

Worcestershire Agreed Syllabus 2025 sample long-term plan: Model 1

	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6
FS2	F4 Being special: where do we belong?	F2 Why is Christmas special for Christians?	F1 Why is the word 'God' so important to Christians?	F3 Why is Easter special to Christians?	F5 What places are special and why?	F6 What times/stories are special and why?
Year 1	1.10 What does it mean to belong to a faith community?	1.1 What do Christians believe God is like?	1.7 Who is Jewish and how do they live?		1.2 Who do Christians say made the world?	1.9 How should we care for the world and for others, and why does it matter? (C, J, NR)
Year 2	1.6 Who is a Muslim and how do they live?	1.3 Why does Christmas matter to Christians?	1.6 Who is a Muslim and how do they live? Part 2.	1.5 Why does Easter matter to Christians?	1.4 What is the 'good news' Christians believe Jesus brings?	1.8 What makes some places sacred to believers? (C,M)
Year 3	L2.1 What do Christians learn from the Creation story? L2.2 What is it like for someone to follow God?		L2.9 How do festivals and worship show what matters to a Muslim?	L2.10 How do festivals and family life show what matters to Jewish people?	L2.4 What kind of world did Jesus want?	L2.12 How and why do people try to make the world a better place? (C, M/J, NR)
Year 4	L2.3 What is the 'Trinity' and why is it important for Christians?	L2.7 What do Hindus believe God is like?	L2.8 What does it mean to be Hindu in Britain today?	L2.5 Why do Christians call the day Jesus died 'Good Friday'?	L2.6 For Christians, when Jesus left, what was the impact of Pentecost?	L2.11 How and why do people mark the significant events of life? (C, H, NR)
Year 5	U2.1 What does it mean if Christians believe God is holy and loving?	U2.8 What does it mean to be a Muslim in Britain today?	U2.3 Why do Christians believe Jesus was the Messiah?	U2.9 Why is the Torah so important to Jewish people?	U2.4 Christians and how to live: 'What would Jesus do?'	U2.10 What matters most to Humanists and Christians? (C, M/J, NR)
Year 6	U2.2 Creation and science: conflicting or complementary?	U2.11 What does it mean to be a Humanist in Britain today? (NR)	U2.7 Why do Hindus want to be good?	U2.5 What do Christians believe Jesus did to 'save' people?	U2.6 For Christians, what kind of king is Jesus?	U2.12 How does faith help people when life gets hard?

Note: this model allows systematic religion units to lead into the thematic units, where pupils can make some comparisons between beliefs, at the end of each year. This model keeps the study of Christmas and Easter close to the appropriate time of year.

Unit L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples , and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Recognise what a 'Gospel' is and give an example of the kinds of stories it contains - Offer suggestions about what texts about baptism and Trinity mean - Give examples of what these texts mean to some Christians today Understand the impact: - Describe how Christians show their beliefs about God the Trinity in worship in different ways (in baptism and prayer, for example) and in the way they live Make connections: - Make links between some Bible texts studied and the idea of God in Christianity, expressing clearly some ideas of their own about what Christians believe God is like.	     	- A way in to this unit would be to explore how and why water is used as a symbol in Christianity: use some water to prompt pupils to think about how and when it can be cleansing, refreshing, life-giving, beautiful, dangerous, still, flowing, reflective, thirst-quenching. Make a link with why water is used in Christian baptism – because of its many symbolic meanings. - Introduce the idea of a 'Gospel' — a life-story or biography of the life and teaching of Jesus. Tell pupils the story from one of the four Gospels, Matthew 3:13–17. Ask what they think is going on. Ask for suggestions about the meaning of details: the water, the voice, the dove. At the very start of Jesus' public life, it pictures the Trinity: the voice of God announces Jesus as the Son of God and the Holy Spirit is present in the form of a dove. Christians believe that one important thing the story teaches is that Jesus is not just a good man, but God who has come to Earth to rescue humanity. Ask pupils to list clues they can find in the story for this message. - Look carefully at two paintings of the Baptism (for example, by Verrocchio and Daniel Bonnell – see www.artbible.info and search 'baptism'). Discuss similarities and differences between how the different painters show God. Christians believe God is three in one: Father, Son and Holy Spirit. They sometimes describe the Trinity according to their different roles: God the Father and Creator, God the Son and Saviour, and God the Holy Spirit as the presence and power of God at work in all life today. Ask pupils to list ways in which these pictures show this belief. Ask the class to make their own pictures of the baptism of Jesus which include symbols for the voice of God and the Holy Spirit. - Ask pupils to draft a suggestion for a baptism prayer for a baby in a Christian family today: from their learning about Jesus' baptism, what kinds of words do they think will be in the prayer? Investigate what happens and what prayers are said at Christian baptisms and compare the official prayers with their suggestions: what did they miss out? (See e.g. bit.ly/1xR5bBc.) (Note that baptism has been introduced in Units F4, 1.8 and 1.10, so build on that learning.) Notice where Christian belief in the Trinity (God as three persons in one: Father, Son and Holy Spirit) is shown in the celebrations. Explore the differences between baptising babies and adults. List similarities and differences between the celebrations, and make connections with the story of Jesus' baptism. Remind pupils of the symbolism of water: list as many ideas as possible for what water symbolises in baptism. - Return to the unit question: What is the 'Trinity' and why is it important for Christians? Ask pupils to express their response using symbols and art. Use a triangle, a triptych or a three-piece Venn diagram and ask pupils to design a work of art for a church called 'Holy Trinity'. (There may be one not too far from you — there are many hundreds in the UK.) Ask them to write a short piece to explain their artwork and the 'big idea'.

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Unit L2.5 Why do Christians call the day Jesus died ‘Good Friday’? [Salvation]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Recognise the word ‘Salvation’, and that Christians believe Jesus came to ‘save’ or ‘rescue’ people, e.g. by showing them how to live - Offer informed suggestions about what the events of Holy Week mean to Christians - Give examples of what Christians say about the importance of the events of Holy Week Understand the impact: - Make simple links between the Gospel accounts and how Christians mark the Easter events in their communities - Describe how Christians show their beliefs about Jesus in worship in different ways Make connections: - Raise thoughtful questions and suggest some answers about why Christians call the day Jesus died ‘Good Friday’, giving good reasons for their suggestions.	      	- Remind pupils that Christians believe humans are separated from God because they all sin – that is, they prefer to go their own way rather than God’s. Most Christians say that Jesus came to show people how to live a life of love and obedience – saving or rescuing them by helping them to live God’s way. (Some Christians say Jesus did more – that he actually died to pay the penalty for all people’s sin. This will be explored more in Unit U2.5.) - Recap work on Holy Week from Unit 1.5 – what can pupils remember? Get pupils to prepare to write a diary entry for Mary, the mother of Jesus, for three important days in Holy Week: Palm Sunday (entry to Jerusalem: Matthew 21:7–11); Good Friday (Jesus’ death: Luke 23:13–25, 32–48); and Easter Sunday (Jesus is raised to life: Luke 24:1–12). Use active strategies to tell the story of each day, discussing how Mary might be feeling – perhaps through some hot-seating, freeze-framing and role-play; explore questions pupils have about the stories, and any surprises for the characters and for pupils. Create an emotion graph for Mary for the week. Use these to help pupils write a simple diary for the three days, showing ideas about what happened, how Mary might feel, and why she thought it happened. Would Mary call the day Jesus died ‘Good Friday’? Would she say something different on Sunday? - Talk about pupils’ responses and reaction to the story: how did it make them feel? How do they think Christians will feel as they read this account? What would Christians learn from Jesus’ example and teaching in these accounts? - Use visits, visitors, church websites and church programme cards to find photos and other information about what different churches do on Palm Sunday, Good Friday and Easter Sunday (e.g. types of service, music, readings, actions and rituals, colours, decorations). Use this BBC clip to explore these ideas more fully: www.bbc.co.uk/programmes/p02mww94. Record how Christians (e.g. Nathan and Lara in the clip) might feel on each Good Friday and Easter Sunday – perhaps compare their emotion graph with Mary’s. Talk about what Christians think about Jesus and the idea of ‘salvation’: one idea is that Christians see Jesus shows them how to live a life that pleases God, a life of love for all – ‘saving’ them from going the wrong path in life. Design a display to show the importance of each day – linking the texts, various Christian practices, and the meanings for Christians. - For people at the time, these three parts of the story provoke hope, sadness and joy. Why was there hope as Jesus arrived as king? (E.g. the people were expecting God to rescue them and restore their land.) Why was there sadness? (E.g. their king was killed and everything seemed lost.) Why was there joy? (E.g. Jesus was alive!) You could annotate Mary’s emotion graph with these explanations. Explore why these stories still provoke these emotions in Christians today. Compare with what brings hope, sadness and joy to pupils. Reflect on the key question: Why do Christians call the day their king died ‘Good’ Friday? (E.g. They think that Jesus rose from death – so Friday was not the end; and he opened up a way to heaven too, which Christians say is good news for all.)

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Unit L2.6 For Christians, what was the impact of Pentecost? [Kingdom of God]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples , and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Make clear links between the story of Pentecost and Christian beliefs about the 'kingdom of God' on Earth - Offer informed suggestions about what the events of Pentecost in Acts 2 might mean - Give examples of what Pentecost means to some Christians now Understand the impact: - Make simple links between the description of Pentecost in Acts 2, the Holy Spirit, the kingdom of God, and how Christians live now - Describe how Christians show their beliefs about the Holy Spirit in worship Make connections: - Make links between ideas about the kingdom of God in the Bible and what people believe about following God today, giving good reasons for their ideas.	     	- Recall learning from Unit L2.5, about belief in Jesus' death and resurrection. Many Christians say Jesus was raised to new life to bring in a new 'kingdom' where God rules in people's lives. The Bible says that Jesus went to heaven after his resurrection, leaving his disciples behind. They wanted to show everyone that God rules on Earth — but how? Ask pupils what they think happens next. The story says God sent his Holy Spirit to empower the disciples. - Read or tell the story of Pentecost (Acts 2:1–15, 22 and 37–41), using a suitable translation (e.g. the International Children's Bible on www.biblegateway.com). Make it dramatic and exciting (fire, tornadoes, accusations of drunkenness, confusion and 3,000 people changing their lives!) Ask 'I wonder ...' questions as you go: Why is the Spirit like a wind? Like a flame? Why do they appear drunk? Why did the people who listened come from 15 different countries? Consider pupils' responses to the story — their questions, comments, surprises, puzzles. - Give pupils part of some artwork that shows the story (e.g. from www.artbible.info) and ask pupils to sketch the rest of the picture, from the story. Compare with the original artwork to see what they included and left out. How have artists expressed the idea of the power of the Holy Spirit and the impact on the disciples and listeners? - In the final part of the chapter, Acts 2:41–47, 3,000 people accept Jesus as king of their lives, and join the 'kingdom of God'. Ask pupils to use the text to find out what these new followers of Jesus were told to do, what they did and how they felt. - Connect with their learning on God as Trinity (Unit L2.3). Who or what do Christians think the Holy Spirit is? Why do Christians think the Holy Spirit is important now? Christians might say the Spirit of God is like a battery: Christians can't do God's work and live in God's way without the Holy Spirit's power. Find out more about Christian beliefs about the Holy Spirit (e.g. bit.ly/2mfD7fG) and list the ways in which Christians believe the Holy Spirit helps them. - Since Pentecost, Christians have been trying to make the world look more like the kingdom of God. Ask pupils to describe what it might be like, if the God described by Christians really did rule in everyone's heart. Talk about why Christians would say God's rule on Earth is a good thing today. Look at the words of the Lord's Prayer: what clues does that give to what Christians might believe the kingdom of God should be like? - Pentecost is the Church's birthday. Ask pupils to suggest ways in which Christians should celebrate this birthday — the giving of the Holy Spirit. List some activities Christians might do and say; where would this be, and why. Think about ways of capturing the excitement of that first Pentecost with sound, movement, colour, and so on. Compare with examples of what churches do. - Consider why quite a few people do not want to have God as 'king' in their life. See if pupils can give some reasons, from people being atheists to preferring to make up their own minds about how to live. Consider why Christians believe allowing God to rule in their life is a good thing, which guides and comforts them. Ask pupils to explain what difference they think the giving of the Holy Spirit at Pentecost made to Christians, then and now.

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Unit L2.7 What do Hindus believe that God is like? [*Brahman/atman*]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples , and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Identify some Hindu deities and say how they help Hindus describe God - Make clear links between some stories (e.g. Svetaketu, Ganesh, Diwali) and what Hindus believe about God - Offer informed suggestions about what Hindu <i>murtis</i> express about God Understand the impact: - Make simple links between beliefs about God and how Hindus live (e.g. choosing a deity and worshiping at a home shrine; celebrating Diwali) - Identify some different ways in which Hindus worship Make connections: - Raise questions and suggest answers about whether it is good to think about the cycle of create/preserve/destroy in the world today - Make links between the Hindu idea of everyone having a 'spark' of God in them and ideas about the value of people in the world today, giving good reasons for their ideas.	      	Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition often call Hinduism 'Hindu Dharma' or 'Sanatan Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. We are using the term 'Hindu traditions' to encompass this breadth. - Show pupils a range of 'Aum' symbols in both 2D and 3D form. Ask if, where and when pupils have seen the sign before and what they think it means. Explain that it is a symbol used in Hinduism. It is called 'Aum' and made up of 3 sounds: 'A', 'U' and 'M'. Many Hindus believe that it was the very first sound out of which the universe was created. It is a symbol and sound that is used by many Hindus to represent Brahman (God), the ultimate being, whose spirit is in everything. - Using water and salt, tell the story of Svetaketu to illustrate the idea of Brahman being invisible but in everything. - Illustrate how people (including pupils) can be described in different aspects (e.g. teacher, parent, netball player, friend, helpful, computer whizz, etc.); gather some photos to show these different ways of describing themselves – one photo would not be enough to show the 'real you'. Show some images of Hindu deities, Brahma, Vishnu and Shiva (the <i>Trimurti</i>) and their consorts, Saraswati, Lakshmi and Parvati. Ask pupils to raise questions about each image – what do they suggest God is like? Explore the idea that these deities are three ways of understanding God – three pictures to help Hindus relate to the impossible-to-understand Ultimate Reality, Brahman. Look at different pictures of Hindu deities and see if pupils can identify common or distinctive features for each. What aspect of Brahman do they express? - Think about cycles of life, death and rebirth that we see in nature (e.g. seasons, seeds/bulbs, forest fires, etc.). Note how necessary they are for life. Talk about what pupils think death has to do with life; this Hindu idea suggests that death/destruction/transformation is often a necessary part of life. Connect with <i>Trimurti</i> – Brahma (Creator), Vishnu (Preserver) and Shiva (Destroyer/<i>Transformer</i>). Explore the qualities of each of these deities in the context of the idea of the cycle of life. - Investigate a number of different statues and pictures of gods and goddesses to find out what ideas these show about the nature of God, for example, Ganesh (the remover of obstacles, and son of Shiva); Krishna (who comes to Earth to protect it, avatar of Vishnu); Parvati and Durga. - Look at how Hindus often choose a deity to worship at a shrine in their own home. Find out about what happens at an act of puja at home, exploring it using the senses. - Explore the story of Rama and Sita, from the Ramayana, celebrated at Diwali. Link to the idea of the <i>Trimurti</i> (Rama is another avatar of Vishnu). Introduce Diwali (more details on celebrating Diwali are explored in Unit L2.8). - Talk about the idea for some Hindus that all living beings possess a 'spark' of Brahman, the Ultimate Reality. This 'spark' is known as '<i>atman</i>' and means that all living being are sacred and special. Talk about what difference this would make to how people treat each other and the natural world if everyone believed that all living beings contained the 'spark' of God. What is good about this idea? Is there anything helpful about it for people who are not Hindus, or who do not believe there is a god? Make a set of schools rules for a world where everyone has an 'atman'. Compare with the actual school rules: how far do we try to treat everyone as if they are special?

Unit L2.8 What does it mean to be a Hindu in Britain today? [Dharma]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples , and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can: Understand the impact: - Describe how Hindus show their faith within their families in Britain today (e.g. home <i>puja</i>) - Describe how Hindus show their faith within their faith communities in Britain today (e.g. <i>arti</i> and <i>bhajans</i> at the <i>mandir</i>; in festivals such as Diwali) - Identify some different ways in which Hindus show their faith (e.g. between different communities in Britain, or between Britain and parts of India) Make sense of belief: - Identify the terms dharma, Sanatan Dharma and Hinduism and say what they mean - Make links between Hindu practices and the idea that Hinduism is a whole 'way of life' (<i>dharma</i>) Make connections: - Raise questions and suggest answers about what is good about being a Hindu in Britain today, and whether taking part in family and community rituals is a good thing for individuals and society, giving good reasons for their ideas.	     	Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatan Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Introduce the word dharma – this describes a Hindu's whole way of life, there is no separation between their religious, social and moral duties. Note that this explains why the '<i>Understanding the impact</i>' element comes first in this unit. - Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home and why e.g. <i>murtis</i>; a family shrine; statues and pictures of deities; a <i>puja</i> tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita, <i>Aum</i> symbols. Find out what they mean, how they are used, when and why. - Explore the kinds of things Hindu families would do during the week e.g. daily <i>puja</i>, blessing food, <i>arti</i> ceremony, singing hymns, reading holy texts, visiting the temple, etc. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class? - Explore what Hindus do to show their tradition within their faith communities. Find out what Hindus do together and why e.g. visiting the temple/<i>mandir</i>, performing rituals, including prayer, praise such as singing hymns/songs (<i>bhajans</i>), offerings before the <i>murtis</i>, sharing and receiving <i>prashad</i> (an apple or sweet) representing the grace of God, looking at Hindu iconography – make links with learning from Unit L2.7 about how the different images show the different characters and attributes of the deities. - Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated (search online for local Diwali celebrations) and recall the story of Rama and Sita from Unit L2.7. Identify the characters, connect with ideas of Rama as the god Vishnu in human form (<i>avatar</i>); examine the role of Sita; examine the use of light in Hindu celebrations to represent good overcoming bad, and Hindus overcoming temptation in their own lives; and the festival as an invitation to Lakshmi, goddess of prosperity and good fortune. Ask pupils to weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off at Diwali in Britain. - Find out about other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain (e.g. BBC clip on Durga Puja in Kolkata here: www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml) - Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.

Unit L2.11 How and why do people mark the significant events of life?

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples , and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Identify some beliefs about love, commitment and promises in two religious traditions and describe what they mean - Offer informed suggestions about the meaning and importance of ceremonies of commitment for religious and non-religious people today Understand the impact: - Describe what happens in ceremonies of commitment (e.g. baptism, sacred thread, marriage) and say what these rituals mean - Make simple links between beliefs about love and commitment and how people in at least two religious traditions live (e.g. through celebrating forgiveness, salvation and freedom at festivals) - Identify some differences in how people celebrate commitment (e.g. different practices of marriage, or Christian baptism) Make connections: - Raise questions and suggest answers about whether it is good for everyone to see life as a journey, and to mark the milestones - Make links between ideas of love, commitment and promises in religious and non-religious ceremonies - Give good reasons why they think ceremonies of commitment are or are not valuable today.	     	Throughout this unit, make connections with pupils' prior learning from earlier in the year. Compare the ways Christians mark their journey through life with whichever religion has been studied this year, as well as non-religious responses, where appropriate. - Explore and use the religious metaphor of life as a journey. What are the significant milestones on this journey? What other metaphors could be used for life? - Consider the value and meaning of ceremonies that mark milestones in life, particularly those associated with growing up and taking responsibility within a faith community. How do these practices show what is important in the lives of those taking these steps? Explore the symbols and rituals used and the promises made; explore what meaning these ceremonies have to the individual, their family and their communities; reflect on the on-going impact of these commitments: - Christians: e.g. Baptists/Pentecostals celebrate 'believers' baptism', or 'adult baptism'. Church of England/Roman Catholic and/or Orthodox celebrations of infant baptism (note that infant baptism has been introduced in Units F4, 1.8, 1.10 L2.3 and L2.4, so build on that learning). Roman Catholics celebrate first communion and confession; Church of England and Roman Catholics celebrate confirmation. - Hindus: sacred thread ceremony. - Jews: <i>bar/bat mitzvah</i>. - Consider whether and how non-religious people (e.g. Humanists, and pupils and families in your school who have no religious background) mark these moments. Why are these moments important to people? - Compare some different commitments held by people with religious or non-religious worldviews – and by the pupils themselves. - Think about the symbolism, meaning and value of ceremonies that mark the commitment of a loving relationship between two people: compare wedding ceremonies and marriage commitments in two religious traditions e.g. Christian and Hindu/Jewish (NB: Christian and Jewish marriage was introduced in Unit 1.10, so build on that learning). What happens? What promises are made? Why are they important? What prayers are offered? How do people's religious beliefs show through these ceremonies and commitments? Compare with non-religious, civil wedding ceremonies. - Work with the metaphor of life as a journey: what might be the signposts, guidebooks, stopping points or traffic jams? Does religious or spiritual teaching have an impact on believers on life's journey? What influences affect the lives of those with non-religious worldviews? - Create a 'map of life' for a Hindu, Jewish or Christian person, showing what these religions offer to guide people through life's journey. Can anyone learn from another person's 'map of life'? Is a religion like a 'map for life'? - Reflect on their own ideas about the importance of love, commitment, community, belonging and belief today. Note: Pupils may naturally bring up the topics of death or afterlife in this unit. If they do, discussions about these topics may be valid as part of pupils' RE in this unit and these discussions should be handled sensitively. However, these topics are not the main focus of this unit as they appear in the Upper Key Stage 2 units.

excellent progress or falling behind. Summative assessment is important, but it should take second place to what is going on in the classroom between pupil and teacher.

Teachers and pupils should not assume that summative assessment will always indicate upward progress, e.g., showing that a pupil has moved up a grade or step, etc. Consider the effect of pupils encountering a completely new unit, encountering knowledge about Hindu ways of living for the first time, at the age of 8 or 9. It would be inappropriate to expect the same depth of learning in this as we do in an aspect of Christianity, where learning may have been built up over several years. At the very least, unfamiliar vocabulary may mean learning is slower. Conversely, it may also be the case that a pupil studying their own religion or worldview can demonstrate learning that exceeds expectations, and which is not typical of what they know, understand or can do in relation to other elements of the syllabus.

It is clear, therefore, that when creating a summative assessment system, careful thought needs to be given as to what is being assessed and how often. One important point to consider when planning summative assessment is to have a realistic expectation of how much time is being spent on assessment. In most schools, RE will have no more than one fifth of the curriculum time of, say, English, and should only require a commensurate amount of time for summative assessment.

When planning for assessment in RE, key questions to consider are:

- How often is summative assessment really required?
- How will the resulting information be used?
- With whom is it shared? Is it meaningful to them?
- Is it worth the time?

Assessment in primary RE

The purpose of assessment in primary RE is to ensure that pupils improve what they know, understand and can do regarding the different aspects of RE they are studying. There are different ways of achieving this depending on whether you are teaching 5- or 9-year-olds. Whatever strategies are being employed it is the formative strategies, those that go on in the classroom, that are of most importance.

There is a danger that when making a judgement on a pupil's progress in RE, teachers may be unsure how to judge pupils and have ended up making judgements based on a pupil's ability in, say, English or history. In order to prevent this, teachers need to be confident in what needs to be learnt in a unit. They need to be informally and continually using lots of formative assessment

strategies as part of everyday teaching and learning. Putting information into a summative assessment system should not then be an issue. The teacher can use their knowledge of the pupils and their professional judgement to record how pupils are achieving, as in the example below.

An example of a summative model in primary RE

In this example, the teacher has produced a useful document that succinctly and effectively conveys summative information about how their class has responded to a unit from this syllabus. This will be a useful starting point for discussion with the subject leader, perhaps making comparisons with other groups of learners undertaking the same unit.

With this overview, groups of learners within the class can be identified, e.g. by gender, pupil premium, and so on, and strategies can be put in place to deal with attainment gaps. Review notes could include reflection on what specific areas of learning need to be targeted in the next unit, and how learners who have not met the expected outcomes might be supported.

Year: 1	Term: Spring 2	
Unit: 1.5	Strand: Salvation	
Key question: Why does Easter matter to Christians?		
Pupils can:		
- Recognise that Incarnation and Salvation are part of a 'big story' of the Bible. - Retell stories connected with Easter and Holy week with links to Salvation (Jesus rescuing people). - Ask questions about whether the story of Easter has anything to say to them about sadness, hope or heaven, exploring different ideas. - Give examples how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter.		
Children: 26	SEN	
Emerging	Expected	Exceeding
Foura Oliver Oylan Keiragh Seb Morgan Marley Azjan Aanya Frankie Maisee Noah Franya Anni Saarah Kemaya Garcia	Farrah Paterson G Oliver a Ariya Beatrice Husan Harrison Kia Neha	43%
62%	35%	
Unit review notes:		

Lower Key Stage 2

L2.7 What do Hindus believe God is like?

We are going to be theologians and human/social scientists

Being
Theologians

What/who is Brahman?

Look at text. (Katha Upanishad 2.2.8) What does this tell us about how Hindu's view Brahman?

Where does this understanding come from?

In the Bhagavad Gita (13:15–17), Lord Krishna states that Brahman is both within (*immanent*) and beyond (*transcendent*) the universe and its limitations.

What does it mean to be the Ultimate Reality?

Why might there be no 'one' representation of Brahman?

Explore some of the different representations of Brahman. Look at Nirguna Brahman (beyond reality – 'no form' - Taaittiriya Upanishad 2.1.1) and Saguna Brahman ('has form' - Bhagavad Gita 11.8) This leads to the Trimurti – Creator, Deconstructor/Transformer, Preserver

What can different images of deities tell us about Brahman?

Rama and Sita

Where does this story come from?

Who is it important to?

What does this source of authority tell us about Brahman/Hindus/ways of living?

How is this source of authority used?

Does it have the same meaning for all Hindus?

Being Human /
Social Scientists

Where does Hinduism come from?

How might understanding this help to understand what Hindus believe?

Explore some ideas about where Hinduism originates from. Look at data to try and explore what different Hindus might think and believe.

Does the Aum symbol mean different things to different people?

How do different Hindus interpret the Aum symbol?

How does the Aum symbol help Hindus connect with an understanding of God?

What do different statues tell us about individuals?

Do all Hindus have the same gods in their worship?

What is the popular representation of Brahman? What might this tell us about what might be important to Hindus?

Case Study: Mahatma Gandhi

Explore how understanding of Brahman being creator and preserver means that he lives a life of peace. Some information can be found here:

<https://www.bbc.co.uk/bitesize/topics/zmdtb7h/articles/zfk6fdm>

L2.8 What does it mean to be a Hindu in Britain today?

We are going to be human/social scientists and philosophers

Being Human /
Social Scientists

What is dharma? Is it the same today as in the past? Is it the same for everyone?

Explore the concept of Dharma and that Hinduism should be known as Santana Dharma (The Eternal Way). Explore that dharma is not a set of rules to follow but rather a way of life. Look at what different individuals' dharma might be. Briefly explore class system and the Ashramas and how different stages of life may contribute to a different dharma. Explore the importance of dharma and how it might be different in different places and at different times.

What are these objects and why are they important?

Look at a range of objects that may be connected with Hindu home worship (murtis, puja tray including fruit, flowers, bells; sacred text). Explore what they are and how they might be used. Discuss the importance of these symbols and artefacts to a Hindu. Why might they want them in their home and how do they help/support faith and worship?

Do all Hindus use the same objects?

Discuss the nature of diversity. Differences will occur due to which god/goddess the family/individual has chosen to worship. Explore how those differences might look both within local communities and worldwide.

How does dharma impact the way a Hindu lives within their community?

Explore ideas of how Hindus worship in mandirs and perform rituals – singing bhajans, offerings before murtis, prayer etc. Look at the concept of sharing and receiving prashad. Explore the importance of this as a community event and part of an expression of dharma. Examine iconography from different locations – why might these be important? What do they show us? How might culture and context impact on how Hindus respond in the community?

Why are festivals so important to Hindu communities?

Explore Diwali and one other of the following Hindu festivals/celebrations. Through the work, look at images of people celebrating. Explore where in Hindu scripture these celebrations originate. Explore their importance to a Hindu and why they celebrate linking this to dharma. Explore differences in cultural explorations of these festivals. Weigh up what matters most.

- 1) Holi
- 2) Navaratri/Durga Puja
(Video on Durga festival in India <https://www.bbc.co.uk/programmes/p010xmhy>)

Being
Philosophers

Based on what we have learned about dharma, how might a person justify what is right or wrong?

Review the understanding that there is no 'one dharma'. Explore if there are any similarities or differences between different people's dharma. Dharma is not just about religious views, but a whole way of life. Explore how Hindus might react in different situations. How does this differ to the children's own viewpoint? How does this differ to the class's moral compass?

Possible Case Studies – Romesh Ranganathan

Lower Key Stage 2

L2.11 How and why do people mark significant events?

We are going to be human/social scientists and philosophers

Being Human / Social Scientists

Why are key events significant for people?

Explore the concepts of love, commitment, community and belonging in society today. What do these words mean? Might they mean the same thing to all people? How might religious and non-religious people look at them differently? How do people show that they love one another, have commitment or belong?

Do all people mark the same events in life?

Explore a range of the following ceremonies and significant events. In each instance, explore a number of questions; for example, why are these ceremonies/events so important? Who are they important to? What are the key symbols and what do they mean? What event are they marking? What promises are being made? Should these be taken seriously? Do all people in this religion/non-religious worldview do it in the same way? Do you have to follow it? What commitments are being made? Create links back to love, commitment, community and belief.

- 1) *Christian Baptism – explore infant/adult and differences in denominations. Compare to non-religious naming ceremony*
- 2) *Hindu Sacred Thread ceremony*
- 3) *Jewish Bar/Bat Mitzvah*
- 4) *Weddings – non-religious, Christian and Jewish. Explore symbols of rings and vocabulary of services. Should religious weddings imply a greater commitment? If you do not believe in God should you get married in a church?*

Being Philosophers

How do different people think about life?

Explore the metaphor that life is like a journey. What do people think that this means? Why might it be appropriate to consider life as a journey? Look at non-religious meaning, explore how humanists might think about the meaning of life. Look at other metaphors such as "Life is like a box of chocolates, you never know what you're gonna get," from Forrest Gump. How might our own worldview change the metaphor we use. Explore own versions of these metaphors.

Can events make journeys both good and bad?

Think about journeys. What makes them good and bad? Explore ideas of scenery, stops along the way, traffic etc. Are these always fixed in terms of good or bad? What makes them good/bad for different people? Look to apply this concept to life. What events might make life bad/good? Is it the same for everyone? How might religious or non-religious experiences impact the way a person thinks?

Questions in Theology

There are questions we can ask that help us understand that stories, texts and sources of authority...

are important to a group or individual.	have particular meanings and significance.	are written in context which might affect its meaning.	are interpreted differently due to a readers own worldview and personal experience.
• Where does this story come from? • Is this story important to me? (If not, why not?) • Is this story or text important to people? If so, to whom? • Why is it important to them? • Is this text a source of authority for anyone? If so, how is it used? • Is its authority widely acknowledged (within and beyond the worldview)? • Do some people question its authority? If so, why?	• What is the story about? • Who is this story about? • What happens in this story? • Why is this important? • How can it help us understand the 'hidden meaning' of the story? • What is this text / source of authority about? • Who is it significant to? Why is it significant to them? • How is this source of authority used? • Has the way in which it is used or interpreted changed over time? • Is it used differently in differently contexts and if so, why? • How (if at all) does it relate to other sources of authority within this worldview?	• Who told this story? • Who wrote this text? • When did they tell/write it? • Who did they tell it to/write it for? • Why did they tell/write it – what difference did they think it would make? • What type of text is this? • Is it a particular genre of writing? • Where/when/why was this written? • Who was/is the intended audience? • What can we say about the origin of this source of authority? • Who was/is the intended audience? • Does it matter whether we know this or not?	• What does this story tell me? • Does everyone draw the same meaning from this text? If not, why not? • How might context affect how someone understands the meaning of the text? • What genre is this source of authority? • How might this affect the way in which it is read/interpreted?



Questions in Human/Social Science

There are questions we can ask that help us to understand how people live...

when looking at objects, places,
photographs, videos, surveys, case
studies, etc.

- What is this?
- How is this used?
- Who uses this?
- Where might I find this?
- When is this used?
- What is happening here?
- When is this? How do I know

through examining their context,
including time, place, culture and
gender.

- Who does this? How do they do it?
- Why do they do it like this?
- Is this done the same way today as it was in the past?
- Is it done the same way in one place as in another?
- Is this done the same way by one person as another?
- What does this tell me about how context affects this activity? Who uses this thing?
- Do different people use this same thing? How is this thing used?
- Does everyone use this thing in the same way? If not, why not?
- Is this thing used the same way today as it was in the past?
- Is this thing used the same way in one place as in another?
- Is this thing used the same way by one person as another?
- What does this tell me about how context affects this thing?
- What happens here?
- Would it happen the same or differently somewhere else? Why?

by examining the origin of sources.

- Where is this information from?
- Does this matter?
- How might this make a difference to the way I understand it?
- How else can we find out about this?

by examining how our own worldviews
and personal experiences affect the way
we interpret sources.

- How might someone's worldview affect the way in which they analyse this information?
- How might my worldview affect the way in which I analyse this information?



Questions in Philosophy

There are questions we can ask that help us understand more about how people think or reason...

about themselves, others and the world around them, including their understanding of 'good' and 'bad' or 'right' and 'wrong'.

- What questions do I have about this thing?
- What do I think about this?
- What questions could I ask about this?
- What are good questions to ask?
- What are bad questions to ask? How do we know?
- How might asking questions help us to know more and to think more deeply?
- How does this way of thinking about [x] tell us more about this person's understanding of 'right' and 'wrong'?

in different ways about themselves, others and the world in different ways, including their understanding of 'good' and 'bad' or 'right' and 'wrong'.

- What questions do I have about this?
- What questions do others ask about this?
- Do we all have the same questions? Why do I think this?
- Do I think the same thing as others? (If not, why not?)
- How does this person think about what it means to live a 'good' life?
- Why do they think this? What does this tell us about what they understand 'good' (and 'bad') to be?
- How might my/someone's worldview impact on the way I/they think about this?
- Based on what we have learned about [x], how might this person justify that doing this is the right / wrong thing to do?

about moral and ethical issues in reliable.

- How do we know what we know?
- What evidence do we / I have?
- Can I give a reason why I think what I think?
- Is this/your argument/position coherent/reliable?
- Does this make sense? How do we know? Is this a well-structured argument?

and the importance of considering how different people articulate their understanding of 'validity'.

- Is this a valid argument/position?
- How do you know?
- What evidence is there to support this?
- What different types of evidence might there be?
- Are all types of evidence equally valid? Why/why not?



U2.2 Creation and Science: conflicting or complementary?	Genesis 1 – Creation Story	6
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U2.3 Why do Christians believe Jesus was the Messiah?	Isaiah 7:14 - Immanuel	13
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Isaiah 11:1-5 – The Messiah

Another prophecy pointing to Jesus being the Messiah. Historically, we continue to sit in a period of fear, unrest and turmoil for Judah. In chapter 10, Isaiah uses the metaphor of cutting down trees to explain how God is going to remove those who have been leading Israel astray. The metaphor is extended to explain that out of the stumps of those trees, one will rise who is good, decent and righteous and will be the salvation of the people. Jesse is King David's father, alluding to the fact that Jesus is descended from King David, who was referred to by God as 'one after my own heart'. In other words, he was righteous and an all-round good person.

For those hearing this prophecy, they would have heard aspects of leadership that they would have never encountered before:

Judging with righteousness, rather than by sight and hearing. Having the spirit of wisdom and spirit of counsel.

These were aspects people would have known as being attributes of God. Therefore, the implication is that someone really special is coming - someone coming from God.

Isaiah 49:16 – You are Not Alone

This short verse is a reminder that God has not forgotten his people. This is important as the historical background places this passage very much in a period of time when Israel were exiled in Babylon. This would have been a message of hope and how God was going to bring salvation to his people. The verses before verse 16 talk about how a mother may forget about her baby, but in contrast God will never forget about his people.

We find an important statement that says, "names have been engraved on his hands". This illusion serves two purposes, firstly it suggests that names are always known by God, but secondly it refers to Jesus' work on the cross. The engraved names are the nail marks. For Christians, this is an important aspect, that Jesus' death for them was personal and showed his love for all people.

Micah 5:2 – Great Among the Least

Historically we sit somewhere in the seventh and eighth centuries BCE. Possibly somewhere around 722 BCE. Judah remains in great turmoil and are still under attack from their enemies. Micah's prophecy speaks into this pain of exile and threat, in order to bring hope to the nation.

The prophecy is of Jesus and in it we see a mention of Bethlehem. It is called the smallest of the clans of Judah. Again, this is God subverting the norm. People expected great kings and powerful leaders to come out of places of great power; however, in this case we see the greatest coming from something described as the least. For original hearers this would have brought confusion as they didn't think much of the clan of Bethlehem, and so why would something great come from there?

As readers today we may look at this and think about how we perceive greatness. Where perhaps are the leaders among the youngest and weakest etc? How do we view those around us who we perceive as not as good as us?

used to build them are the same. The rain that hits them is the same. The only difference in the two houses is the foundations that they are built upon.

Jesus uses this as an analogy for life. The external process of giving to charity or being religious or doing good deeds may be the same for many different people. However, the foolish man does these because the religious law tells him to, or because he wants personal credit. The wise man does this because of his love for God and humanity. Jesus was trying to tackle a problem, particularly with the Pharisees where their deeds were based on what the law stated rather than what God would have wanted.

Many Christians use this passage as a plumbline for testing their own motives. Why do they do the things that they do? It shouldn't be because they are religious but rather that they believe God loves all people and so Christians should treat people the way that God would.

Matthew 9:9-13 – Calling of Matthew

Another story of Jesus going against cultural norms and subverting people's expectations. Jesus calls Matthew to be one of his disciples and went to his house to eat. The decision to have Matthew as a follower and the decision to eat at his house caused a problem for the Pharisees, who were the Jewish ruling elite.

Tax collectors had a dubious reputation at this time. Their role was to collect taxes for Cesar for a variety of different things, including using toll gates, sales of food and other everyday items.

However, it was not uncommon for tax collectors to steal from ordinary people. They often added their own tax which they kept, or they used uneven weighing scales, which meant that people paid more tax. Anything additional, to what was owed to Cesar, that they added, was kept.

The religious rulers would not have associated with tax collectors and sinners because they believed it would have made them 'unclean'. However, Jesus's response was one to suggest that if people are going to repent from sin, they need to be shown the right way.

Jesus' final comment, 'I desire mercy not sacrifice', is Jesus again making reference to the fact that the Jewish leaders were more interested in keeping the letter of the law rather than caring for people. The Jewish leaders participated in the correct rituals and traditional aspects of their culture but did not shown mercy to those around them. Jesus was challenging them to think deeper.

Matthew 18:21-35 – The Unforgiving Servant

This is an interesting passage about forgiveness. The disciples talk to Jesus about forgiveness and want to put a cap on how often they should forgive someone. Jesus's answer suggests that there is no cap, and you should forgive someone repeatedly.

During this period of history, it was what not uncommon for people to be sold into slavery if they could not repay the debts that had built up. Debts could have a negative impact on a person's social standing and that of their family. Being sold into slavery would have brought shame on themselves and on their family. Therefore, being let off the debt was not just about not having to pay the money back but also being given the opportunity to continue to live a free life.

Jesus makes the analogy that sin is a bit like that huge debt. It has the power to change people negatively and the penalty for sin is like being sold into slavery. Christians believe that just like the master who forgave the large debt, God forgives their sin, and they do not have to face the

needing the right amount of money for taxes and sacrifices which could have placed the woman into debt (see notes on The Unforgiving Servant to understand thoughts on debt). Therefore, for both characters in the story finding the one coin or one sheep is hugely important.

Jesus continues to use this analogy about how important people are to God. Christians understand that people have immense value, and God will do anything to have them as part of his family. Although many Christians today are not shepherds and people do not need to pay temple taxes or buy animals for ritual sacrifice, these parables still resonate in terms of the understanding of God's care for humanity.

Luke 15:11-32 – The Lost Son

This story is similar to the parables of The Lost Sheep and The Lost Coin, in the sense that it speaks to Christians about God accepting people even when they have wandered off. Again, Jesus uses this particular story as it would have been understood culturally by those who were listening. Forgiveness is a key part of the story but there is also more to it.

Historically, we know that inheritance was an important part of Jewish culture. Inheritance wasn't about money, per se, it was more about land and business transfer. Therefore, when the father died, the sons would have taken over the land, the workers and the business from their father. It was not uncommon for some sons to ask to be 'bought out' of their inheritance, in other words take the monetary value instead. However, it was also custom that if the money was lost or misspent then the son would be cut off from the community.

Therefore, when we look at how this story relates to the people of God, Jesus is saying that those who squander the life God has given them, should, just like the younger son be cut off. However, just like the father, God, by his grace welcomes them back to the family as if nothing has happened.

For Christians this is a powerful parable about how grace works. Grace is understood as getting something that is undeserved. In this case receiving forgiveness and welcome when what is deserved is rejection.

With this parable it is worth exploring it from different points of view. Perhaps to focus on the older brother's reaction. Culturally, older sons would have been tasked with supporting the father; essentially being their right-hand man. The older son should have tried to prevent the younger son from leaving, we assume that he didn't. But he should have also helped the father to welcome the younger brother back. Which again he didn't. From a Christian perspective there is an important lesson as to how people support one another and treat one another, even other Christians, even when it is challenging.

Luke 17:11-19 – The Ten Lepers

Another story about healing lepers. Many have suggested that this is the same story as the one in Mark's gospel, but it is unclear why Mark focusses on one leper but Luke focusses on ten. It could be to do with Luke's medical background and so looking to emphasise the power of the healing.

As already discussed, lepers were social outcasts. They were deemed as being unclean, both physically and spiritually which meant that nobody wanted to go near them due to risks of, under Jewish purity laws, becoming unclean themselves (See Leviticus 14:46). Therefore, lepers were cast out of society and required to live solitary lives not seeing any members of the public. They were not able to make a living and often begged for money. Leprosy was something that stole people's

sense of self-worth as well as their identity – they were no longer seen as people, they are now just a leper.

It is not clear why only one of the lepers comes back to say, 'thank you'. What is interesting is that the name of the man is never mentioned. Often minor characters are not named in the Bible, this could be because their name was never given to Jesus, but others argue that it is because Jesus was dealing with cultural and societal issues rather than one man's individual needs. For example, it is true to say that a man was healed of leprosy, but what is even more important is the understanding that the poor and the marginalised need to be taken care of. It is as much about the whole then the one.

For many Christians, this story represents an understanding of being grateful and thankful. It teaches them to be the one that turns around to say thank you. Often, we give the other nine a hard time and say they were ungrateful, this isn't necessarily true. It may just be that their excitement of being healed got the better of them. However, what is clear is that for many Christians this continues to show God's love for all, no matter who they are. This in turn enables Christians to care for humanity and help their own society.

Luke 18:15-17 – The Little Children and Jesus

See discussion on Matthew 19:13-15

Luke 19:1-10 – Zacchaeus

Here is another story of Jesus breaking down social and cultural divides. Zacchaeus was a tax collector, not just any tax collector but the chief tax collector. This meant that he was a very rich man. Many of the local Jewish people would have despised Zacchaeus because he was a tax collector. Tax collectors were generally one of the marginalised people of society, because many people felt they went against the Jewish people and sided with those who occupied them – namely the Romans. Some tax collectors were seen as dishonest as they collected more tax than they should have. They were also seen as disloyal because they were often Jewish people working for the Romans.

The Jewish authorities and the disciples begin to grumble at Jesus' association with Zacchaeus. For the Jewish leaders it is their understanding of him being a sinner and part of the 'outcasts' of society. They believed Jesus, as a rabbi, shouldn't associate with these sorts of people. For the disciples, their grumbling comes from the fact that they haven't quite cottoned on to what Jesus' mission ultimately was.

It would be easy to focus on the part of the story where Zacchaeus gives away half of his money and use this as an understanding to suggest that Christians should give away all of their money (some Christians have seen it this way). However, the main point of this story is about a Christian understanding that all people, no matter who they are, are important to God. Many Christians believe Jesus was there for those who were marginalised, and this is a story about how those on the outside are welcomed to the inside, and how people need to change the way they think about others. The main point of the story is not about Zacchaeus giving away his wealth but rather Zacchaeus recognising that Jesus has changed his life.

Those in the crowd called out for Jesus to take himself down from the cross and save himself. Christians believe that Jesus was God, so it was completely within his power to save himself; however, he needed to die in order to save humanity.

Luke 24:1-12 – Empty Tomb and Resurrection

Because Jesus died during the Passover, it was unlawful for the disciples to perform the relevant burial rituals. Hence Jesus was placed in a tomb until after the Passover was complete. It was customary to embalm the body with spices prior to burial. After the Passover was over, the disciples went to the tomb to perform the rituals.

It is interesting that Mary Magdalen, Mary (Jesus' mother) and Joanna were the disciples that first saw the resurrected Jesus. In Mark's gospel a woman by the name of Salome, is also mentioned. During this time women did not have the same rights as men and were not seen as important, therefore using the testimony of women showed that Jesus' resurrection must be true. Just like at the birth of Jesus where shepherds being the least important in society, Jesus appears to women first – also considered one of the least in society.

For many Christians the resurrection of Jesus is the most important part of the Easter story. For Christians the resurrection represents the understanding that death is not the end. Jesus raising from the dead signifies that there is a hope in new life with God. Because of this Christians believe that they do not need to fear death

The Gospel of John

John's gospel was most likely written between 70 and 100 AD. It was written at a time when perhaps the identity of Jesus was disputed. Some argued that he was the Messiah, as prophesied, whilst others believed that this was against the Jewish scripture. John writes specifically to prove that Jesus was God incarnate and uses a lot of language that alludes to this point, making connections with Old Testament scripture. John's gospel is different from the other 3 and there are more stories in John's gospel that you do not find in the others. There has been some debate over who John was; however, the most common consensus is that the writer of John's Gospel was the disciple, John.

John 12:12-20 – Entry to Jerusalem

John's account of Palm Sunday is much shorter than in some of the other gospels. Remember John is trying to show that Jesus is God, hence his use of language around being glorified. Because of this, John dispenses of the background to the story of the Triumphant Entry and focuses purely on the fact that Jesus fulfils the prophecy from the Old Testament. John does not focus on the disciples getting the colt but rather the fulfilment of the prophecy. However, the symbolism behind the donkey etc remains the same. See explanation of Matthew 21:7-11 for more detailed information about the context of Palm Sunday and this reading.