

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 U2.2 Creation and science: conflicting or complementary? [Creation]

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: - Identify what type of text some Christians say Genesis 1 is, and its purpose - Taking account of the context, suggest what Genesis 1 might mean, and compare their ideas with ways in which Christians interpret it, showing awareness of different interpretations Understand the impact: - Make clear connections between Genesis 1 and Christian belief about God as Creator - Show understanding of why many Christians find science and faith go together Make connections: - Identify key ideas arising from their study of Genesis 1 and comment on how far these are helpful or inspiring, justifying their responses - Weigh up how far the Genesis 1 creation narrative is in conflict, or is complementary, with a scientific account, giving good reasons for their views.	      	- As preparation for this unit, revise work on genre with pupils. Give them a range of text types (e.g. newspaper, poem, prayer) and match them to the possible author and audience. - Read Genesis 1:1–2:3 in creative and interactive ways. Talk about what the story means, how it makes them feel, and any surprising, interesting or puzzling moments. - Suggest to pupils that this text is a detective story or a newspaper report. Ask them to find any evidence for or against these ideas. Ask them to suggest what type of writing/genre it is and why they think that. Think about the context of the story – it's at least 2,500 years old and written within an ancient society/culture. - Look at <i>The Message</i> translation (Bible Gateway bit.ly/2m3tv6M). What clues are there to show that this is a poem? If it is, what effect does that have on the meaning? Note that people (including Christians) disagree about the genre, purpose and meaning of Genesis. Some say it is a literal account (the universe was created in six days), others that it is more a description of what God and creation are like rather than how creation actually happened. - Explore the scientific account of cosmology (the beginning of the universe) and evolution (the development of living beings). Summarise them in a simplified diagram. - Work out what difference it makes if someone interprets Genesis literally or poetically, when considering the connection between Genesis and science. (Literal readings lead to conflict with science; poetic do not necessarily.) - Ask pupils to come up with as many questions as they can about the Genesis text and the beginnings of the universe and life. Sort them – are some better answered by science and some by the text? Recall work on genre and purpose: which purposes are more likely for Genesis (e.g. for a science textbook or a worship prayer; for worshippers of God or 'unbelievers'; to explain who God is, why the world is beautiful, who humans are, etc.). Reflect on why some might say science and belief in creation are in conflict or complementary. - Find out about Christians who are also scientists (e.g. astrophysicist Jennifer Wiseman – see interview clips on www.faradayschools.com/library/video-gallery and http://bit.ly/1lv1o1G) How do they reconcile their faith with their professional work? Invite some local Christians who are scientists (e.g. teachers, parents, a local vicar, vet, doctor or engineer). How do they make sense of believing in God and doing science? (Note links with Unit U2.11). - Set a homework where pupils gaze up at the night sky and record their feelings and sensations. Connect their response with the sense of awe a Christian might feel from thinking about a Creator of all this. - Ask pupils to see how far they agree or disagree with the statement: '<i>Genesis explores why the universe and life exists. Science explores how the universe works the way it does.</i>' Come up with some questions that science definitely can answer (e.g. to do with properties and laws of nature) and ones that it cannot (e.g. to do with questions of personal meaning and value). - Look at the key question: Creation and science: conflicting or complementary? Ask pupils to give a written response, giving good reasons, and a creative response to the ideas explored.

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Unit U2.5 What do Christians believe Jesus did to ‘save’ people? [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: - Outline the ‘big story’ of the Bible, explaining how Incarnation and Salvation fit within it - Explain what Christians mean when they say that Jesus’ death was a sacrifice Understand the impact: - Make clear connections between the Christian belief in Jesus’ death as a sacrifice and how Christians celebrate Holy Communion/Lord’s Supper - Show how Christians put their beliefs into practice in different ways Make connections: - Weigh up the value and impact of ideas of sacrifice in their own lives and the world today - Articulate their own responses to the idea of sacrifice, recognising different points of view.	        	- Explore what happened in Holy Week. All four Gospels describe the events but Mark 14–15 offers the most succinct account. You could start by giving pairs of pupils some short extracts (e.g. Last Supper, Garden of Gethsemane, Judas’ betrayal and arrest, trial, Peter’s denial, Pilate, crucifixion, death, burial, resurrection), asking them to decide how they would portray this scene in art, or do a freeze frame. Hand out some examples of artwork of these scenes (see jesus-story.net/index.htm) and see what differences there are with their ideas; talk about why the artists presented the way they did. How have they communicated the events? Get pupils to order the extracts. Talk about their responses: key moments, feelings, surprises, puzzles? How would they sum up the meaning of the story? - Consider who was responsible for Jesus’ death: e.g. the Romans, the crowd, Pilate, the Jewish authorities, God, Jesus himself. Remind pupils of the wider context of the ‘big story’ (see Guidance p. 128). What difference does this make to their ideas? Many Christians say that Jesus willingly gave his life to repair the damage done between humans and God (see sin and ‘the Fall’ Unit L2.1). - Explore the mainstream Christian belief that Jesus’ death was a sacrifice – a price he paid to save people from their sins and bring them back to God. Christians think of this in different ways, e.g. people deserve punishment for their sins but Jesus was punished in the place of everyone – he was a substitute; Jesus took everyone’s sins as he died, lifting the burden from the believer; Jesus’ example guides the lost back to God. How might Christians respond to the idea that Jesus sacrificed his life for their sake? Remember that Christians believe Jesus’ death was not the end. - Christians remember Jesus’ death and resurrection throughout the year, particularly through the celebration of communion/the Lord’s Supper. Find out about how different Christian churches celebrate communion. Talk about what symbols are, and then explore the symbolism of the bread and wine, linking with the Passover celebration (see Unit L2.10) but also connecting with sacrifice – representing Jesus’ body and blood. - Ask pupils for some suitable ideas that could be included in a ceremony for Christians to remember the salvation brought by Jesus. Ask pupils to say how the actions, words, music and symbols they have included are appropriate for such an important ceremony, and how they link with Jesus’ life, death and resurrection, and the idea of ‘Salvation’. - Some Christians follow Jesus’ example even to the point of dying. Talk about what a martyr is and show images of the commemoration of twentieth-century martyrs at Westminster Abbey (bit.ly/2lrOQCP). Find out a bit about these people. e.g. John Wall at Harvington; Hugh Latimer, Bishop of Worcester. - Talk about what kinds of things people are prepared to die for. How much are pupils prepared to sacrifice for something they believe in? What would they sacrifice and for what? Find a good cause that would be worth putting some effort into supporting. www.givingwhatwecan.org/ indicate charities that make a big impact; www.toilettwinning.org is another worthwhile cause. What would your class be prepared to do to bring health and life to others in need? Connect this with a Christian understanding of Jesus’ sacrifice bringing salvation. - Ask pupils to draft a short charter for the school, local community or the world (if they can get that far) to explain how far the idea of sacrifice is good and necessary for making the world a better place. They should make links with Christian ideas and Jesus’ teachings. It is perfectly fine for them to say that sacrifice is not good, but they must offer good reasons and alternatives that will make the world a better place!

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Unit U2.6 For Christians, what kind of king was Jesus? [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: - Explain connections between biblical texts and the concept of the kingdom of God - Consider different possible meanings for the biblical texts studied, showing awareness of different interpretations Understand the impact: - Make clear connections between belief in the kingdom of God and how Christians put their beliefs into practice - Show how Christians put their beliefs into practice in different ways Make connections: - Relate the Christian 'kingdom of God' model (i.e. loving others, serving the needy) to issues, problems and opportunities in the world today - Articulate their own responses to the idea of the importance of love and service in the world today.	    	- This unit is about trying to transform the world. Talk about what a better world would be like. Gather ideas about some of the problems in the world (e.g. hunger, poverty, violence, lack of healthcare, etc.) and find out about some people who have made a difference to the world (e.g. have a look at winners of the Nobel Peace Prize or the Niwano Peace Prize). List ways in which people could make the world a better place in the next 50 years. - Introduce the idea of Jesus as a different kind of king by reading about his 'temptation in the wilderness' in Luke 4:1–13. Specifically see verses 5–8 where Luke describes the devil offering Jesus a chance to be king of all nations on Earth. Jesus refuses. What does this say about Jesus' idea of kingship? - Explore the idea that Christians believe Jesus came to Earth to get people into heaven but also to make the world more like heaven. Jesus told parables about the 'kingdom of God' or the 'kingdom of heaven' to explain this idea. For Christians, the kingdom of God is, in essence, where God rules – not a geographical territory, but in human hearts and minds, lives and communities. Remember Jesus' great commandments (love God and love your neighbour). Look at some of the 'kingdom parables' to find out what the 'kingdom of God' is meant to be like. Here are some examples: The Feast: Luke 14:12–24. Explore, asking pupils for their comments, feelings, ideas and questions. Consider possible meanings: who was the audience for the story, and how might they have responded? Who do they think should be at the feast, and who does Jesus say will be included? How does Jesus want his followers then and now to behave? The Unforgiving Servant Matthew 18:21–35. Explore the story creatively. Use these clues to work out what it might mean for Christians. The gospel accounts indicate that Jesus often talked about forgiveness, both in terms of God forgiving people, and the need for people to forgive each other. Given the generous offer of forgiveness for sins from God, Jesus followers should be all the more willing to forgive others. He speaks out for fairness and justice, and this story illustrates a shocking level of hypocrisy. It implies that the unforgiving servant cannot argue with the judgment handed down to him. Jesus' followers should be careful not to take God's forgiveness for granted. If Jesus is a king, this suggests he is merciful but not a pushover. - Compare pupils' ideas about a better world (above) to the picture they get from their studies about what kind of world Jesus wanted. Find out about how Christians try to make the world more like the kingdom of God and comment on why it is the kind of thing that Jesus would like, e.g. how a local church serves the needs of people who are left out (use a local church, e.g. www.allsaintsworcester.org.uk/foodbank; www.wearelifehouse.org/engage/street-pastors; https://oasisredditch.church/; also look at Trinity, Cheltenham trinitycheltenham.com; Oasis churches www.oasisuk.org/church or the Salvation Army www.salvationarmy.org.uk/easterhouse; the work of Church Action on Poverty (www.church-poverty.org.uk/); find out about the Christian Prison Fellowship (www.prisonfellowship.org.uk/what-we-do); explain how Traidcraft's Christmas video shows their belief in the kingdom of God in action (www.youtube.com/watch?v=1YV2mCyafvQ). - Address the key question: for Christians, what kind of king is Jesus? Jesus' idea of kingship seems to be that to be in his kingdom, a person has to serve others, particularly those who are most vulnerable and in need. Taking specific current examples, what would be different if all leaders followed this model? Talk about whether this is a good model of leadership and if there are good alternative models; talk about what gets in the way of people bringing justice; consider examples from other faiths and non-religious individuals/groups who work to bring justice and fairness.

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Unit U2.7 Why do Hindus try to be good? [*Karma/dharma/samsara/moksha*]

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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 and explain Hindu beliefs, e.g. <i>dharma</i>, <i>karma</i>, <i>samsara</i>, <i>moksha</i>, using technical terms accurately - Give meanings for the story of the man in the well and explain how it relates to Hindu beliefs about <i>samsara</i>, <i>moksha</i>, etc. Understand the impact: - Make clear connections between Hindu beliefs about <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> and ways in which Hindus live - Connect the four Hindu aims of life and the four stages of life with beliefs about <i>dharma</i>, <i>karma</i>, <i>moksha</i>, etc. - Give evidence and examples to show how Hindus put their beliefs into practice in different ways Make connections: - Make connections between Hindu beliefs studied (e.g. <i>karma</i> and <i>dharma</i>), and explain how and why they are important to Hindus - Reflect on and articulate what impact belief in <i>karma</i> and <i>dharma</i> might have on individuals and the world, recognising different points of view.	      	- Recall learning about Brahman (God, Ultimate Reality) and <i>atman</i> (eternal self) in Unit L2.7. Remember that Hindu traditions are very diverse, and so there is hardly anything that we can say 'all Hindus believe ...' However, the ideas of <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> are commonly held, although described in a range of ways. - Explore the Hindu story from the Mahabharata, the 'man in the well' (www.indianetzone.com/50/man_well.htm) in a creative way; this presents one picture of the way the world is for a Hindu worldview: the <i>atman</i> is trapped in the physical body and wants to escape the terrible dangers, but the man is distracted by the trivial pleasures instead of trying to get out. This is a warning to Hindus that they should pay attention to finding the way to escape the cycle of life, death and rebirth. Use this to set the scene for learning about <i>karma</i>, <i>samsara</i>, etc. below. - Explore Hindu ideas of <i>karma</i> – the law of cause and effect, and how actions bring good or bad <i>karma</i>. Connect this with Hindu beliefs about <i>samsara</i> – the cycle of life death and rebirth travelled by the <i>atman</i> through various reincarnations, to achieve <i>moksha</i> (release from the cycle of <i>samsara</i>, and union with Brahman). Find out how and why the game of 'snakes and ladders' links with Hindu ideas of <i>karma</i> and <i>moksha</i>. Reflect on how these beliefs offer reasons why a Hindu might try to be good – to gain good <i>karma</i> and a better reincarnation, and ultimately release from <i>samsara</i>. - Explore Hindu ideas about the four aims of life (<i>punusharthas</i>): <i>dharma</i>: religious or moral duty; <i>artha</i>: economic development, providing for family and society by honest means; <i>kama</i>: regulated enjoyment of the pleasures and beauty of life; <i>moksha</i>: liberation from the cycle of birth and rebirth/reincarnation. Compare these with pupils' goals for living. Connect with the idea of <i>karma</i> – pursuing these aims contribute to good <i>karma</i>; doing things selfishly or in ways that harm others brings bad <i>karma</i>. - Hindus might describe life as a journey towards <i>moksha</i>; Hindu life is also part of a journey through different stages (<i>ashramas</i>), each with different duties. Look at the different <i>dharma</i>/duties Hindus have at the four ashramas: student, householder, retired person, renouncer. How does the <i>dharma</i> for these stages help Hindus to be good? Compare with the duties pupils have now, and ones they think they will have at later stages of life. - Consider some Hindu values and how they make a difference to Hindu life, individually and in community, e.g. <i>ahimsa</i> (non-violence) and <i>satya</i> (truthfulness). Connect these with ideas of <i>atman/karma</i> (all living beings have an eternal self/atman and so deserve to be treated well; learning the truth and speaking truthfully are ways of worshiping God). - Find out about some ways in which Hindus make a difference in the world-wide community. How does a Hindu way of life guide them in how they live? E.g. Mahatma Gandhi, Pandurang Shastri Athavale, and contemporary gurus such as Satguru Sri Mata Armitanandamayi Devi ('Armma'); Sadhguru Jaggi Vasudev (founder of Isha Foundation); Dr Vandana Shiva (environmentalist) - Consider the value of the idea of <i>karma</i> and reincarnation: what difference would it make to the way people live if everything they did carries good or bad <i>karma</i>, affecting future rebirths? If no one escapes from this law of justice, how does that change how we view injustice now? Talk about how different people respond to this idea, including non-religious responses and the ideas of pupils themselves. What difference would it make to how they live? Why?

Unit U2.11 What does it mean to be Humanist in Britain today?

The principal aim of RE 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.	Suggested content for learning: Teachers can select content from these examples, and add more of their own.
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 data around numbers of non-religious people and specifically Humanists using, for example, Census data - Identify some of the core values that motivate some Humanists to strive to make the world a better place - Give examples of reasons why Humanists value science and why they reject the existence of God Understand the impact: - Give examples of ways in which Humanists put their beliefs and values into practice - Give evidence and examples to show some differences in how people can be non-religious, including Humanists and others Make connections: - Think, talk and ask questions about what motivates Humanists to do good in the world, in the absence of religious teachings or rules, and without belief in a higher power or an afterlife - Make connections between belief and behaviour in their own lives, in the light of their learning. NOTE: these outcomes are amended, to reflect the change of key question and suggested content.	       	- Review the Census 2021 data (see p. 150) and notice the number of people who say they have no religion in response to the question: 'What is your religion?' Sociologists call these people 'Nones' – they are not saying what they believe or how they live, but simply that they do not regard themselves as having any religion. In England and Wales in 2001 this was 15%; in 2011 it was 25%, and in 2021 it was 37% – 22 million people. The non-religious worldviews of these 22 million people will be extremely varied, including a range of beliefs and ways of living that may include religious or spiritual elements. However, a number of these 'nones' will identify as Humanists, holding a Humanist worldview. Note that scholars sometimes distinguish between Humanists (who may have deliberately chosen to identify as Humanist, joining an organization like Humanists UK, and agreeing with core Humanist codes of belief and ethics) and humanists (who may have similar beliefs and ethics but without the affiliation with such groups). - Building on prior learning (see units 1.9, 1.10, L2.11, L2.12 and U2.10) recall what pupils know already about Humanisms and Humanists (e.g. Happy Human symbol; baby naming, wedding and funeral ceremonies; the golden rule; activism in terms of looking after the environment). Introduce Humanism using this animation from Humanists UK https://understandinghumanism.org.uk/res_films/one-life-live-it-well/ - Humanists believe that the world and human beings have natural origins. Explore what this means, connecting with the scientific account in Unit U2.2. Explore why Humanists argue that science is the best way to find out more about how the world and people work. Link with science lessons, and examine the role of reason in science, in observing the world, posing a hypothesis, designing an experiment to test it, and analysing the data to see if it proves or disproves the hypothesis. Talk with pupils about what kinds of questions might be answered in this way (e.g. At what temperature does water boil? What happens when ice cream is taken out of the freezer? How can we cure this illness?) and those that can't (e.g. How are you feeling right now? What is the right thing to do in this situation? Is there a god?). One can still use reason to address these questions, even if they are not scientific questions. - Humanists reject the idea of knowledge being 'revealed' by a supernatural being. Consider some reasons why Humanists reject the existence of God (e.g. brought up in non-religious home, cannot find evidence for god, suffering proves there cannot be a [good] god, ancient beliefs do not help make society better or people happier, people just believe in God as a comfort, religions are made up by humans, religions are often causes of conflict, science – not ancient myths – provides the most reliable route to knowledge, etc.). Which do pupils think is most compelling? Talk with a Humanist to find out about their beliefs and ways of living, including roles Humanists sometimes perform as celebrants, for example (https://humanists.uk/education/schoolspeakers/) - Humanists believe that this is the one life we have, so we should make thoughtful choices about how to live, in a way that helps us and others to flourish. Ask pupils for their suggestions for the best guidelines to achieve this. Compare with some Humanist codes, such as the Amsterdam Declaration (https://tinyurl.com/yb4t88wm) or ReThink prizewinners www.atheistmindhumanistheart.com/winners/ - Connect with learning from Unit U2.10 and ask pupils to reflect on which values they share with Humanists – remembering that distinction between H/humanists: e.g. freedom, truth, happiness, reason, empathy, love, justice, curiosity, equality, friendship, peace etc. What actions would pupils expect of people who have these values? How far do pupils' personal worldviews reflect a humanist worldview, if not a Humanist worldview?

Unit U2.12 How does faith help people when life gets hard?

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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: - Describe at least three examples of ways in which religions guide people in how to respond to good and hard times in life - Identify beliefs about life after death in at least two religious traditions, comparing and explaining similarities and differences Understand the impact: - Make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement) - Give examples of ways in which beliefs about resurrection/judgement/heaven/karma/reincarnation make a difference to how someone lives Make connections: - Interpret a range of artistic expressions of afterlife, offering and explaining different ways of understanding these - Offer a reasoned response to the unit question, with evidence and example, expressing insights of their own.	       	- Use stimulus material to encourage pupils to ask questions about life, death, suffering, and what matters most in life. Analyse and evaluate pupils' questions, to recognise and reflect on how some 'big questions' do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering, etc. - Explore how some people might thank God in good times, and how, more broadly, living a life of gratitude can lead to happier and healthier lives, whether religious or non-religious (see Psalm 103 and happierhuman.com/benefits-of-gratitude). - Explore ways in which religions help people to live, even when times are tough, e.g. through prayer, giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other, opportunities to celebrate together. Ask some religious believers to explain how their faith has helped them in difficult times, and how it encourages them to enjoy life too. Use the story of Job in the Jewish and Christian scriptures. - Introduce the idea that most religious traditions teach about some form of life after death, which can bring comfort to people as they face suffering, or if they are bereaved. Teach pupils that some people believe that death is the end of life, and that there is no afterlife. - Learn some key concepts about life after death, comparing beliefs and sources of authority, and exploring whether these beliefs make a difference to people when facing death and bereavement. Christianity: Bible teaching on resurrection of the body, judgement by God, salvation through Jesus, heaven. Hindu traditions: law of <i>karma</i> affects the reincarnation of the individual <i>atman</i>, pinning it to <i>samsara</i>, the cycle of life death and rebirth, until it can escape (<i>moksha</i>) and be absorbed back to Brahman. - One non-religious view about what happens after death, e.g. Humanism: i.e. nothing: we might continue in people's memories and through our achievements, but death is final. - Compare ceremonies that mark death/passing away, noting similarities and differences, how these express different beliefs, and how they might be important to the living. - Read and respond to prayers, liturgies, meditation texts and songs/hymns used when someone has died, and think about the questions and beliefs they address. - Look at examples of artwork in which religious believers imagine the afterlife; explore how these art works reflect Christian, Hindu and non-religious beliefs; get pupils to respond with art work of their own. How do ideas of life after death help people in difficult times? - Respond to the question, 'How does faith help people when life gets hard?' Consider how important this role of religion is, in a country where religious belief is declining, but in a world where religious belief is growing.

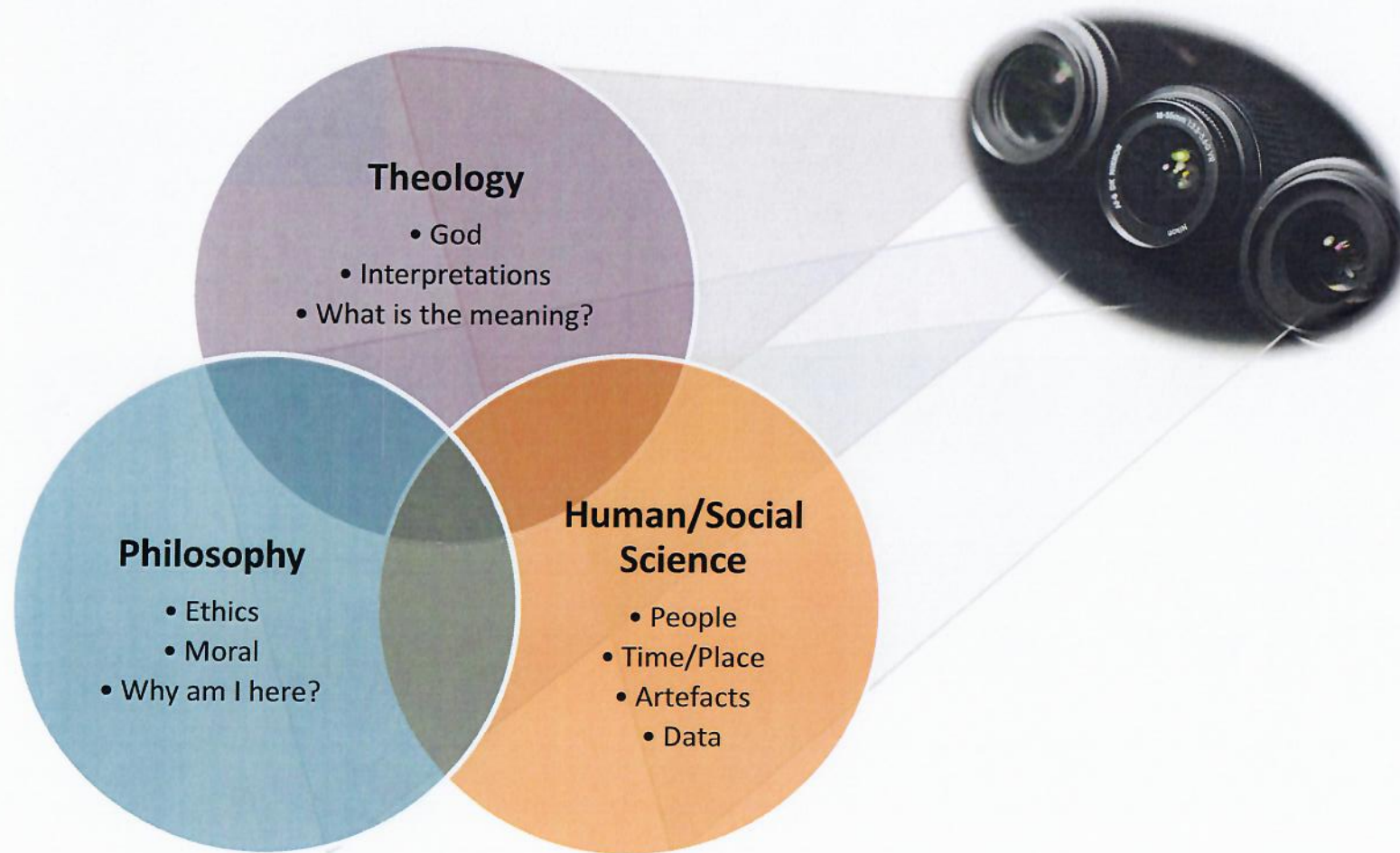


Church & School
Partnership Award

Multi-Disciplinary Approach

THE CHURCH
OF ENGLAND

DIOCESE OF
WORCESTER



Wisdom, Hope, Community, Dignity



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.	through examining their context, including time, place, culture and gender.	by examining the origin of sources.	by examining how our own worldviews and personal experiences affect the way we interpret sources.
• 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	• 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?	• 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?	• 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?



Upper Key Stage 2

U2.7 Why do Hindus try to be good?

We are going to be theologians and human/social scientists

Being
Theologians

What do Hindus believe about the Atman?

Atman is the central part of a Hindu. Atman is a part of Brahman, often known as the spark of Brahman. Animals and humans carry this around with them and take this with them through their daily lives.

What might this tell them about Brahman?

Explore pupils' different responses. Brahman is part of all Hindus; he lives within, and enables people to live.

Man in the Well

Where does this story come from?

Book 11, Chapter 5 of the Mahabharata. Adaptation in English found in appendices.

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?

Look at the interpretation of the story using the resource. How would you interpret it? Why is yours different? Are different interpretations equally valid?

How does this story show us that the Atman is important?

Hindus might say that this story shows that this world is great, and they may want to cling on to it, but really it is not satisfying. Some Hindus say they need to wake up and see that they are in a bad situation. The Atman is tangled in this physical world and needs to get out – back to Brahman. People get easily distracted by the world, so they need to think about the truth of the world and find a path back to Brahman.

Being Human /
Social Scientists

Karma/Dharma

Do all Hindus share the same dharma?

Look at the ashramas – 4 stages of human life. Explore how very few UK Hindus reach stage 4. Why might this be? What might be the differences in dharma for the 4 different stages? (See appendices)

Can there be such a thing as a 'universal dharma'?

It is difficult to have a universal dharma, as the diversity within Hinduism means that everyone can take their own path, depending on their view of Brahman.

Is karma important to everyone?

Do all Hindus respond in the same way to dharma, moksha etc?

Look at the purusharthas (See appendices).

Does the understanding of dharma change around the world?

Explore the caste system in Hinduism. Discuss that there is a different dharma for different castes, as well as stages of life. Think about whether family life and priorities are the same around the world.

How might people live differently if there was no reincarnation or no moksha?

Case Study: Pandurang Shastri Athavale

What is the impact of moksha/karma on individuals?

U2.8 What does it mean to be a Muslim in Britain today?

We are going to be theologians and human/social scientists

Being Theologians

How do Muslims view different sources of authority?

Read Surah 1 – The Opening; and Surah 17 – The Night of Power. What might these sources tell Muslims? Help pupils to understand that the Qur'an is the revealed word of Allah.

What might this tell you about the Qur'an, how it is viewed and treated? Why is it important to treat the Qur'an this way?

Consider stories of other prophets such as Ibrahim, Musa, Isa. Explore how these are shared with Christian teaching - Ibrahim/Abraham, Musa/Moses, Isa/Jesus. Understand the importance of prophethood as a source of authority in Islam. Explore Qur'an, Sunnah and Hadith and how they all help to explore how to live life.

Being Human / Social Scientists

Why might Muslims live in certain areas?

Look at 2021 Census data for Worcestershire. How has the data changed over the years? What might be the reasons for this? Compare the data to data for London or Gloucester; why might there be differences? Look at the global population of Muslims. What might this tell us about being a Muslim today?

Do all Muslims believe the same thing?

Explore some of the differences between Sunni/Shi'a/Sufi Muslims. What are some of the differences in the way that they think? <https://www.bbc.co.uk/teach/articles/z4q8382> may provide some support to this exploration.

What might be some of the challenges in being a Muslim in Britain today?

Links can be made to experiencing racism; wearing a Hijab; going to university as someone who doesn't drink; or working/socialising when fasting etc. How might the ummah (community) support one another?

Useful video at <https://www.bbc.co.uk/bitesize/guides/z43pfcw/revision/1>

Why are the 5 Pillars of Islam so important? Are they all equally important? Which one might be the most important? Are they experienced the same way by all Muslims, everywhere?

Explore the 5 Pillars of Islam. Explore the concept that the pillars are expressions of ibadah (worship and belief in action). Look at how the 5 Pillars impact on daily life.

Case Studies

How does faith support people?

Look at Nadiya Hussain (Winner of Great British Bake Off), Mo Farah (Double Gold Medal winning Olympic Athlete) or Baroness Sayeeda Warsi (First Muslim to serve in the British Cabinet)

Being Philosophers

How do I know that the data is valid?

Explore where the data we use comes from. What difference does this make? Are there more reliable places to get data?

What might a Muslim do?

Through the understanding of the 5 Pillars of Islam, what might a Muslim do in particular situations? Explore different thought experiments.

Upper Key Stage 2

U2.9 Why is the Torah so important to Jewish people?

We are going to be theologians and human/social scientists whilst exploring what philosophers might think

Being
Theologians

What do Jewish people believe about God?

Recap on the Shema prayer, particularly where it is found in Deuteronomy 6:4-9. Look specifically at the words; what do they mean? What might they tell Jewish people about God? Look at other stories, such as the creation story, and explore the concept of God resting.

What does the Torah say about keeping kosher?

Explore concept of kosher. Remind pupils that Jewish law has 613 commandments, that incorporate the 10 commandments, which cross over with Christianity. Look deeply at Leviticus 11 and Deuteronomy 14, which is where most of the 'mitzvot' regarding kosher comes from. What do they mean? What do Jewish people learn about God from these passages? Why would Jewish people want to keep kosher? What happens if they don't? Explore the concept that not all Jewish people keep kosher. Why might this be the case?

What other writings are important?

(It is important that pupils do not just relate the Torah to the 'Old Testament' of the Christian Bible. Although there is cross over, there is more to it. Likewise, Jewish law is not just the 10 commandments but rather 613 commandments. Although the stories are from Daniel, Deuteronomy etc, which are the same names as in the Christian Bible, it is important that we help pupils understand which part of the Jewish holy book they are coming from e.g. Torah, Nevi'im and Ketuvim)

Read stories from parts of the Jewish holy book e.g.

Nevi'im (the prophets) – David and Goliath (1 Samuel 17), Jonah and the whale (Jonah 1&2)

Ketuvim (the writings) - Daniel in the Lion's Den (Daniel 6), Story of Esther (Esther)

or another story from these parts of the holy text. What do they tell Jewish people about God? How might a Jewish person respond? How do these stories give you a sense that the Torah is important? Are these writings as important today as they were in the past?

Being Human /
Social Scientists

What is the Jewish community like?

Find out about contemporary Jewish communities. Where are they? How many people are there within the communities? Look at census information to determine local, national and global diversity within the Jewish community.

How easy would it be to keep kosher in Britain today?

Explore diversity within Judaism, that not all people keep kosher. Why might this be? If you wanted to keep kosher, how easy would it be? Why is this the case? Is it as easy for Jewish people today, as it may have been in the past, or in Israel?

Do all Jewish people believe the same thing?

Explore some diversity between Orthodox and Progressive Jewish people. Look particularly at different synagogues (Birmingham has an Orthodox and Progressive synagogue which are both worth looking at). Identify key aspects such as Ner Tamid, bimah, the layout etc. Explore why these differences are there. Do they matter? Why might they be important to different Jewish people? Explore whether Orthodox Jewish people in Britain share similar or different beliefs to Orthodox Jewish people in Israel, or another country.

Being
Philosophers

How does the Torah enable Jewish people to make good choices?

U2.10 What matters to Humanists and Christians?

We are going to be human/social scientists and theologians, whilst considering any philosophical implications

Being Theologians

What do sources of authority say about being good?

Read Genesis 1:28 and Genesis 3. What might these readings tell us about what Christians think about why people do good things and bad things? Explore the concept of sin entering the world and 'perfection' changing. People have free-will, and sin has enabled people to choose to do the wrong thing. Explore that not all Christians take this view.

What do sources of authority say about codes for living?

Look at the Story of the Good Samaritan (Luke 10:25-37) and Jesus on the Cross (Luke 23:32-35). Jesus talks about actions as fruit. Can bad intentions produce good fruit? Explore the premise of a Good Samaritan in terms of racial tension (see additional notes in booklet).

Being Human / Social Scientists

How do different people understand being good and bad?

Explore that Humanists are a group of non-religious people. They should work out for themselves what is good or bad; there is no divine being. Look at the Humanist code for living – 'be honest, think for yourself'. How does this help people to behave? Is it useful; if so why? If not, why not? What might the world look like if everyone chose for themselves?

Does my understanding of good or bad change, depending on where I live or what I have experienced?

Explore how our opinions might change if we have experienced war, seen the destruction of an area that we love, or lived in another part of the world. Use case studies of individuals to explore peoples' changing understanding.

What things are important to different people?

Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family/friends/Xbox/pets/God/food/being safe/being clever/being beautiful/being good/sport/music/worship/love/honesty/human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives.

Being Philosophers

What does it mean to be good or bad?

Explore the concept of good and bad. Are these real things, or constructs of human nature? Create lists of behaviours that pupils consider bad. Which one is worst/least bad?

How do I know my understanding is valid?

Explore where their thoughts and ideas have come from – TV, film, books, school, etc. Does knowing where our information comes from, make it more or less valid? Why might this be? Will everyone have the same opinion?

How does my worldview affect the way I think?

Pose the question 'Is peace an unachievable concept?' Discuss from different points of view. How might our own worldview (religious or non-religious) impact on the way we think about this topic?

Have my views changed?

Consider the question 'What matters most to Humanists and Christians?' Look at similarities and differences between the views. Have pupils' views changed in light of their learning?

Upper Key Stage 2

U2.11 What does it mean to be Humanist in Britain today?

We are going to be human and social scientists and philosophers

Being Human / Social Scientists

How many people consider themselves as non-religious or Humanist? How do I know the data is accurate? What might influence it?

Explore the data from the most recent census. In 2001, 15% of people said they had no religion and in 2021 this was 37%. Look at data specifically for Humanists, in Worcester, Britain and worldwide. What might this data tell us?

What questions might you pose about the data that you are looking at? What might have an impact on the way that we see the data?

What do Humanists believe? Do all humanists believe the same things?

Review the 3 central beliefs of Humanists (The world is a natural place, we should support the wellbeing of others, we can lead happy and meaningful lives) and the 5 approaches to Humanist life.

Explore what each of the 3 central beliefs mean. What do pupils understand by them? How might they see them in action? Use these differences to explore how Humanists see that there is some disagreement within these areas.

Case Studies: Stephen Fry or Sandi Toksvig

Being Philosophers

What questions can and cannot be answered by science? How do I know that my answer is valid?

Humanists believe that the world is natural and look to science for most answers about how the universe began. Explore questions that can be answered by science. Can they be fully answered by science? Explore how scientific theories change with new information – e.g. What temperature does water boil? Explore questions that can't e.g. What is the right thing to do? Is there a God? One can still use reason – but how do I know that my/other people's answer/reason is valid?

If there is a God, why does suffering occur?

Consider some reasons why Humanists reject the existence of God (e.g. brought up in a non-religious home, suffering proves there is no God, you cannot find evidence of God, religion causes conflict). Which is the most compelling? Explore the Humanist concept that people just make bad choices. What makes a good choice or a bad choice? Present pupils with the 'Trolley Experiment' (https://www.youtube.com/watch?v=yg16u_bzjPE) – what would they do? Is it a good choice or a bad choice?

What do freedom, truth, happiness, empathy, love, justice, equality, peace etc. mean? Are these achievable concepts without faith?

How might we define some of these concepts? Do all people think of them in the same way? What actions would we expect people to take if they were living these values? Would everyone do it the same way? Explore these concepts with pupils, how have they come up with their thinking?

What does it mean to live a 'good life'?

Humanists believe in one life and making it meaningful. But what might this look like? Is it the same for everyone? What might be the guidelines for a good life?

Compare their ideas with the Amsterdam Declaration (<https://www.tinyurl.com/yb4t88wm>) or ReThink prize winners (www.atheistmindhumanistheart.com/winners)

U2.12 How does faith help people when life gets hard?

We are going to be theologians and philosophers

Being
Theologians

What does this source of authority say?

Read Psalm 103. Look carefully at the words. What do they say about being grateful and giving thanks in all circumstances? Why does the author (David) want to give God thanks? How might this help someone when life gets hard?

What do we learn about religious faith from sources of authority?

Explore prayers, pictures, liturgies and songs that express views about what happens after death. These may be religious or secular. What do they tell us? How might they be of comfort to people?

Being
Philosophers

What questions do I have about life, death and suffering?

Allow pupils to ask/share questions about life, death and suffering, such as: Why is there suffering? Where do you go when you die? Explore the sensitive nature of these questions. Analyse questions – what makes them difficult to answer? Look at how different people might answer these questions.

What do others think about this topic?

Explore the concept of thankfulness and gratitude. Explore that for some, always giving thanks is a way of feeling better and being healthier. Explore Humanist thoughts about gratitude, using www.happierhuman.com/benefits-of-gratitude. Also look at Psalm 103. How might these help someone who is finding life tough? Are these things beneficial to everyone?

What do people think happens when you die?

Explore different beliefs about death. For example, Humanists understand that nothing happens physically or spiritually when you die. You remain in someone's thoughts and memories, but death is final. Many Christian beliefs explore the concept of an afterlife and salvation through Jesus Christ. (NB. There are a diverse range of understandings of the afterlife, within the CofE and across different denominations. It is worth exploring some of these different views, particularly Mormon views, compared to many CofE views). Hindus believe in karma and how this results in reincarnation and finally reaching Moksha to be one with Brahman.

How might someone's world view affect the way they answer the question about what helps when life gets hard?

Explore the topic question. How important is the role of religion when religious belief is declining in the UK, but rising around the world?

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 Unit: 1.5	Term: Spring 2 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
Pruta	Oliver Dylan Nanyah Seb Nayan Marley Arian Kanya Frankie Maisie Noah Traaya Anni Saarah Kemaya Garcia	Farrak Jasleen G Oliver Anaya Beatrice Hasan Harrison Kia Neha
43%	62%	35%
Unit review notes:		

	Ruth 1-4 - The Story of Ruth and Naomi	10
1.10 What does it mean to belong to a faith or belief community?	Luke 15:1-10 – The Lost Sheep and The Lost Coin	27
	John 13:34-35 – A New Commandment	31
	Mark 12:30-31 - Love everybody	21
	Leviticus 19:18 – Love your neighbour as yourself	10

Lower Key Stage 2

Unit	Story	
L2.1 What do Christians learn from the Creation Story?	Genesis 1 – Creation Story	6
	Genesis 2:1-3 – God Rests	6
	Genesis 3 – The Fall	6
L2.2 What is it like for someone to follow God?	Genesis 6:5 – 9:17 – The Story of Noah and the Flood	7
L2.3 What is the 'Trinity' and why is it important for Christians?	Matthew 3:13-17 – The Baptism of Jesus	15
L2.4 What kind of world did Jesus want?	Matthew 4:18-22 – First Disciples	16
	Mark 1:40-44 – Man with Leprosy	20
	Luke 10:25-37 – Good Samaritan	26
L2.5 Why do Christians call the day Jesus died 'Good Friday'?	Matthew 21:7-11 - Palm Sunday	20
	Luke 23:26-56 – Death	29
	Luke 24:1-12 – Empty Tomb and Resurrection	30
L2.6 For Christians, what was the impact of Pentecost?	Acts 2:1-15,22,37-47 – Pentecost	32
L2.12 How and why do people try and make the world a better place?	Exodus 20:1-21 – The 10 Commandments	9
	Deuteronomy 5:1-22 – 10 - Commandments (Again!)	10
	Mark 12:28-34 – Greatest Commandment	21
	Matthew 7:12 – Golden Rule	17

Upper Key Stage 2

Unit	Story	
U2.1 What does it mean for Christians to believe God is holy and loving?	Psalms 103	11
	Isaiah 6:1-5 – A Picture of Heaven	12
	1 John 4:7-13 – What is God like?	34

U2.2 Creation and Science: conflicting or complementary?	Genesis 1 – Creation Story	6
	Genesis 2:1-3 – God Rests	6
U2.3 Why do Christians believe Jesus was the Messiah?	Isaiah 7:14 - Immanuel	13
	Isaiah 9:6-7 – A New Type of King	13
	Isaiah 11:1-5 – The Messiah	13
	Micah 5:2 – Great Among the Least	14
	Matthew 1:18-24, 2:1-12 – Birth of Jesus	15
U2.4 How do Christians decide how to live? What would Jesus do?	Matthew 7:24-27 – Wise and Foolish Builders	18
	Matthew 5-7 – Sermon on the Mount	16
	Luke 7:1-10 – Faith of the Centurion	25
U2.5 What do Christians believe Jesus did to 'save' people?	Mark 14-15 – Easter	21
U2.6 For Christians, what kind of king was Jesus?	Luke 4:1-13 – Jesus in the Wilderness	23
	Luke 14:12-24 – Feast	26
	Matthew 18:21-35 – The Unforgiving Servant	19
U2.10 What matters most to Humanists and Christians?	Genesis 3 – The Fall	6
	Luke 10:25-37 – Good Samaritan	26
	Luke 23:32-35 – Jesus' attitude on the Cross	29
U2.12 How does faith help people when life gets hard?	Psalms 103	11

The Old Testament

Genesis I – Creation Story

Genesis is attributed to the author Moses, who would have written down the text many years after the events took place. Many stories in the Old Testament, including the Creation Story, were told around campfires. Telling stories was a way to keep traditions alive. Although opinions vary, the most widely held belief is that Genesis was formally written down somewhere between 1500-1290 BCE.

Looking at the structure of Genesis I, we can see repeated words and phrases in particular places, such as, the beginnings of paragraphs. This, along with a feeling of rhythm and metre, suggests that Genesis was written in a poetic style and therefore many scholars argue that Genesis I is not meant to be a literal account of 7 days of creation, but rather a metaphor explaining what God did. However, some Christians dispute this and maintain that Genesis is a literal retelling of God creating the heavens and the Earth.

Whether we want to explore an understanding of 7 actual days, or 7 periods of time, one key thing to understand is that there were 7 creation 'activities' or 'events'. In Hebrew writing, 7 is important as it is a number that signifies completeness. Throughout Hebrew writing, 7, and multiples of 7, is used to show a perfect order or that something is complete.

Another important aspect to notice in Genesis I is that everything that is created is considered 'good'. Through this, Christians understand that everything that God has created is good, and he is only capable of creating good things. Notice how humans are said to be 'very good', demonstrating an important relationship between man and God. Interestingly, when God creates man in Genesis 1:26, we see the phrase 'Let us make mankind in our own image'. Many Christians understand the use of the plural to mean a few things. Firstly, it demonstrates an importance of relationship; God wants to be in relationship with man. Secondly, if man is created in the image of God, then when they look at people it's like looking at God. This should inspire Christians to treat people well. And thirdly, we see the first glimpse of the Trinity. When God says 'let us' and 'our image' he is referring to the three parts of the Trinity and all parts were involved at creation.

There may be something else to consider with the story of Creation. Some Christians have argued that the point of the story is not that God has created 'heaven and earth' as such. The Hebrew word for 'heaven' literally means skies, and the Hebrew word of 'earth' literally means 'land'. So, this is not about creating the universe but rather organising the skies and the land. Remember Genesis 1:2 states that the world was 'without form', and what follows is an explanation of how God 'formed' everything. This idea supports many Christians in having a view that science and religion can be two sides of the same coin rather than opposing views.

Genesis 2:1-3 – God Rests

In the beginning of Genesis 2, we see God resting on the final day of creation. By resting on the 7th day, God is again creating a perfect order to life - 6 days of labour, 1 day of rest. This is something that continues as part of the 10 Commandments - "Keep the Sabbath day holy".

As part of Genesis 2 we also see God saying that the 7th day is holy. In other words, it is 'set apart', made separate from all the other days. God makes it holy or 'separate' in order for the time to be spent with him. Again, this is made clear in the 10 Commandments.

punishment that sin brings. Therefore, if God can forgive really big things, humans should forgive one another.

Jesus often uses the phrase, 'The Kingdom of Heaven is like...'. What he is trying to say, is not that there is a place called Heaven that will be like x or y, but rather that the Kingdom of Heaven is here on earth, now, and it is rooted in how people mirror God's actions, share love with one another and treat each other.

Matthew 19:13-15 – Jesus and the Little Children

Many of the conversations that Jesus had were about addressing misconceptions that many people had, about the law. Those conversations were also about challenging the religious leaders' understanding of the law.

In Jewish culture, children were a vital means of legacy and passing on inheritance. However, children were also thought of in terms of being seen and not heard. In a world that was very dangerous to children, some argue that people brought children to Jesus as they thought if he blessed them, it would protect them. In earlier chapters, Jesus talked about how important children are. Children are very trusting of their parents, and they need them for sustenance. Furthermore, children have great value in the Kingdom of God. Jesus wanted to make the parallel that people should be trusting of God and look to him for sustenance, because they have value too.

When the disciples became annoyed with the parents for bringing their children to Jesus, Jesus rebukes them. In this moment he is annoyed that the disciples have not taken on board what he said earlier about children being of great value in the Kingdom of God.

Matthew 21:7-11 - Palm Sunday

Palm Sunday is a vital part of the Christian calendar and the understanding of Easter. This is a multi-layered story that has much symbolism and a wealth of importance to Christians. It marks the end of Lent, a time of preparation for Easter.

Historically and culturally, Palm Sunday happens just before the festival of Passover. When Jesus and his disciples entered Jerusalem on what is now known as Palm Sunday, they entered to celebrate the Passover, an important Jewish festival. This is now at the end of his 3 years of ministry.

The disciples took a donkey for Jesus to enter the city on. Historically, how kings approached cities or other leaders, showed what their intentions would be. If kings entered or approached on horseback, then their intention was war. However, if they approached on the back of a donkey, then their intention was peace. As Jesus entered on a donkey, he is setting out that his intentions are for peace. In this instance we often refer to the peace being about the tensions between the Jews and the gentiles. In a world which was full of racial tension, this understanding of peace was important. Jesus was bringing everyone under God's umbrella.

The crowd wave palm branches as he enters. The waving of palm branches was part of the Jewish celebrations happening at the time. Just before this text, in verse 5, the Bible mentions that Jesus coming on a donkey was done to fulfil the prophecy set out in Zechariah 9:9. People at the time would have known what the prophecies had said and when they saw Jesus coming, they would have related what they saw to Zechariah's prophecy. The only suitable response would have been to wave branches and shout as their saviour entered the city.

difficult, perhaps, to pick just one out of this big catalogue of important commands. However, Jesus knew Jewish scripture well and quotes from the book of Deuteronomy and Leviticus. It is worth talking to children as to where they have seen these words before. Here we see Jesus quoting the Jewish Shema prayer, a prayer that sets out what Jewish people believe about God and a prayer that reminds them every day how important God is.

Jesus goes one step further to talk about loving your neighbour as yourself. What is interesting, is that the religious leader agrees with Jesus and shows that he is aware that loving your neighbour is more important than being legalistic (which many religious leaders were). Jesus never continues this story to explain what loving your neighbour means; however, as Jesus is quoting Leviticus it stands to reason that the meaning is similar to its meaning back in Leviticus. There, the word 'love' (*ahab*) means, to be an ally with, or to love as a friend. In other words, God was stating that people should be friends with and support everyone. Another way of looking at this was to say that when people do something wrong, they have a tendency to be hard on themselves, but then they get over it and move on. People should do the same thing when others do things to them.

Mark 12:30-31- Love everybody

See Mark 12:28-34

Mark 14-15 – Easter

Mark's version of the events surrounding Jesus' death and resurrection are very similar to Luke's and so reading the discussion on Luke's readings will give you a good understanding of what is happening in the Easter Story. This makes sense as Luke uses Mark's gospel as a basis for his own writing.

In Understanding Christianity, the reference for the Easter Story in Mark also includes the Last Supper. There are many interesting concepts within the understanding of the Last Supper, which help to understand the impact of it on Christians.

One thing to look at is why the 'Last Supper' was taking place. Jesus was Jewish and maintained many of the Jewish customs. The time of his death coincided with The Passover, the Jewish festival to celebrate the Israelites escape from Egypt after the angel of death 'passed over' their houses. Jesus and his disciples entered Jerusalem on Palm Sunday with the intention to celebrate this festival. It is, therefore, likely that Jesus and his disciples shared a Sedar meal together. Whilst bread and wine are shared in Sedar meal, neither of these are a direct reference blood or human bodies being broken.

Jesus uses elements at the end of the meal to talk about his body being broken and blood being shed. During the Sedar, after the meal has been eaten, the only things consumed are the remaining matzah and the remaining cups of wine. In this moment the final half matzah, which has been hidden, is then broken and shared. This reminds people of the sacrificial lamb, whose blood was painted on the door posts of the Israelite houses. And the wine is drunk as a blessing to all, remembering the grace of God. It is likely that this is the bread and the wine that Jesus was using.

It is worth knowing that Jesus was not trying to replace the Sedar meal but rather give his disciples a different focus. For example, explaining that they no longer need to sacrifice a lamb because his sacrifice has taken care of everything. In light of this, there are many Christians who on Maundy Thursday celebrate a Sedar meal or a close approximation of it.

Luke 5:1-11 – Jesus' Friends

In this passage Jesus calls his first disciples. The Lake of Gennesaret is also known as the Sea of Galilee and is a freshwater lake in Israel to the north-east of Nazareth. The area of Galilee was a fishing region, and many people made a living through fishing in the waters there. Given that Galilee was a fishing region, it is perhaps unsurprising that Jesus' first disciples were fishermen. And Jesus' comments about being fishers of people are not lost in their metaphorical tone.

For Christians, this calling of the first disciples is significant. Jesus chose ordinary, hardworking people. People who had skills and had something to offer; however, these were not the most educated, eloquent and respected people. Just as the shepherds that came to see Jesus, fishermen were not the sort of people that you would expect to be the mouthpiece of a great leader. For many Christians, this means that they too can be used by God to do great things. They do not need to be rich or powerful.

It is worth considering who might be the modern-day equivalent of the fishermen. It may still be fishermen, factory workers or taxi drivers. It is important not to demean these roles in society, but rather ensure that children understand that Jesus was not looking for the sort of people that we may think are successful; he was looking for people who would follow him.

Luke 5:17-26 – Paralysed Man

Many of the stories surrounding Jesus' healing ministry, were not so much about healing people, but rather subverting what the Kingdom of God was really about. The impact of disabilities, illness, and other afflictions that people had, meant that they didn't just need healing, but also needed reintroducing to society. People like the paralysed man would have been an outcast. They were unable to work and so would have resorted to begging on the street. This in turn meant that they would have been ignored by society and there were not the same benefits available in those days as they might be today.

In healing the man, Jesus was making a statement about how people, particularly the Jewish leaders, cared for the whole of society. He was taking society to those who needed the love the most; not just because of their illness, but also because of how they were treated by others.

Within the text Jesus says, 'your sins are forgiven'. The Pharisees are upset because only God can forgive sins. Jesus was explaining to all, that he was God incarnate.

For many Christians, passages like this bring hope that they can be healed from their illnesses, although it is sometimes useful to think about, not so much the physical illness of being paralysed, but rather a spiritual understanding that people have been paralysed with sin through a lack of compassion etc. For many Christians, this is the healing that Jesus brings rather than a purely physical one.

Luke 6:37-38 – Judging Others

This passage is part of what is known as the Sermon on the Mount. This encompasses the Beatitudes as well as a number of additional passages. It is important to remember that Jesus is trying to turn people's understanding of the Kingdom of God upside down. Up until this point, many people believed that you were a good person if you followed the religious laws. However, many

He is not saying that everyone should not try and work, or shop for food, or try to make a good life, but rather that these things are not the most important thing. People assumed that the rich had value and worth, but Jesus is saying that everyone has value and worth to God.

In this verse many Christians understand that it is not what you have that is important but rather how you see and treat others. Treating people with dignity and respect is vital because that is how God treats everyone. Furthermore, people are more valuable than birds and birds are taken care of by God. Therefore, everybody is valued and has value despite what they do or do not have. This was an eye opener for people at the time as they would not have understood life in this way.

There are some Christians, in some global settings that see verses like this as being proof that people should have everything that they want, because God says he will provide. However, others will argue that what God provides is not material things but rather spiritual things like freedom from sin.

Matthew 7:12 – Golden Rule

Many religious and non-religious worldviews have what they class as a 'Golden Rule'. Many of these rules follow a similar line to what Jesus states in Matthew 7:12.

Just before verse 12, Jesus talks about God giving good gifts to those who ask him. Again, there are some Christians who have taken this to mean that they can ask for a sports car and God will give them one. And that if they do not have wealth, it is because they haven't asked enough, or prayed enough; however, there are many who dispute this line of interpretation.

It is worth pointing out that Jesus only said things for a reason and therefore, in this instance, Jesus is directing his words at religious leaders who believed that they were better than everyone else. They felt that they could do, and say, what they wanted whilst keeping with the letter of the law. Their attitude suggested that because they didn't break the law, they were going to be OK.

Jesus argues that doing to others as you would have them do to you sums up the law and the prophets. What does he mean? He is referring to words written in the book of Leviticus where Moses is summing up the law (See Leviticus 19:9-18). It could be argued that people were misusing the law as a way of judging other people and saying, 'I'm better than you because...' and then looking down on people. Furthermore, people would argue, 'I am better because I didn't steal, kill or do something wrong' etc. However, Jesus subverts this to say that you should treat people how you want to be treated. It's not just about not doing bad things.

It is also interesting that Jesus creates a positive rule. "Do to others what you would have them do to you" rather than "don't do to others the things that you wouldn't like", which is the line the Old Testament takes. He makes the rule more active, which again is counter-cultural for the time.

Matthew 7:24-27 – Wise and Foolish Builders

These verses still form part of the Sermon on the Mount. The first word within these verses is 'therefore', showing that this is part of everything that has come before. Jesus continues with the analogy of "wise" and "foolish" people.

In this extension he looks at building houses. The two houses that the men build are almost identical in their external structure. One is not more ornate than the other. The materials that are

period of Jewish history can often be characterised by a feeling of people doing whatever they thought was best, with little guidance or leadership.

There are many key themes that should be explored.

1) **Loyalty**

This story is full of loyalty. Ruth is a character that demonstrates great loyalty. She refuses to leave Naomi, even though following her may have been detrimental to Ruth. Ruth is also loyal to Boaz. She remains working in the fields, working hard and ensuring the work is done properly even when others have fallen away. Boaz is also loyal to God and plays his part in ensuring that Ruth and her family are well looked after.

2) **Treatment of the outsider**

Ruth was an immigrant. She was an outsider. Not only did she come from a foreign land, but she was also a widow. She may have been seen by many as a burden to society. Despite this she is welcomed into Boaz's family, cared for and ultimately blessed by God. Boaz shows her kindness and allows her to glean in his fields and through this she is protected from harm.

I Samuel 17 - David and Goliath

Historically speaking, Israel's first king, Saul, became king around 1050BC. The events in the story of David and Goliath took place several years after this, approximately 1023BC. The Philistines were a group of people that possibly came from Crete or other coastal regions of Canaan. The term Philistine was used to refer to a combination of tribes rather than a specific one. They were known as Sea People as they used the seas to travel from place to place. Philistines were great warriors.

The story of David and Goliath is not the first time we meet the Philistines in the Bible, before this we see stories of the Philistines in Genesis 10 and in Deuteronomy 2. Due to their chequered history with the Israelites, the Philistines became a symbol of the thing that Israel is most afraid of.

Goliath is the Philistine champion. It is interesting to note that in different translations of the Bible in different cultures, Goliath varies in size from approx. 7ft tall to over 10ft tall. This might be something to explore in terms of looking at diversity in religion and focussing on the question of "does the size of Goliath change the perception or feeling of the story?". Ultimately, the physical size of Goliath is not important as what he represents is Israel's fear.

The overriding theme of David and Goliath is about triumph over fear. The Israelites were too afraid of Goliath. It wasn't that David was not afraid but rather that he wasn't going to let his fear hold him back. Again, fighting with stones and a sling shot against someone with a spear is not the most important part. For Christians, it is the understanding that God was on David's side. David put his trust in God and that allowed him to conquer his fear.

We may explore this in a modern setting by thinking about what things hold us back from achieving our goals and what might we put in place to overcome our fears.