

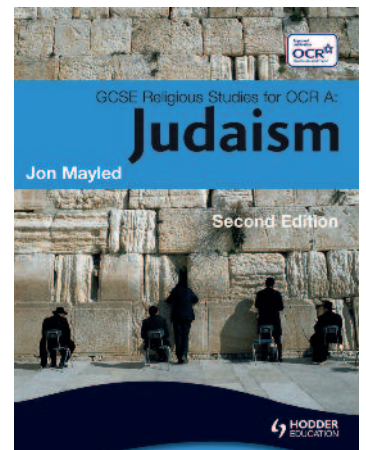
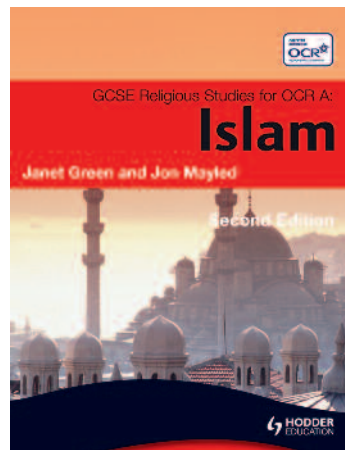
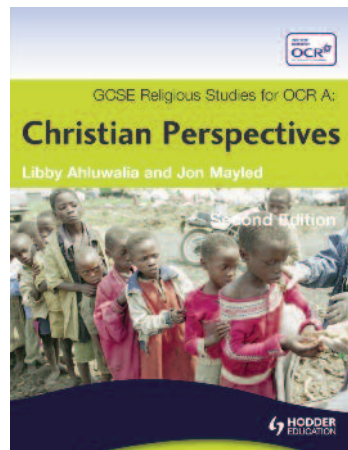
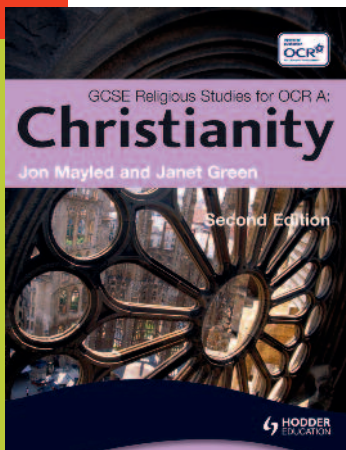


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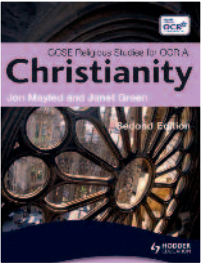


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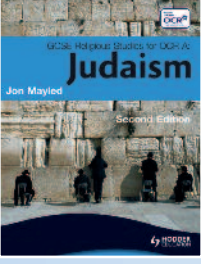
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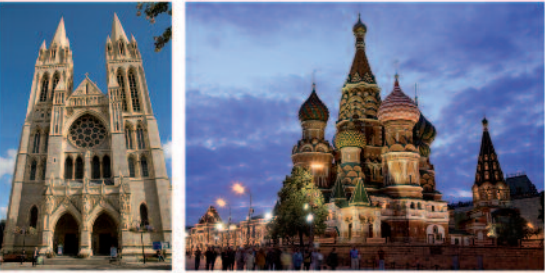
## 5 Places and Forms of Worship

**Thinking Point**  
Find out some of the main differences between the buildings Christians worship in and write a short explanation for the use of each name.

**Exam Tip**  
Remember not all Christians worship in a church and there are many different types of buildings as well as forms of worship.

**Places of worship**  
If most people were asked where Christians worshipped they would probably answer that it was in a church. However, there are many different buildings in which Christians worship together. Some of the names given to these are church, chapel, meeting house, citadel, cathedral, minster, abbey, monastery and priory.  
However, whatever name is given to this place of worship, they all serve the same purpose, which is to provide a place where Christians come together to worship.  
*For where two or three come together in my name, there am I with them. (Matthew 18:20)*

Most traditional churches are designed in the shape of a cross. Originally, they were probably simple, rectangular, wooden framed buildings. The earliest were converted houses called *titulae*.  
The two main types of building found today are the *basilica* style, which is a long building with a door at one end and an altar at the other, and a shape with a dome at the centre of a circular or polygon-shaped building.



Truro Cathedral in Cornwall. Cathedral of St Basil in Moscow.

Extracts from relevant texts put topics into context

Evocative photographs complement the author text and serve as visual sources

**Exam Tip**  
Remember that not all Christians regard the Virgin Mary in the same way.

**ICT FOR RESEARCH**  
Search for Mary (Virgin Mary) on Wikipedia to help you consider the importance of the role of Mary for Roman Catholics.

**Mary's virginity**  
The Church teaches that Jesus was conceived solely by the power of the Holy Spirit in the womb of the Virgin Mary.  
The Virgin Birth was an act of God which humans cannot be expected to understand.  
*Look! the virgin is with child and will give birth to a son whom they will call Immanuel, a name which means 'God-with-us'.*  
**Matthew 1:23**

The Church teaches that Mary remained a virgin throughout her life and that James and Joseph, 'brothers of Jesus', are the sons of another Mary, a disciple of Christ, whom Matthew calls 'the other Mary'.

**The Assumption**  
When the time came for her life on earth to end, Mary, who had remained free from all sin, fell asleep (Dormition) and was taken up body and soul into heaven.



A statue of Our Lady of Walsingham, Little Walsingham in Norfolk.  
Young women wearing traditional Bavarian clothing carry a statue of Mary to honour the Feast of the Assumption in Germany.

**Exam Tip**  
The Roman Catholic Church teaches that Mary was assumed into heaven and did not die, but many other Christians do not believe this as it is not in the Bible.



Annunciation by Robert Campin c.1410-40.

ICT research opportunities are flagged up to help integrate multimedia into RS lessons


**Judaism**  
*the wood for the offering, and stood up and went to the place of which G-d had spoken to him. (Genesis 22:1-3)*

**Exam Tip**  
Remember the Western Wall is not part of the wall of the Temple.


**FOR DISCUSSION**  
How do you think Jews might feel when they visited the Western Wall for the first time?

Today the Muslim Dome of the Rock 'Qubbat al-Sakhra' and the al-Aqsa mosque stand on the Temple Mount. All that remains at the original site of the Temple is the Western Wall. Ha-Kotel Ha-Ma'aravi, part of the retaining wall of the second Temple built by Herod the Great. The wall dates from the second century BCE. It is about 50 metres long and 20 metres high although a large part is under the ground.  
Jews are requested not to walk on the Temple Mount itself in case, by accident, they should walk on the original site of the Holy of Holies in the Temple.  
Many Jews go to the Western Wall to pray as it is as near as they can get to the original Temple. Many boys are also brought to the Wall to celebrate their Bar Mitzvah. People place prayers on folded pieces of paper in the cracks of the Wall.  
The rabbis said that 'the divine Presence never departs from the Western Wall.'

**ICT FOR RESEARCH**  
Visit <http://english.thekotel.org> and see the Western Wall live on a webcam.



The Temple Mount in Jerusalem.




The Western Wall.

Ideas for discussion to encourage classroom debate

And also:  
The sun has neither risen nor set on a better day than Friday. Therein is an hour in which a believing servant praying to Allah for good things finds Allah responding to him.

**FOR DISCUSSION**  
Look again at the quotation on the opposite page from the Qur'an about the call to prayer. Why might prayer be good for people?

**Mawlid an-Nabi**  
**'Birth of the prophet'**  
This festival celebrates the birthday of Muhammad ﷺ which takes place in the month of Rabi' al-Awwal, the third month of the Islamic calendar. The first recorded celebration of this festival was by Shi'ah Muslims in Egypt in the eleventh century CE. Shi'ah Muslims observe Mawlid on the seventeenth of the month which coincides with the birth date of the sixth Shi'ah Imam Ja'far al-Sadiq. The Sunnis, however, celebrate Mawlid an-Nabi on the twelfth. In the eighth century CE, the house in which Muhammad ﷺ was born was made into a place of prayer by Al-Khayrarn, the mother of Khalifah Haun al-Rashid, and it appears that the Prophet's birthday was marked at this time. The first Sunni celebrations took place in Syria in the twelfth century CE. Mawlid is now celebrated in most Muslim countries and in other countries where there are Muslims such as India, Britain and Canada. Saudi Arabia is the only Muslim country where Mawlid is not an official public holiday.  
In some countries Mawlid is celebrated almost as a carnival, with street processions and the decoration of homes and mosques. Charity and food are distributed, and stories about the life of Muhammad ﷺ are told with children reciting poetry.



A boy holds a toy horse as his sister shows off her 'Al-Mawlid' doll during the Mawlid an-Nabi celebrations in Cairo, Egypt.

In Pakistan the national flag is flown on public buildings, and a 31-gun salute is fired. On the eleventh and twelfth of Rabi' religious films are shown in cinemas.  
Islamic scholars disagree about the celebration of Mawlid and some say that it should not be observed. According to **hadith**, Muhammad ﷺ recommended fasting on Mondays as this was the day on which he was born and also of the Night of Power when he first started to receive the Qur'an. Some scholars say that the celebration is permissible as long as there is no behaviour such as drinking alcohol, which is forbidden in Islam. Other scholars say that although the birth of Muhammad ﷺ was the most significant event in Islamic history, neither the companions of Muhammad ﷺ nor the next generation observed the event. Furthermore, Muhammad ﷺ did not mark the birth or death anniversaries of any of his family including those of his first wife Khadijah, and he did not tell his followers to observe his birthday.

## Author profiles



**Jon Mayled** has been involved in public examinations as a teacher and examiner since 1984. He has been chief examiner at ELC, GCSE and A level and is a consultant for QCA. He has extensive experience as an INSET leader and trainer (see [www.philipallanupdates.co.uk](http://www.philipallanupdates.co.uk) for 2009 sessions). He is also the writer of Religious Studies texts for various publishers with over sixty titles.

Jon Mayled says:

**“These books are designed to follow the new OCR GCSE specifications for first examination in 2010. They have been structured to reflect the new Assessment Objectives. There are activities and opportunities for further research throughout the text together with examination tips and exam-style questions. They are the ideal resource for teachers who are new to, or already familiar with, the OCR GCSE RS specifications.”**

**Janet Green** is a retired teacher and a principal examiner. She is now a self employed writer and a presenter and editor for BBC Radio Bristol.

**Libby Ahluwalia** is a consultant in Religious Studies, a senior examiner, author and teacher.

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