

Easter FS- KS2

PROGRESSION OVERVIEW

	FS	KS1	LKS2	UKS2
Content and Big Idea	Zacchaeus the tax collector Jesus enters Jerusalem Palm Sunday Jesus the Messiah	Last supper Bread and wine Holy communion/ eucharist	Foot washing Maundy Thursday Radical humility	Christian interpretation: John and Matthew, Pope Francis I
Text	Zacchaeus the tax collector Palm Sunday	Bread and wine (Matthew) 'No servant is greater than his master' (John)	Foot washing in John	Comparison of Matthew and John
Jewish Context	Pilgrimage festivals Jerusalem	Passover meal Covenant	John- who, where and when?	Matthew- who, where and when?
Christian history	Palm Sunday	History of Christianity in Britain	Maundy money	St Francis, Pope Francis

Big Idea
<p>Last Supper</p> <p>This event is found in all four gospels, which takes place on the night of Passover. As Jews, Jesus and his followers would have eaten a meal together to celebrate the land of Israel and their ancestor's freedom from slavery in Egypt. Jewish religious meals often involve sharing bread and wine, a blessing and thanksgiving. At this meal, Jesus broke the bread and poured the wine, as usual, then spoke words which would have sounded shocking and ominous to his Jewish companions. Instead of the usual blessing over the bread and wine, he said 'this is my body, this is my blood' and predicted that soon he would be dead. Jesus also hints that one of their number would betray him, leading to his death.</p> <p>These words form the basis of the Christian practice of holy communion. The bread and wine are taken often or rarely in all Christian churches. The ceremony represents the hope of reconciliation with God. There are different terms for holy communion:</p> <p>'Mass': From the Hebrew word 'matzos' or 'unleavened bread'. This reminds us that the Jews would have been eating unleavened bread at the festival of Passover, to recall the night their ancestors escaped Egypt before the bread could rise. This is the usual Catholic term for communion.</p> <p>'Eucharist': from the Greek word for 'thanksgiving'</p> <p>'Lord's supper': this is how Paul refers to the practice in his letters.</p> <p>'communion': a meal eaten together.</p> <p>'No servant is greater than his master'</p> <p>This line from John occurs when Jesus washes his disciples feet. We will look at this more closely in LKS2, but for now, we will focus on the meaning of this phrase: 'no servant is greater than his master' (John 13: 16). These words are spoken by Jesus at the Last Supper. What do these words mean? They could have two meanings. Firstly, the idea that a master is not better than a servant is very much within Jesus' message of equality, justice and love. He spoke about a world where there was no more injustice, he welcomes people that others hated as 'sinners', showing that everyone was valuable in the eyes of God. Secondly, he could be referring to himself as the 'master', and affirming that he does not see himself as more important than anyone else. The second part of the phrase:</p>

‘nor is a messenger greater than the one who sent him’ could refer to human relationships of equality, or Jesus’ own role as someone bringing the message of God to humanity.

The events of the Last Supper are of great importance in shaping Christian belief and tradition. They show Jesus’ strong desire for a just and equal world, the value of all humans to God, and the knowledge Jesus seems to have about his death and what it means.

Text

The Last Supper: Matthew 26: 26- 28

26While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take and eat; this is my body.” **27**Then he took the cup, gave thanks and offered it to them, saying, “Drink from it, all of you. **28** This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Foot Washing: John 13:16

‘I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him.’

Jewish Context

Passover/ the Last Supper

We have heard about the ‘foot festivals’ or ‘pilgrimage festivals’ in the Foundation stage work. These are three times a year when Jewish men were expected to visit the Temple on Jerusalem to make a sacrifice. God asks them to do this. They are times when Jews can show God their gratitude for their land, food and life.

As a Jewish man, Jesus would have celebrated the Passover festival, one of the three foot festivals. The night the disciples and Jesus ate together was a Passover meal. This is a joyous occasion, celebrating all the miracles God worked for the Jewish people. Jesus changed the tone of this night, predicting his suffering and death. This became the key Christian ritual of the Eucharist, or Holy Communion.

As we saw in the Foundation stage work, the Jews were waiting for a messiah (saviour). Jesus’ followers began to think it might be him. However he was not a warrior or great king, he was a humble teacher, willing to die for his people. The night of the Last Supper, a Passover meal that has now become the central Christian ritual, is another example of how Christianity grew out of Judaism but contains different beliefs about Jesus as a saviour (messiah).

The Covenant

Matthew mentions the ‘blood of the covenant’ in his account of the Last Supper. As Jesus pours the wine he says, ‘This is my blood of the covenant, which is poured out for many for the forgiveness of sins.’ (Matt 26: 28).

The covenant is a key Jewish belief. The word describes an agreement between two parties. In Jewish terms, it describes the agreement between God and the Jewish people; the Jewish people will follow God’s laws and live in a way that pleases God, and in return God will protect them. This covenant is made with Abraham first. Abraham promises loyalty to God, and God promises he will have a son and become a great nation. When Moses brings the Hebrews to the Promised Land of Israel, the 10 Commandments are given as the next covenant. Jews will have the land and in return they must follow God’s laws. An earlier covenant is made after the flood, witnessed by Noah. God promises never again to destroy life on earth.

When Matthew reports Jesus talking about the ‘covenant’, he is referring to this key Jewish belief that humans are in relationship with God and what they do matters. For Christians, Jesus’ death and resurrection brought a new covenant. This is another example of how Christianity pulled away from Judaism.

Christian history

Faith in Newham

We will be using a resource called 'Faith in Newham'. This is research into the religious and human history of the borough of Newham, exploring religion in the past and present in specific places. We will find out about the pre-Christian and Christian history of Newham. This combines geography, History and RE, and could be adapted for a local History project.

Below is a brief history of Christianity in Newham, based on the 'Faith in Newham' website. In the 'Teaching Ideas' section, you will find lots of ideas for developing this information in the classroom.

Faith in Newham website: <https://faithinnewham.co.uk/>

History of Christianity in Newham

1. Pre-Christian/ Pagan

Before Christians arrived in the UK, the land was used by nomadic groups. We call the pre-Christian religious traditions 'pagan' today, which is a word Christians used to set other groups apart from Christianity. The word actually means 'from the country', it does not describe their beliefs and practices, it just tells us they are not Christian. Muslims also refer to pre-Islamic Arabian religious traditions as 'pagan', to set them apart from Islam.

The link to the Faith in Newham page below tells us that the pre-Christian tribes lived in Newham from the Stone Age, and a Bronze Age settlement has been found in Plaistow. A camp was excavated near the Royal Docks Community School dating from between 8,000 to 4,000 BCE. There is also evidence of a Neolithic (New Stone Age) track in Silvertown dating to 3,000 BE.

Link: <https://faithinnewham.co.uk/pre-christian-paganism/>

2. Early Christianity: Stratford Langthorne Abbey

The Christians who settled in Britain were monks. They built abbeys and lived together in monastic communities. These buildings encompass the land the monks used to grow food, their living quarters, kitchens, workshops and a church. They are called abbeys because they are under the control of an Abbot, the head of a monastery. The name 'abbot' comes from the Aramaic '*abba*', meaning 'father'. The Faith in Newham resource tells us that Stratford Langthorne Abbey, Barking Abbey and Waltham Abbey covered a huge area of land.

As you can see on the page given below, there is a plan of Stratford Langthorne Abbey. You will also read that it was established in 1135 and destroyed by Henry VIII in 1538. Before this it was the fifth biggest in the country. Today there are only traces of the abbey in Stratford.

Page in Faith in Newham: <https://faithinnewham.co.uk/coming-of-christianity-abbeys/>

3. Church of England

The monastery was Catholic. In 1135 there was only one church in Europe, the Catholic Church ('catholic' means 'universal' in Latin). Henry VIII was a Tudor king who ruled from 1509 to his death in 1547. Henry famously had six wives, and broke with the Catholic Church in order to repeatedly divorce and re-marry. Through this he founded the Protestant Church of England. As Henry VIII broke with the Catholic church and introduced the Church of England (a Protestant church), he began to view the Catholic monasteries with a lot less respect.

Henry needed huge amounts of money for wars with France. As he had pulled England away from the Catholic church, his attention turned to the precious objects in the Catholic monasteries, he realised these could raise a lot of money.

After Henry created the church of England, he passed a law called the **Act of Supremacy** in 1534. This declared him, Henry, as head of the Church of England. After England had left the Catholic church, Henry turned his attention to the monasteries, he wanted their riches. He passed a law called the **Dissolution of the Monasteries**, effectively closing them down and allowing his soldiers to raid the precious statues, cloths and other objects.

Many monasteries were closed down, or dissolved. This was a crucial moment in English history. In the 1530s there were 900 religious houses (for different types of monks and nuns) housing around 12,000 people. 142 of these houses were for women, the rest were for men. 2,000 women were displaced the rest were men. (reference: Bernard, G. W. (October 2011). "The Dissolution of the Monasteries". *History*. **96** (324): 390–409.)

What happened to the monks? Some carried on in religious orders, moving to a smaller and less grand building. The religious orders were not forbidden, they just lost their houses. Some of the abbey buildings were taken over by rich families to live in. If the church in an abbey was used by the local people as well as the monks, the monks had a duty to maintain it and continue to offer Christian worship for the parish. In this case they would have to find a place to live in the area. Henry VIII was a devout Christian, he did not want to overturn Christianity. Many women who had lived as nuns married and lived with their new families. Most of the female religious orders in England closed. The Catholic monks who accepted Henry VIII's new church, the Church of England, carried on as priests. Those who did not accept Henry VIII's new church went into hiding or escaped to a Catholic country. Some monks were given some money to start a new life.

4. Faith in Newham Today

The Catholic monasteries were closed down, but churches, and Christianity, remained. When he broke with the Catholic Church, Henry VIII introduced a new church: the Church of England. This is a Protestant church; it does not accept the rule of the Pope in Rome. The British monarch is head of the church of England worldwide, currently King Charles III. Over time the Church of England introduced a new English bible translation and a prayer book that every church in the land had to use, as well as a book detailing how church services should be run throughout the year.

The Catholic monasteries were closed down, but churches, and Christianity, remained in Britain. Roman Catholics were persecuted for centuries but returned in 1770. They are now the largest Christian group in Newham, with 30,000 members, 7 churches and 9 schools. In the 1800s there were more than 60 Church of England churches in Newham.

The 2011 Census recorded these religious populations in Newham: Christian 40%, Muslim 32%, Hindu 8.8%, Sikh 2.1%, Buddhist 0.8%, Jewish 0.1%, Other 0.4%, No Religion 9.5% (the lowest in the UK).

Reference for data: <https://faithinnewham.co.uk/>

SUGGESTED TEACHING IDEAS

Pre- Christian History of Newham

- You have read that before the Christian faith arrived in Britain, the Stone and Bronze age peoples on these islands already had religious beliefs. This earlier form of religious belief was polytheistic and nature-based. Teach that before Christianity arrived in Britain the people here worshipped the Norse gods. The earliest people who settled here were Germanic and Norse tribes and they brought their beliefs with them. Here are some early gods worshipped in Britain before Christianity:

The sun	In most ancient cultures the sun was worshipped as a powerful god.
The moon	The moon was also worshipped
Tyr	Tyr is a one-handed god of war and combat
Woden	Woden, also called Odin, was widely worshipped. He represented wisdom, healing and victory
Thor	Thor, the hammer-wielding god of lightening, storms and strength, he also protects humanity
Frige	Frige is a goddess of motherhood, prophecy and marriage

Saturn	Saturn is a Roman god. He is the god of time, wealth and agriculture. This shows the Roman influence on Germanic and Norse people.
<p>You can find pictures of all these figures online. Look at the figures and talk about what the gods represent. Can pupils find clues in the images as to what the gods are believed to be like?</p> <ul style="list-style-type: none"> - Display the days of the week in a list. In another column (not in the right order!) show the words of the gods you have just learnt about: Sun, Moon, Tyr, Woden, Thor, Frige, Saturn. Can pupils mix a god's name to the days of the week? This is the original form of our days of the week: Sunday= sun's day Monday= moon's day Tuesday= Tyr's day Wednesday= Woden's day Thursday= Thor's day Friday = Frige's day Saturday= Saturn's day <p>In learning about the origins of our words for the days of the week, we can find traces of the beliefs people held before Christianity arrived in Britain.</p> <ul style="list-style-type: none"> - You could show how Christianity has been woven through what was already here by looking at Easter eggs and other Easter symbols such as baby rabbits, lambs and chicks. Before Christianity arrived in Britain there was a spring festival celebrating fertility and new life. This was dedicated to the goddess 'Eostre' (where we get the word 'oestrogen' from). Baby animals, especially baby birds hatching from eggs, represented new life to the ancient people and became symbols of the spring festival. As Christianity became more and more popular in Britain Jesus' death and resurrection was recalled at the Spring festival that already celebrated new life. <p>How did Christianity come to Newham?</p> <ul style="list-style-type: none"> - Show pupils how Christianity came to Britain. It arrived from Rome and also from Ireland. You can do this with printed and laminated images or digitally. Display a map of Britain surrounded by sea, a simple, child's map is fine. Find a picture of Romans from the 3rd Century CE. This is when Christianity became widespread in the Roman empire. Show these figures 'sailing' to Britain. Teach that they brought Christian beliefs from the Roman Empire where belief in Jesus was becoming very popular. If you want to give more information, show some early Roman Christian images in Britain, such as a mosaic of Jesus called the 'Hinton St Mary mosaic' found on a villa floor in Dorset. Then find an image of St Columba who brought Christianity from Ireland to Scotland then England. If you want more information show an Irish (or 'Celtic') cross, which has a distinctive design, or Iona Abbey, the Scottish island where Christianity first arrived with St Columba. - Trace the journey of Christianity on a map from Nazareth in Galilee, Israel, to Newham, East London. How many countries has it travelled through? - Give each group a printed map square with an 'abbey' name, whether of a road, a pub, a building, etc. Can each group find their 'abbey' name and give the map coordinates? Use this as a starter to teach about abbeys in the past- these would have covered huge areas of land, contained farmland, buildings and a church. Search online for historical abbeys in Newham, such as Barking and Waltham Abbey. Teach that monks would live in abbeys apart from the world. They have given up family and wealth to focus on God. - There are echoes of the huge Abbey at Stratford. Look these up on Streetview. They are: Abbey Road station in Stratford, Abbey Gardens in West Ham and a plaque from the abbey now displayed at All Saints Church, West Ham parish. - A plan of Stratford Langthorne Abbey is given on this page: https://faithinnewham.co.uk/ Show pupils so they can see how much land an Abbey required and get a sense of scale. Abbeys were almost like small villages run by a Christian community. Talk about this. Do pupils like the idea of monks and nuns farming, gardening and keeping animals, as well as praying and worshipping God? - Look at images of other ancient abbeys in Britain, such as from this list by English Heritage: https://www.english-heritage.org.uk/visit/inspire-me/travel-guides/top-abbeys/ . There were abbeys all over Europe, this is how Christianity became established in Europe. 	

- Make a simple timeline, from Christianity coming to Britain with the Romans (late 2nd Century CE) and the Irish missionaries (mid 5th Century CE), to Henry VIII and founding of the Church of England (1500s). Use these dates:
Roman soldiers bring Christian beliefs: 260 CE
Irish monks bring Christian beliefs: 500 CE
Henry VIII shuts down the monasteries: 1536- 1541
Henry VIII founds the Church of England: 1534
Stick pictures of Roman soldiers, Irish monks and Henry VIII and on the dates.
Ask pupils to discuss how many years passed between these events. Write the number of years down.

Henry VIII and the Dissolution of the Monasteries

- Look at images of Henry VIII. What does he look like? Display two large, empty speech bubbles (on the board or on cardboard). Talk about what Henry wanted, write these in the speech bubbles and attach to his image (he wanted (1) to remarry and hopefully have a son with a new wife, and (2) he wanted lots of money to fund his wars with France).
- Talk about why Henry VIII wanted to break with the Catholic church- the reason is because he wanted to remarry. Ask pupils if this is a religious reason, or a non-religious reason.
- Show images of abbeys that Henry VIII closed down, such as on the English Heritage website above. Talk about why Henry decided to take all the valuables. He needed money for his wars with France. Talk about whether this is a religious or non-religious reason for closing down the abbeys and monasteries.
- Talk about this history of the Church of England- West Ham is a Church of England school, founded in 1723. Teach that the Church of England was founded by Henry VIII in 1534 when he broke with Rome. What do pupils think about the history of their school?
- Find out more about the history of the school: did a particular person found the school, what was it like, what children attended, has the school building changed over the centuries, why was a school needed in this area? If the school has old photos of the school in the past look at these. You might be able to find parents or grandparents who went to West Ham school who can come in and share their memories.
- Look at the numbers of monks and nuns displaced (in teachers' information) write them on the board and talk about this amount of people. Can pupils imagine this many people? Would it be like a shopping centre full of people? A stadium full of people?
- Imagine what it would be like for the monks and nuns once their religious houses had been closed. Read the information (summarise or break down if you need to) about what the monks and nuns did after this. Pupils will find different options for men: to carry on as a priest in Henry's new church, to go into hiding if you disagree with Henry, to carry on as a monk in a smaller house. Options for women are simply to give up the religious life.
- Ask groups to choose one option and talk about what the monk or nun would feel. Share their ideas.

Local Interview

- if possible, find a local person to discuss the history and geography pupils have learnt, such as the school priest.
- You could ask the person to discuss geographical, historical and theological (beliefs) questions. Here are some examples:

Geography and History Focus

- 1) What do you know about the history of West Ham church and school? Was the church a Catholic church before Henry VIII? Why was a school built here?
- 2) What would it have been like in Newham when the abbeys were operational?
- 3) what do you think about the dissolution of the monasteries and Henry VIII?
- 4) What sort of people go to the church today?
- 5) has holy communion always been the same? Has it changed over the centuries?

Theology (Christian beliefs) Focus

- 1) Are there are traces of older beliefs in Easter celebrations?
- 2) why do Christians call the day Jesus died 'Good Friday'?
- 3) what does the resurrection mean to you?
- 4) How do you understand the idea of 'no servant is greater than his master'?
- 5) What do you think about the Last Supper?

Last supper

- Look at classical art featuring the Last Supper, such as by Michelangelo. Can pupils identify Jesus? The other men are his followers. What can pupils see on the table? Can they see bread and wine?
- Find modern Christian representations of the Last supper. There are many versions on this link: <https://fineartamerica.com/art/paintings/last+supper> Choose two or three more, give pupils time to explore them. Can pupils find Jesus, his followers, bread and wine in each one? Talk about why Christian artists come back to this event- why is it so important?
- Give blank outlines of the Eucharist cup and plate (search images for 'Eucharist clipart'). Focus on the different words used for this ritual. Write the different words on the front of 4 Eucharist images: Eucharist, Communion, Mass and Lord's Supper. Teach pupils what each of the words comes from. Give pupils a blank Eucharist outline- they should write the words they prefer to describe this, and colour in.
- Write 'this is my body' and 'this is my blood' in speech bubbles (on the screen or on paper). Give pupils time to think about how these phrases sound. Do they sound scary, ominous, unsettling, or do they sound hopeful or promising? Let pupils discuss these phrases, they are crucial to understand Christian belief and the Eucharist.
- Talk about how Jesus' companions might have felt when he spoke these words. They were expecting a blessing as usual over the Passover bread and wine, but Jesus changed things. Generate some words describing how the disciples might have felt: nervous, anxious, unsure, scared, confused, etc.
- If you want, print out an image of the Last supper and add the speech bubbles and disciples' reactions to the picture.
- Look at images or videos of Christians celebrating the Eucharist today. Here is a BBC video: <https://www.bbc.co.uk/teach/class-clips-video/what-is-holy-communion/zifjt39>
- Work out how many years since Jesus' death (around 33 CE) and today- how many years have Christians been celebrating the Eucharist for?

Covenant

- In Christian belief, the Eucharist represents the hope that humans can be reconciled with God, because Jesus helps them to live better lives. Christians believe that Jesus refreshed the Jewish **covenant** for a new age. Say the word 'covenant', teach that it means 'agreement'.
- Jesus changed the Jewish covenant by sacrificing himself. Read the passage from Matthew (28: 26- 28). Talk about the things pupils do for other people and the things other people do for them. Make art using red wool for 'blood' and white cotton wool for 'bread'. On paper plates, ask pupils to write or draw something they do for others in the middle. They can stick the wool and cotton wool around the edges.
- After the Last Supper, Jesus went to a garden to pray. If possible, walk in the school garden or outside space. Read the John passage: 'I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him.' (John 13:16)
- Talk about these words: what is a servant and what is a master? What does this mean in modern terms. Give some options, let pupils choose which they think works best, here are some ideas:
No teacher is better than a pupil; no parent is better than a child; no friend is better than another; no manager is better than a player; a rich person is not better than a poor person, a singer is not better than the listener..
- Can pupils create tableaus to express their chosen phrase? Walk around their tableau and listen to explanations
- Take photos of the tableaus and print them out. Ask pupils to write the phrase they have been presenting. Mount the phrase and the image together.
- Print this phrase from John out to sit in the middle of a display. Add photos round the edges, as well as the paper plates with red wool and cotton wool. Words you could add to this display are: 'covenant', 'Last Supper', 'Eucharist', 'communion', 'Mass', 'Lord's supper', 'John' and 'Matthew'.