaboration II</b> <b>(20 min.)</b></p>	<ul style="list-style-type: none"> <li>• Partner work/group work: "What does sacred mean to us? (Create poster/digitally as poster) Possible impulse questions for the poster creation of the groups:</li> <li>• "Why is this place sacred to me?"</li> <li>• "Why is this place collectively 'sacred' to us?"</li> </ul>
<p><b>Fuse II</b> <b>(20 min.)</b></p>	<ul style="list-style-type: none"> <li>• Discuss results of the groups → Present definition of personal and collective 'sacred' places on PPP/ poster</li> </ul>
<p><b>Transfer/ Consolidation</b> <b>(Film duration?)</b></p>	<ul style="list-style-type: none"> <li>• If there is time, because the class is small or because a preliminary discussion of the project has already taken place, a film can be shown to deepen the discussion, in which people were asked what "holy" means to them (only in German or also available in other languages or with UT?). - Fill in the AB</li> </ul>
<p><b>Consolidation/C ompletion</b></p>	<ul style="list-style-type: none"> <li>• Homework: Write a text about what is important and 'sacred' to you personally. Explain why it is 'sacred' to you. It can be an object, a person or a memory.</li> <li>• Write a text of ½ to 1 page and add a picture!</li> <li>• Your text and picture are part of the video conference with other students. You will present your texts and pictures to each other. Therefore, write an English translation right away. Use: DEEPL.</li> </ul>







	<p><b>2nd double lesson of the first phase: elaboration of the topic in the subject lesson</b></p>
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Teaching- steps	 Jewish religious education	 Catholic Religious education	 Protestant Religious tuition	 Orthodox Religion- tuition	 Islamic Religious tuition	 Ethics/ Philosophy- tuition
<b>Overarching lesson objectives/ Competences for the Forum</b>	<p>S determine the relationship from their own worldview/religion to the term "holy".                      S determine the difference between "sacred" and important.                      S explore a "sacred" place.                      Prepare for on-site learning by creating a video clip.</p>					
<b>Entry (5 min.)</b>	<p>L Welcome and introduction                      S Summary of the last double lesson                      L Discuss daily routine                      L and S Clarify open questions</p>					
<b>Elaboration I (Approx. 20 min. depending on the number and size of the groups)</b>	<p>S present their pictures and texts (from the homework of the previous lesson) about "my personal sacred place" in English in preparation for the Encounter learning day.</p> <p>L and S give feedback, pay attention to the closely. Language of the S and give suggestions for improvement</p>					
<b>Fuse I (10 min.)</b>	<ul style="list-style-type: none"> <li>Each student creates a corresponding index card for the presentation.</li> </ul>					

<p><b>Elaboration III</b> (20 min.)</p>	<p>Powerpoint presentation with                  o Pictures of personal and general sanctuaries                  o Definition of "sacred": sacred &amp; profane                  o Sacred place: Names, Images, structure, architecture, role, variations, details, "What makes it sacred? "</p>					
<p><b>Teaching steps</b></p>	 <p><b>Jewish religious education</b></p>	 <p><b>Catholic Religious education</b></p>	 <p><b>Protestant religious education</b></p>	 <p><b>Orthodox Religious tuition</b></p>	 <p><b>Islamic religious education</b></p>	 <p><b>Ethics/ Philosophy lessons</b></p>
<p><b>Elaboration II b</b></p>	<ul style="list-style-type: none"> <li>- PPP: The synagogue as a 'holy' place "What is specific?"                             <ul style="list-style-type: none"> <li>- Discuss specifics</li> <li>- Variations, designations, images, structure, architecture, role, variations.</li> </ul>                             → S report on their own experiences (possibly also from their childhood)                         </li> <li>- Input: Definition of "sacred"; what is sacred or profane in Judaism?</li> </ul>	<ul style="list-style-type: none"> <li>- PPP : The Catholic Church as a 'sacred' place "What is specific?"                             <ul style="list-style-type: none"> <li>- Discuss specifics</li> <li>- Variations, designations, images, structure, architecture, role, variations.</li> </ul>                             → S tell about their own experiences (possibly also from their childhood)                         </li> <li>- Input: Definition of "sacred"; what is sacred or profane in Catholic Christianity?</li> </ul>	<p>PPP: The Protestant Church as a 'Sacred' Place</p> <p>"What is specific?"</p> <ul style="list-style-type: none"> <li>- Discuss details</li> <li>- Variations, designations, images, structure, architecture, role, variations.</li> </ul> → S report on their own experiences (possibly also from their childhood)	<p>PPP: The Orthodox Church as a 'Holy' Place</p> <p>"What is specific?"</p> <ul style="list-style-type: none"> <li>- Discuss details</li> <li>- Variations, designations, images, structure, architecture, role, variations.</li> </ul> → S tell about their own experiences (possibly also from their childhood)	<ul style="list-style-type: none"> <li>- PPP: The Mosque as a 'Sacred' Place</li> </ul> <p>"What is specific?"</p> <ul style="list-style-type: none"> <li>- Discuss details</li> <li>- Variations, designations, images, structure, architecture, role, variations.</li> </ul> → S report on their own experiences (possibly also from their childhood)	<ul style="list-style-type: none"> <li>- PPP: What is a 'sacred' place in philosophy?</li> <li>- Discuss details</li> <li>- Variations, designations, images, structure, architecture, role, variations.</li> </ul> → S report on their own experiences (possibly also from their childhood)

<p><b>Fuse II</b> <b>(30 min.)</b></p>	<ul style="list-style-type: none"> <li>• The search for a suitable place to visit could be undertaken and coordinated with the S's, but perhaps local conditions and organisational circumstances mean that there is no alternative, so that the destination simply has to be specified.</li> <li>• Organisation of the excursion</li> <li>• Decision of the local</li> <li>• Discussion of the rules of conduct</li> <li>• More detailed explanation and instruction on the short film</li> <li>• Discussion of who cuts and assembles the film clip</li> <li>• Discuss whether each group should make a single film or the whole class one.</li> <li>-&gt; Completion by the last double lesson</li> </ul>
<p><b>Consolidation /Completion</b> <b>(5 min.)</b></p>	<ul style="list-style-type: none"> <li>-Homework: Write information from the research on the 2nd index card.</li> <li>- Prepare for the film clip on site</li> <li>- Distribute letters to parents (for permission to participate in Encounter Learning day and mosque visit).</li> </ul>







	<p><b>3rd double lesson of the first phase: elaboration of the topic in the subject lesson</b></p>					
<p><b>Teaching steps</b></p>	 <p><b>Jewish religious education</b></p>	 <p><b>Catholic Religious education</b></p>	 <p><b>Protestant Religious tuition</b></p>	 <p><b>Orthodox Religious education</b></p>	 <p><b>Islamic Religious tuition</b></p>	 <p><b>Ethics/ Philosophy-tuition</b></p>
<p><b>Overarching lesson objectives</b></p>	<p>Pupils explore the "sacred" place and create their own short films.                  (Depending on the distance and local conditions, the visit will not be possible in a double lesson, but will take longer. Perhaps, in consultation with the school management and the colleagues, additional lessons can be arranged afterwards).</p>					

<p><b>Entry</b>  <b>(5-10 min.)</b>  <b>+ Approach</b></p>	<ul style="list-style-type: none"> <li>• Welcome and introduction to today with "learning on the spot" (explaining the daily schedule)</li> <li>• Walking/driving to the "holy" place</li> <li>• There may be "official" people on site whom you would like to welcome or who would like to introduce something themselves. This needs to be found out and clarified with the students in advance.</li> </ul>
<p><b>Elaboration I</b>  <b>(20 min.)</b></p>	<ul style="list-style-type: none"> <li>• Discovery and experience of the sacred place                         <ul style="list-style-type: none"> <li>- The teacher chooses a suitable didactic approach and carries it out with the pupils (e.g. searching for one's own place (meditative music), blind leading (feeling with the senses), searching for symbols, guessing, measuring the space, etc., etc.).</li> </ul> </li> </ul>
<p><b>Order I</b>  <b>(Approx. 30 min. depending on the number and size of the groups)</b></p>	<ul style="list-style-type: none"> <li>• Each group creates a small film clip about the most important areas/views (show several elements of the sacred place)</li> <li>• Each group is given an envelope with individual terms related to specific features of the 'sacred' place; these have to be presented by the group in the short film.</li> </ul>
<p><b>Break</b>  <b>(10 min.)</b></p>	<ul style="list-style-type: none"> <li>• Brief gathering and clarification of open questions</li> </ul>
<p><b>Order II</b>  <b>(15 min.)</b></p>	<ul style="list-style-type: none"> <li>• Independently explore and discover the place</li> <li>• Task: 3-5 photos to: (3 min Time: 3 min)                         <ol style="list-style-type: none"> <li>1. show the place</li> <li>2. pupils should show themselves in a pose at the place</li> <li>3. pupils in a certain pose</li> <li>4. important symbol/object</li> </ol> </li> </ul>

<b>Consolidation/ Completion (5 min.)</b>	<ul style="list-style-type: none"> <li>• Discuss homework for the next lesson:</li> <li>• Bring photos, videos and flashcards for the next lesson</li> <li>• Farewell or joint walk back to school</li> </ul>
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**Material needed:**

Mobile phones  
 Cover with individual terms


	<b>4th double lesson of the first phase: Elaboration of the topic in the subject lessons</b>					
<b>Teaching steps</b>	 Jewish religious education	 Catholic Religious education	 Protestant Religious tuition	 Orthodox Religious education	 Islamic Religious tuition	 Ethics/ Philosophy-tuition
<b>Overarching lesson objectives</b>	Pupils evaluate their experiences at the sacred place. Pupils evaluate their prepared film clips.					

<p><b>Entry</b> (10 min.)</p>	<ul style="list-style-type: none"> <li>• Short feedback round after the excursion</li> <li>• clarify open questions</li> </ul>
<p><b>Presentation of the results of the excursion</b> (20 min.)</p>	<ul style="list-style-type: none"> <li>• In plenary: watch film/s</li> </ul>
<p><b>Elaboration I</b> (30 min.)</p>	<ul style="list-style-type: none"> <li>• Students discuss their results in their groups (Std. 3 - 6)</li> <li>• Plenary discussion "What happens on encounter learning day?"</li> <li>• "What still needs to be done for this? "</li> </ul>
<p><b>Fuse I</b> (15 min.)</p>	<ul style="list-style-type: none"> <li>• GA: Revision and preparation of the corresponding flashcards (Std.1-6)</li> </ul>
<p><b>Elaboration II</b> (10 min.)</p>	<ul style="list-style-type: none"> <li>•</li> </ul>
<p><b>Fuse II</b> (Simultaneous)</p>	<ul style="list-style-type: none"> <li>• The groups present different experiences and modules of the 'holy places' in plenary.</li> </ul>
<p><b>Consolidation /Completion</b> (5 min.)</p>	<ul style="list-style-type: none"> <li>• detailed organisational explanation for the upcoming Encounter Learning Day</li> </ul>


**Material needed:**

Beamer/projector for playing the films



Second phase: Presentation phase			
		Didactic notes	Social form

<b>Getting to know each other games</b>	<p>It is advisable not to start with the student presentations right away:</p> <p>S should first get to know each other through play, for which a number of social games offer age-appropriate suggestions.</p> <p><u>Get-to-know games</u> can be found in the link provided:</p> <p><a href="https://www.praxisjugendarbeit.de/spielesammlung/games-getting-to-know-you.html">https://www.praxisjugendarbeit.de/spielesammlung/games-getting-to-know-you.html</a></p>	<p>A suitable example would be:</p> <p>The string game: A ball of wool is held. The first person holds the ball of wool in their hand and asks another person a question by throwing the ball to that person. After answering the question, the person throws the ball to the next person. In this way, a great spider's web is created over time. With a bit of luck it will be so stable that at the end one person can lie on it and be lifted. This symbolises that the group can carry everyone.</p>	
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<p><b>Social games for group building</b></p>	<p>When dividing up the mixed small groups, bear in mind that Ss feel more comfortable if two people from each learning group are allowed to participate in a small group.</p> <p>Once the small group has found each other, there should again be a 'get-to-know-you' phase so that S can memorise the names of the other group members.</p>	<p>A suitable example would be:</p> <p>Everyone gets a card. On it, everyone writes their name and 4-5 characteristic things about themselves. Then all the cards are collected. New blank cards are handed out. Now each card is read out by the youth leader and each group member has to write the name they guess on their card. The person who has recognised the most correct people is the winner.</p>	
<p><b>Dialogue rules</b></p>	<p><u>The dialogue rules</u> available as material are read and discussed together and agreed upon as a basis for the encounter.</p>	<p>It is important that all participants can agree on the rules of dialogue, which is why a consensus should be found on this.</p>	<p>Symbol                  \$\$\$                  ?</p>

Second and Third phase: presentation and exchange in mixed small groups at stations/ in breakout-rooms			
		Didactic notes	Social form
<b>Presentation phase</b>	The prepared presentations of the individual groups are shown.	In Presence, there is the possibility of a "gallery walk" between the poster walls, or various "stations" where an authentic representative explains the posters.	

<p><b>Exchange phase</b></p>	<p>Methods for the <u>exchange phase</u> can be found as material</p> <p>An example would be the exchange of partner interviews (Prof. Dr. Katja Boehme)</p> <p>Each group member interviews another who is not part of the same learning group. For this purpose, all pupils (like reporters) are given a notepad and a pen to jot down keywords. Afterwards, the pupils present their respective interview partners and their personal experiences in a circle within the small group.</p>	<p>Depending on the class level, the exchange phase requires support or encouragement to motivate the students in a playful way to express themselves on the topic of a module and to communicate with each other.</p> <p>Here, previously developed guiding questions can be helpful.</p> <p>Questions that S have ideally already formulated in the preparatory phase (1st phase) could be:</p> <p>What new things did you learn about the [topic] at this station?</p> <p>Did anything surprise you? Did something impress you?</p> <p>What questions have remained unanswered?/</p> <p>What would you change/ add/ delete/ add to your contribution to this station after listening to the contributions of the students from the other subjects?</p>	 
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<b>Fourth phase: Reflection in own subject teaching</b> (if necessary, additionally in the mixed small group already on the project day)			
Reflection phase		Didactic notes	Social form
	After returning to the learning group of their own subject lessons, it is planned that S reflect on the gains of the interreligious encounter and articulate their - perhaps new - self-image and image of others.  Methods for the <u>reflection phase</u> can be found as material	Possible questions would be, for example:  What did you learn from this station? What do you remember most and why? What did the other S's learn from you? What new things did you learn from the other S's?	