



All Saints Church of England Primary School
Wigston Magna

Subject Leadership



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Religious Education

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Intent

As a Church of England school, we are committed to the Christian faith whilst recognising and valuing each and every child as an individual that has a unique and special in the image and likeness of God.

Our Religious Education allows our children to learn from and about religion, so that they can understand the world around them with respect, wonder and spirituality.

Through Religious Education, we promote pupils being able to develop their knowledge of the world faiths, and their understanding and awareness of the beliefs, values and traditions of other individuals, societies, communities and cultures. We encourage our pupils to ask questions about the world and to reflect on their own beliefs, values and experiences.

The children are also taught to be respectful and understanding of people from all traditions from other faith backgrounds as well as their unique place in homes, school and the community.

As a Church of England school Religious Education is an important part of our curriculum to ensure that all children recognise that each person is an individual and are special. We also allow children the time and experiences to reflect on their own beliefs, values and experiences.

In addition, it is our intent for the Religious Education element of our school curriculum to engage, inspire, challenge and encourage pupils, equipping them with the knowledge and skills to answer challenging questions, explore different religious beliefs, values and traditions and develop a more rigorous understanding of the numerous religious traditions, beliefs and practices that are followed in our multi-cultural society. We want them to know how religious education promotes discernment and enables pupils to combat prejudice, preparing them for adult life, employment and life-long learning.

Implementation:

We follow the Leicestershire syllabus and Understanding Christianity, which is on a long-term plan that all of the classes follow throughout the school. We adapt this through clear planning so that children can explore different religions in many different cross curricular ways.

We also value the sharing of work that children have created and encourage pupil voice to engage in their ideas and learning.

- Training and support is offered to teachers in order to plan lessons.
- Religious education is taught for at least 1 hour every week by the teacher or Growing Faith Minister, Mike Corner
- Questions are challenging and promote deeper thought throughout the year groups.
- Children are provided with the language for religious experiences, places, stories, symbols, rituals, people and objects.
- Appropriate materials are available to teach other faiths.
- Cross curricular experiences in line with the national curriculum.

Curriculum overview

	Autumn ½	Spring ½	Summer ½
EYFS	<p>The Story of Noah</p> <p>F1 - Which times are special and why?</p> <p>UC - Why do Christians perform nativity plays at Christmas?</p>	<p>UC - Why is the word of God so important to Christians?</p> <p>UC - Why do Christians put a cross in an Easter garden?</p>	<p>F6 - Which stories are special and why?</p> <p>F5 - What is special about our world?</p>
Y1	<p>The story of Joseph</p> <p>UC - 1.1 - What is God like?</p> <p>UC - 1.4 - What is good news that Jesus brings?</p>	<p>1.3 - Who is Jewish and what do they believe?</p> <p>1.7 - What does it mean to belong to a faith community?</p>	<p>1.8 - How should we care for others and the world and why does it matter?</p>
Y2	<p>The story of Moses</p> <p>UC - 1.3 - Why does Christmas matter?</p> <p>UC - 1.2 Who made the world?</p>	<p>UC - 1.5 - Why does Easter matter?</p> <p>1.2 - Who is a Muslim and what do they believe?</p>	<p>1.5 - What makes some places sacred?</p>
Y3	<p>The story of Jonah</p> <p>2.9 - What can we learn from religions about right and wrong?</p>	<p>UC - 2a.4 - What kind of world did Jesus want?</p> <p>UC - 2a.5 - Why do Christians call the day Jesus died Good Friday?</p>	<p>2.4 - Why do people pray?</p> <p>UC - 2a.2 - What is it like to follow God?</p>
Y4	<p>The story of Jeremiah</p> <p>2.8 - What does it mean to be Hindu in Britain today?</p>	<p>UC - 2a.1 - What can Christians learn from the creation story?</p> <p>UC - 2a.3 - What is the Trinity?</p>	<p>UC - 2a.6 - When Jesus left what was the impact of the Pentecost?</p> <p>2.6 - Why do some people think life is a journey?</p>
Y5	<p>The story of Daniel</p> <p>2.6 - What does it mean to be a Muslim in Britain today?</p>	<p>2.3 - What do religions say to us when life gets hard?</p> <p>UC - 2b.3 - How can following God bring freedom and justice?</p>	<p>UC - 2b.3 - Creation and Science - competing or complimentary?</p> <p>UC - 2b.1 - What does it mean if God is holy and loving?</p>
Y6	<p>The story of Esther</p> <p>2.7 - What matters most to Christians and Humanists?</p> <p>UC - 2b.7 - What difference does the resurrection make to Christians?</p>	<p>UC - 2b.8 - What kind of king is Jesus?</p> <p>UC - 2b.6 - What did Jesus do to save human beings?</p>	<p>UC - 2b.5 - What would Jesus do?</p> <p>UC - 2b.4 - Was Jesus the Messiah?</p>

Breadth of opportunities for all groups of pupils is provided by opportunities to do the same things in a range of different ways and by the use of first hand experiences and

visits such as links with Hope and Bethel churches as well as our parish church of All Saints. We utilise diocesan expertise and training at every opportunity. We aim to broaden the experiences of children by visiting places of worship of different world religions (Mosque/ Gurdwara / Synagogue)

Balance

The RE curriculum provides appropriate **balance** to both the academic and personal development of pupils because staff ensure it is suitable for ALL learners - not just those excelling in English and maths . We provide a balance between academic subjects and personal and physical development

Tracking of Religious Education shows good progress in line with other subjects across the curriculum with children showing an ability and willingness talk about their learning.. Teachers ensure that gaps in knowledge are addressed so that they can catch up with their peers: we teach to keep up not catch up because teacher expectations are high

Religious Education in the Early Years

Religious Education in Footsteps (C & I Provision)

Useful websites

Website address	Brief description
http://request.org.uk/jesus/parables/	RE:quest: parables generally
https://shop.retoday.org.uk/9781910261118	RE Ideas: Jesus ed. Fiona Moss: How Christians use praise, saying sorry, thanking

	and asking in their prayers
<p>Dinah Roe Kendall</p> <p>http://www.allposters.co.uk/-sp/Triptych-of-the-Prodigal-Son-s-Return-2005Posters_i9824011_.htm</p> <p>Cody F Miller</p> <p>http://www.codyfmiller.com/paintings/prodigal-son-w/</p>	<p>some lovely artwork for the parable of the Lost Son e</p>
www.fischy.com	Fischy Music – ‘Wonderful World’ and ‘Music Maker’
<p>www.amazon.co.uk/Beginning-</p> <p>http://amzn.to/2pQzV7J</p>	<p>Steve Turner’s poem In the Beginning as part of his collection The day I fell down the toilet:</p>
http://www.imaginar.co.uk/jumping-fish-publications/	Experience Christmas
http://www.exploreislamcambridge.com/aboutislam/english-translation-99-names-allah	The 99 ‘Beautiful Names of Allah’
http://www.reonline.org.uk/specials/jwol/	Jewish Way of Life:
http://www.bbc.co.uk/education/topics/znwhfg8/resources/	Explorations of Shabbat, Chanukah, Sukkoth, and the Shema

http://tzedek.org.uk/how-we-work/resources-2/	resources from Tzedek about Tu B'shevat
RE Ideas: Fairness and Justice, ed. Fiona Moss, RE Today 2015	Ideas and resources on exploring tikkun olam and Tu B'shevat

CPD led by subject leader

Course title & organiser/leader	Impact

CPD attended by subject leader or others

Course title & organiser/leader	Impact

Leicestershire Agreed Syllabus 2021-2026 Non-statutory guidance

Core Knowledge Outlines for KS1 Units

This set of Core Knowledge Outlines offers some background information to support you in teaching the units from the 2021 Leicestershire syllabus. They are not exhaustive, and they do not replace the requirement for pupils to achieve the learning outcomes in the units: they are intended as a backup for teacher subject knowledge, where needed.

Most of the Outlines include some further suggestions of resources that might be helpful for use in the classroom.

Unit 1.1 What do Christians believe God is like?

Background

Parables: In the Gospel accounts of Jesus' life, found in the Christian New Testament, Jesus told parables as part of his teaching. Parables are memorable stories involving the kinds of characters and situations with which his first century audience would have been familiar – thus helping people to remember them. Parables are stories with a message, sometimes in the form of metaphors or allegories – where parts of the parable stand for or represent something else. According to the gospel writers (Matthew, Mark, Luke and John), Jesus sometimes explained what he meant (e.g. the parable of the wheat and the weeds, found in Mark 4:1-20, as well as in Matthew and Luke), but sometimes he did not (e.g. the Parable of the Lost Son). One of Jesus' teaching techniques seemed to involve making his audience puzzle their way through the story and its meaning for themselves.

The Lost Son: This story (traditionally called the parable of the Prodigal Son) is usually taken as a metaphor, where the Father represents God (longing to welcome back and forgive wayward people); the son represents the 'sinners' (the people Jesus was hanging around with, and perhaps seen by others as beyond the pale, but still loved by God), and the older brother representing the grumbling religious people we meet at the start of Luke 15 (whose view is

that you have to be good to have a relationship with God). Sometimes Christians prefer to call this the story of the Forgiving Father, which emphasises God's generous willingness – eagerness – to forgive.

Impact: This parable indicates a number of things for Christians. Many of them see themselves as a sinner like the younger son, so they see the need to say sorry to God and ask for forgiveness. But, rather than fearing that God will refuse to forgive, in this story Jesus indicates that God is longing to forgive those who ask. Christians should feel confident in asking for and receiving forgiveness; so in their prayers they may include saying sorry and asking for forgiveness, but also thanking and praising God for being loving and forgiving. Christians also believe this story encourages them to be willing to forgive others.

Resources:

RE:quest has more on parables generally: <http://request.org.uk/jesus/parables/>

There is some lovely artwork for the parable of the Lost Son e.g.

Dinah Roe Kendall http://www.allposters.co.uk/-sp/Triptych-of-the-Prodigal-Son-s-Return-2005Posters_i9824011_.htm

Cody F Miller <http://www.codyfmiller.com/paintings/prodigal-son-iv/>

More suggestions on how Christians use praise, saying sorry, thanking and asking in their prayers can be found in *RE Ideas: Jesus* ed. Fiona Moss (RE Today 2016) <https://shop.retoday.org.uk/9781910261118>

Unit 2: Who do Christians say made the world?

Genesis 1: The opening chapter of the Bible contains a famous passage about God creating the world. Each day introduces a new element of creation, with plenty of opportunities for pupils getting the rhythm and repetition (And God said... And it was... And God saw... It was good... There was morning, there was evening... etc) as well as exploring the descriptions of what was created. The focus in this unit is on what Christians and Jews believe about what God is like from the text. It suggests to them that God is powerful, creative, orderly, generous, way beyond the world – and so way beyond what humans could really understand. (Controversies about whether a God could create a world in seven days are explored carefully in upper KS2. Here, just enjoy exploring the story and thinking about the main character – the Creator.)

Impact: As Christians generally believe that God created the world (in whatever way God might have actually done it) they see themselves as being grateful to God for the creation. As a result, they may thank and praise God for Creation (note the link with praise and thank-you prayers in Unit 1).

There is a natural link with celebrations of harvest here. Collecting food donations for food banks is a helpful connection between ideas of *provision* (Christians and others believe God provides a wonderful world for all living beings) and *need* (not everyone has all of their needs met), and so it is good for people to be grateful, to be generous and to share where they can. Pupils can explore the value and impact of gratitude and generosity.

Resources: Steve Turner's poem *In the beginning* is available from Amazon: e.g. www.amazon.co.uk/Beginning-SteveTurner/dp/0806643633 ; as part of his collection *The day I fell down the toilet*: <http://amzn.to/2pQzV7J> and with ideas and resources in *Stories about God*, Developing Primary RE series edited by Joyce Mackley and available from RE Today (<https://shop.retoday.org.uk/9781904024682>)

Fischy Music — 'Wonderful World' and 'Music Maker' are suitable songs to use in this unit. Find out more at: www.fischy.com

The Bible Gateway website gives lots of translations of the Bible. You can search according to chapter and verse, and according to translation. The International Children's Bible is a clear and accurate version to use:

www.biblegateway.com/passage/?search=Genesis+1%3A1-2%3A4&version=ICB

There are simplified versions available too, such as the Lion Children's Bible: <http://amzn.to/2oMuXK3>

3 Why does Christmas matter to Christians?

Incarnation: This is a difficult word for 5-7s, but it is worth exploring at this first stage of exploring the key concept as part of a spiral curriculum. *Carne* is the Latin for 'flesh' – hence carnivore (flesh-eater), carnation (flesh-coloured), carnival (a festival where meat-eating was allowed before abstaining from meat e.g. in Lent). The Christian idea of *incarnation* contains the idea that Jesus is not just a special person and a great teacher, but also God 'in the flesh'. [It is not recommended to introduce the term 'reincarnation' here, even though the word has the same root in English. Belief in reincarnation is part of Hindu traditions, for example, and not a part of Christian belief. It will be explored in upper Key Stage 2 but will add confusion here.]

Christmas is not just a celebration of Jesus' birthday. For Christians, it marks the arrival of God 'in the flesh' in the person of Jesus. They believe God comes to earth in order to rescue or save people – the idea of 'salvation' is explored in Unit 1.4. Christians might say that this shows God's love and concern for all people – God is prepared to take human form to bring this love to all.

Luke's Gospel account of the birth of Jesus emphasises the connection with the poor and marginalised (born in an outhouse, visited by shepherds). Matthew's gospel seems to emphasise the idea that Jesus is a king, with the visit of the magi, bearing gifts themselves. Both presentations inform how Christians see Jesus – as a king but one who is prepared to give up all the trappings of being a king in order to reach the poorest and most needy.

Resources:

Read the Guidance pages on Christianity in the syllabus (p.139) in order to place incarnation alongside the other core concepts studied, in the context of a 'big story' view of the Bible.

Many teachers will be familiar with the excellent *Experience Journeys* from Shahne Vickery and her team at Jumping Fish Publications. *Experience Christmas* provides lots of resources to support this unit.

<http://www.imaginer.co.uk/jumping-fish-publications/>

Unit 4 What is the 'good news' Christians say Jesus brings?

Gospel: The word 'gospel' is used to describe one of the four biographical books of the life and teachings of Jesus found in the New Testament (written by Matthew, Mark, Luke and John). It means 'good news', and it is used in this unit to say that Jesus teaches some 'good news' for people, but also that Christians believe Jesus himself is 'good news' for people. Christians say that all people turn away from God and break the relationship with God (through 'sin'). Most Christians believe that Jesus was God 'incarnate' (see Unit 1.3) that is, Jesus is God 'in the flesh', and came to earth to bring people back to God. He did this by setting an example, showing what it was to live the way God wants and what it would be like to live in a close relationship with God. However, Christians say that the 'good news' of Jesus was not just that people should follow his example, but that God was actively seeking to heal the relationship. Jesus offers God's forgiveness and peace. His example in the Gospels shows that this offer was not just for special people but for all; it was not only for good people but also for those who were considered to be the worst.

Impact: This unit stresses the ways in which Christians try to respond to the life and teachings of Jesus. If Jesus loves and forgives them, and seeks to serve all people in need, Christians should also behave like this. They need to receive and to offer forgiveness to receive God's peace. They need to serve others too. This is not to ignore the part that prayer, fellowship and worship play in the lives of most Christians, but to emphasise that for many Christians, loving and worshipping God is demonstrated through their care and concern for others.

Resources:

Read the Guidance pages on Christianity in the syllabus (p.139) in order to place 'gospel' alongside the other core concepts studied, in the context of a 'big story' view of the Bible.

There are many ways in which local churches get involved in living out the 'good news' of Jesus. Do some online searches for church websites.

- Churches Together have over 2000 local church groups. A full directory can be found here: <https://www.churchestogether.org/> ; here is the local list for South Leicester, for example: <https://together.ourchurchweb.org.uk/southleicester/>
- You can search the Diocese of Leicester website to find out more about ways in which Anglican churches serve their communities. <https://www.leicester.anglican.org/>
- Many churches are involved with other (religious and non-religious) organisations in supporting local food banks: <https://www.trusselltrust.org/get-help/find-a-foodbank/>

5 Why does Easter matter to Christians?

Salvation: This unit explores the story behind the major Christian festival of Easter. Pupils should become familiar with different parts of the story and how Christians celebrate and remember the different parts. There is an emphasis on the idea of a change from darkness to light, mirroring Good Friday to Easter Sunday, and from suffering in life to a place in heaven without suffering. This is one element of the concept of salvation, which is explored in later units in KS2 (L2.5 and U2.5).

Salvation is a central concept in Christian belief and practice because it suggests that humans are in trouble (i.e. they sin and rebel against God); they cannot sort it out themselves (Christians believe all people fail to live good, holy lives – as we tend to say, 'we're not perfect, we're only human'); and so they need someone to rescue or save them. This is the basis for Christian belief in Jesus as 'saviour' – humans need rescuing and Jesus is the one who can do it, as God 'in the flesh' (see incarnation).

Christian ideas about how Jesus' death saves people is explored in the later units. Here, pupils should get to know the stories and be introduced to the Christian idea that salvation includes Jesus' resurrection 'opening up' a way to heaven.

Impact: This unit gives an opportunity to link lots of Christian practice with the stories behind Easter (e.g. waving palm branches on Palm Sunday, hot cross buns connecting with Good Friday, Easter eggs connecting to ideas of new life). Some customs have become mainstream, away from their Christian roots (hot cross buns and Easter eggs, for example). In the Gospels, Jesus links his stories with everyday objects and situations faced by his listeners. Christians carry on that practice by using story, actions, symbols, art and rituals to connect the stories with the lives of believers, so exploring these stories actively can help pupils to recall and understand the heart of Christian beliefs about Jesus.

Resources:

Read the Guidance pages on Christianity in the syllabus (p.139) in order to place salvation alongside the other core concepts studied, in the context of a 'big story' view of the Bible.

Many teachers will be familiar with the excellent *Experience Journeys* from Shahne Vickery and her team at Jumping Fish Publications. *Experience Easter* and *Experience Easter Outside* provides lots of resources to support this unit.

<http://www.imaginer.co.uk/jumping-fish-publications/>

There are many different resources that tell the Easter story in ways that are appropriate for KS1 pupils, e.g. *The Lion Storyteller Bible* by Bob Hartman <https://www.amazon.co.uk/Lion-Storyteller-Bible-BobHartman/dp/0745964338> or Katherine Sully's re-telling here:

https://www.quartoknows.com/SearchResults/?add_category_id=4754&search_keyword=bible#titlelist

Bible Gateway offers lots of translations: New Century Version and International Children's Bible versions are clear and suitable for KS1. You can search for any passage, such as the ones suggested in the Unit. E.g.

- Entry into Jerusalem, John 12:12-15

<https://www.biblegateway.com/passage/?search=John+12%3A12-15&version=ICB>

- Jesus' betrayal and arrest at the Mount of Olives: Luke 22:47-53

<https://www.biblegateway.com/passage/?search=Luke+22%3A47-53&version=NCV>

6 Who is Muslim and how do they live?

The word Islam means submission or peace. Muhammad was born in the city of Makkah in 570 CE.

Muhammad is not seen as the founder of Islam but rather as the final Prophet, the first of whom was Adam. There are many other prophets mentioned in the Qur'an including Ibrahim (Abraham), Musa (Moses) and Isa (Jesus). Prophet Muhammad is known as the 'seal of the prophets'.

Muhammad was a trader happily married to his wife, Khadija. At the age of 40 he began experiencing a series of revelations that he believed were direct from God. These revelations were delivered by the Angel Jibril or Gabriel over a number of years and form the sacred text of the Qur'an. The Quranic text was written down during the life of the Prophet, although it was compiled as one volume only after his death.

Muslims show their love and obedience to God by being obedient to the words in the Qur'an and living as closely as possible to the way the Prophet lived. The Qur'an gives guidance on a range of topics about everyday life, ethical, spiritual, social and moral issues. It is treated with reverence, being handled carefully, and ideally read on a daily basis.

This unit is built around the core concepts of God/Allah, tawhid, ibadah and iman. These will be revisited through later units on Muslim belief and practice. More detailed definitions of these key terms can be found in the Guidance pages of the syllabus. P.142, but here is some key vocabulary to support this unit:

Key vocabulary: spellings can vary; **note that this list is for teachers' background knowledge** – the unit does not require pupils to know all of these words.

Adhan: Call to prayer. From the same root, Mu'adhin (one who makes the call to prayer). The *adhan* includes the following phrases, repeated a variable number of times: *Allah is great. I witness that there is no god but Allah. I witness that Muhammad is the messenger of Allah. Rise up for prayer. Rise up for salvation. Allah is great. There is no god but Allah.* Before the early morning prayers, the words 'prayer is better than sleep' are inserted.

Allah: The Islamic name for God in the Arabic language. Used in preference to the word God, this Arabic term is singular, has no plural, nor is it associated with masculine, feminine or neuter characteristics. **Bilal:** The first Mu'adhin of Islam (see Adhan), a companion of Prophet Muhammad, formerly an Abyssinian slave.

Hajj: Annual pilgrimage to Makkah, which each Muslim must undertake at least once in a lifetime if he or she has the health and wealth. A Muslim male who has completed Hajj is called Hajji, and a female, Hajjah.

One of the Five Pillars.

Ibadah: Worship of God. Any permissible action performed with the intention to obey Allah. The Five Pillars of Islam are important parts of worship.

Iman: Faith.

Laylat-ul-Qadr: The Night of Power, when the first revelation of the Qur'an was made to Prophet Muhammad.

Muhammad: The name of the final Prophet of Islam. Muslims follow mention of any prophet with words such as 'peace be upon him' (abbreviated to PBUH) as a sign of respect.

Qur'an: That which is read or recited. The Divine Book revealed to the Prophet Muhammad. Allah's final revelation to humankind.

Salah: prayer, five times a day. These are carried out in the manner taught by the Prophet Muhammad, and recited in the Arabic language. One of the Five Pillars.

Sawm: Fasting from just before dawn until sunset during the month of Ramadan. One of the Five Pillars. Muslims do not consume any food or drink (including water).

Shahadah: Declaration of faith, which consists of the statement, 'There is no god except Allah, Muhammad is the Messenger of Allah'. Declaring the Shahadah is one of the Five Pillars.

Tawhid: Belief in the Oneness of Allah – absolute monotheism as practised in Islam. It is stated in the first part of the Shahadah ('There is no god but God' – or 'There is no god but Allah'). Surah 112 (Chapter 112 in the Qur'an) also describes tawhid: 'Say, he is God, one. God, eternal. He does not give birth, nor was he born. And there is none like Him.'

Zakah: the giving of 2.5% of savings every year to those in need. An obligatory act of worship and one of the Five Pillars.

Resources:

An online search for 'stories from Islam KS1' links to some resources from Essex SACRE that includes some Muslim stories.

The 99 'Beautiful Names of Allah' can be found online, e.g.

<http://www.exploreislamcambridge.com/aboutislam/english-translation-99-names-allah>

(An open PowerPoint slide show introducing the 99 names of Allah is available on the RE Today website to schools who attended the Bury Agreed Syllabus launch conference, using the download code provided.)

Unit 1.7 Who is Jewish and how do they live?

Background

The **Shema** is one of the key Jewish prayers recited by many Jews every day. It includes some of the words from Deuteronomy 6:4-9, where Jews are instructed to love God and remember his promises. The Shema begins like this:

Hear, O Israel, the L-rd is our G-d, the L-rd is One.

Blessed be the name of the glory of His kingdom forever and ever.

You shall love the L-rd your G-d with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Key vocabulary: spellings can vary

Challah/Hallah: Enriched bread used particularly on **Shabbat** and during festivals.

Hanukiah/Chanukiah: Nine-branched **Hanukkah** lamp used at the festival of Hanukkah.

Hanukkah/Chanukah: *Dedication.* An eight-day festival of lights to celebrate the re-dedication of the temple following the Maccabean victory over the Greeks in the second century BCE.

Havdalah: *Distinction.* Ceremony marking the conclusion of **Shabbat**.

Kosher: *Fit; proper.* Foods permitted by Jewish dietary laws.

Kiddush: *Holy.* A prayer sanctifying **Shabbat** and festival days, usually recited over wine.

Menorah: Seven-branched candelabrum which was lit daily in the Temple.

Mezuzah: A scroll placed on door posts of Jewish homes, containing a section from the **Torah** and often enclosed in a decorative case.

Shabbat: Day of spiritual renewal and rest commencing at sunset on Friday, ending at nightfall on Saturday.

Siddur: *Order.* Daily prayer book

Sukkah (plural Sukkot): *Tabernacle; booth.* A temporary dwelling used during **Sukkot**.

Sukkot: One of three biblical pilgrim festivals, Sukkot is celebrated in the Autumn. **Tallit/Tallith:** *Prayer shawl.* Four-cornered garment with fringes.

Resources:

Jewish Way of Life: An excellent, interactive online resource including information, video clips, photos and diagrams, available here: <http://www.reonline.org.uk/specials/jwol/>

A wide range of class clips available on the BBC Bitesize website, including explorations of Shabbat, Chanukah, Sukkoth, and the Shema: <http://www.bbc.co.uk/education/topics/znwhfg8/resources/1>

The Shema can be found here: http://www.chabad.org/library/article_cdo/aid/706162/jewish/Translation.htm

Note that this website does not print the full name of God – it uses ‘L-rd your G-d’, as a sign of respect, so that (for example) if it is printed, God’s name would not be destroyed when the paper is thrown away

Unit 1.9 How should we care for the others and the world, and why does it matter?

Background

Note that the ‘Golden Rule’ (treat others as you would have them treat you) is found in many religious traditions, in a variety of forms. Jesus states it in Luke 6:31, where he uses it as a summary of ‘the Law and the Prophets’ - the Jewish scriptures that were his own scriptures, and that are contained in what Christians now call ‘the Old

Testament'. The Golden Rule is reflected in Leviticus 19:18 ('love your neighbour as you love yourself'), which Jesus quotes in his two greatest commandments ('love God and love your neighbour', Mark 12:28-31). Many non-religious people make use of this 'Golden Rule' as well, and for most people it shows that we should see all others as equally valuable.

Caring for the world is clearly something that is in everyone's interests, whether they have a religious faith or not. Christians might be inspired by gratitude to God, as they believe God created this amazing universe. Jews might be inspired in the same way, and also look to put into practice the teaching of 'repairing the world' – *tikkun olam*.

Resources:

Bible texts can be found using www.biblegateway.com which allows you to search using different translations.

For example, Matthew 6:26 can be found here in the New Century Version (a clear, contemporary translation) <https://www.biblegateway.com/passage/?search=Matthew+6:26> or here in the International Children's Bible, which is a good version to use with younger children:
<https://www.biblegateway.com/passage/?search=Matthew+6%3A26&version=ICB>

Some information on Christians who care for others can be found here: <http://request.org.uk/>

- CAFOD (Catholic Agency for Overseas Development) <http://cafod.org.uk/>
- Tzedek (Jewish aid charity) <http://tzedek.org.uk/>
- WaterAid (non-religious charity) <http://www.wateraid.org/uk>
- Oxfam (originally Oxford Committee for Famine Relief, a non-religious organisation):
<http://www.oxfam.org.uk/>

Excellent and extensive resources from Tzedek about Tu B'shevat: <http://tzedek.org.uk/how-wework/resources-2/>

Ideas and resources on exploring *tikkun olam* and Tu B'shevat with older KS1 pupils can be found in [RE Ideas: Fairness and Justice](#), ed. Fiona Moss, RE Today 2015