

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: Christian interpretation

The Gospels of John and Matthew

You will find further information about Matthew in the section below. Information about John is found in the LKS2 work.

What are the gospels?

There are four books written about Jesus which together are called the 'Gospels'. This means 'Good news', the four Gospel authors are seen as bringing the good news to the world. Three of the Gospels are similar, called the 'Triple Tradition', or the 'synoptic' Gospels. These are the Gospels written by Matthew, Mark and Luke. We do not know who Matthew, Mark and Luke are.

Matthew, Mark and Luke paint a picture of Jesus as a charismatic teacher (a teacher inspired by God), who warns people that God will return to earth to judge humanity soon. He teaches using parables, or stories, in simple language that his listeners can relate to. In the Triple Tradition Jesus describes a new age that will begin once God returns to earth, calling it the 'kingdom of God'. This phrase occurs 100 times in the Triple Tradition. Jesus does not describe the kingdom of God, just that it is coming. He portrays God as loving and compassionate, who wants humanity to live together in justice. Jesus describes God as 'Our Father' and 'the Father'. Jesus does not describe himself as being part of God, but a 'son of God', in that he loves God the father as a devoted son.

John is the fourth Gospel author. His book about Jesus is different to the other three Gospels. We do not know who John is, but he seems to be an educated, Greek-speaking Jew, living in Ephesus (in present day Turkey). John does not give information about Jesus' early life. He does not seem to have known Jesus. John's is the latest of the Gospels to be recorded and we can see the view of Jesus has developed since the previous Gospels. John portrays Jesus as more remote than in the Triple Tradition, he does not explain using parables. He often does not give explanations at all. Jesus seems much clearer that he is the messiah (saviour), and, importantly, is part of the divine nature of God. In John we can see the developing awareness that Jesus is part of God, also that the Holy Spirit is a separate part of God.

John warns his readers of the prime importance of believing in the Incarnation- the Christian idea that God came to earth in the form of a human (Jesus).

‘Laudato Si’

You will find more information about Pope Francis and his letter, ‘Laudato Si’, in the section below.

Pope Francis I is the first Pope to come from a poorer non-European country, rather than a rich European country. Francis was born Jorge Bergoglio, when he became pope he chose the name ‘Francis’, after Francis of Assisi. This gives us a clue as to what he cares about: the poor and the natural world.

Not all Catholics around the world agree with Francis or like his ideas. When he first published Laudato Si, American Catholics with links to the oil industry criticised his linking of consumerism, environmental destruction and the impact on the poor. One such Catholic was Jeb Bush, brother of George W Bush, who said the pope should stay out of politics and stick to spiritual matters.

Reference: <https://www.theguardian.com/us-news/2015/jun/17/jeb-bush-joins-republican-backlash-pope-climate-change>

Text

Matthew’s gospel was written around 80 and 90 CE. The Temple of Jerusalem had been destroyed, Jews had been exiled from the Holy Land, and Judaism was in complete disarray. For Matthew, Jesus allowed Jewish Christians to follow the Jewish law, without the Temple and the land. Matthew quotes the Jewish scriptures (which Christians call the Old Testament) more than any other gospel author. He wants his listeners to stick to the Jewish commandments, which they can now follow with the help of Jesus.

John’s gospel was written around 90- 110 CE. John was less interested in the Jewish roots of Jesus’ teaching, seeing him as the presence and power of God on earth, who had come for all people. Matthew does not describe Jesus as being part of God, which would go against Jewish monotheism. John does not quite make the claim that Jesus is part of God, but the seeds are sown in his thinking.

Matthew references many Jewish prophecies about the messiah and shows how these have been fulfilled in Jesus. He starts his gospel with Jesus’ miraculous birth and shows his Jewish lineage. Throughout Matthew’s writing he shows Jesus as fulfilling Jewish prophecies about the coming messiah, for example, that he was from the house of David, and entered Jerusalem on a donkey. When Matthew’s audience hear these references, they will know they are from the Jewish scriptures. These occur throughout Matthew’s writing. Matthew is building up a convincing picture that the messiah prophesied in the Jewish texts is in fact Jesus.

Jesus in John seems to know who he is. He describes himself clearly as connected to God, heralding a new era. This can be seen in the 7 ‘I am’ signs in John, when Jesus states ‘I am...’, showing his power and connection to God. The 7 ‘I am’ signs are below. When God reveals himself to Moses in Exodus 3: 14, he declares ‘I am that I am’. This would have been clearly recognizable to a Jewish audience.

1. “I am the bread of life.” (John 6:35, 41, 48, 51)
2. “I am the light of the world.” (John 8:12)
3. “I am the door of the sheep.” (John 10:7,9)
4. “I am the resurrection and the life.” (John 11:25)
5. “I am the good shepherd.” (John 10:11, 14)
6. “I am the way, the truth, and the life.” (John 14:6)
7. “I am the true vine.” (John 15:1, 5)

Jewish context

Matthew- who was He?

The author of the Gospel of Matthew is an unnamed Jewish man, writing between 80 and 90 CE. He seems to be writing for a Syrian Greek-speaking Jewish audience who can be described as 'Jewish Christians'. They were still very much within the Jewish world and Matthew seems to be educated in matters of Jewish law. They were Jews who saw Jesus as the messiah, which was not accepted by the majority of Jews, but at this point Christianity was still a group within the Jewish family. Matthew refers to the Jewish scriptures, what Christians call the 'Old Testament', often. His audience would have recognized and understood these references.

Matthew's concern in his gospel is to affirm Jesus' Jewish roots and ancestry. As Christianity was growing more and more popular, many non-Jews wanted to become Christians. Some, like Matthew, were concerned the essentially Jewish nature of the faith would be lost. Matthew's gospel starts with Jesus' miraculous birth, to make clear that Jesus was always something special and beloved of God. He is the saviour prophesied in Jewish tradition.

Christian History

Who is Pope Francis I?

The man who is Pope today was born in 1936 in Buenos Aires, which is the capital of Argentina. His name is Jorge Mario Bergoglio. The name 'Jorge' is a Spanish version of 'George', it is pronounced 'hor-hay', with a soft sound on the J and the G.

Jorge worked as a nightclub bouncer and a janitor as a young man, before training to be a chemist. After some time he joined the Jesuits, an order of Catholics around the world. He trained to be a priest with the Jesuits and was ordained in 1969. Being 'ordained' means you are officially able to work as a priest, including supporting people with their questions and worries, performing the ritual actions of the church, leading prayers and worship and running a church. The word 'ordination' comes from the Latin word 'ordinare' meaning 'order'. It reflects a way of seeing order in society, with everyone playing their role. In a Christian community, the priest is seen as having been separated by God to work for God among the people.

Jorge was a Catholic priest in Buenos Aires. He worked hard to be a good priest and gradually gained more and more responsibility, until he was made the Archbishop of Buenos Aires in 1998. He was made a cardinal in 2001. A cardinal is the highest role of authority in the Catholic church, after the Pope. The cardinals choose the next Pope.

Pope John Paul II died in 2005. All the cardinals gathered in Rome to choose a new Pope. They chose a German cardinal who took the name Pope Benedict XVI. Pope Benedict was very unusual and stepped down from his role in 2013. Usually Popes serve until they die. Benedict felt that he was too old at the age of 86 and could not cope with the demands of the role. He described this as lacking strength in his mind and body. The only other Pope to retire in office rather than staying as Pope till he died was Pope Gregory XII in 1415. In fact, Pope Benedict died on 31st December 2022, at the age of 95, almost ten years after he retired. Pope Francis presided over his funeral.

After Pope Benedict stepped down, once more the cardinals returned to Rome to choose another Pope, and they chose cardinal Jorge Bergoglio of Buenos Aires. He became Pope on 13th March 2013 and took the name Francis I.

Pope Francis I is the first Pope to come from the developing world, meaning a country that is poorer than countries in Europe or North America. There are Catholics all over the world but all the Popes are usually from Europe.

In 2015 Pope Francis wrote a 'letter' to the world's Catholics, called an 'encyclical'. This encyclical is called 'Laudato Si', which is a Latin phrase meaning 'all praise to you'. In this encyclical Pope Francis puts forth an argument, stating:

- Human greed and overconsumption causing environmental devastation
- this is having a terrible impact on the world's poor

- We can and must consume less, and live in a more just way
- Both for the sake of the natural world and the poor.

Since he wrote this encyclical Pope Francis has continued to make this argument connecting overconsumption, greed, the suffering of the poor and environmental devastation.

St Francis of Assisi

When someone becomes Pope they choose a new name. This is usually the name of someone from Christian history they admire, such as one of Jesus' disciples or previous popes. In choosing a new name, they are establishing their new identity. They are showing how they will rule as Pope and what matters most to them.

In choosing the name Francis, Pope Francis I showed his connection with St Francis of Assisi. Francis of Assisi was an Italian who lived from 1181 to 1226. He was from a rich family but was intensely spiritual and wanted to devote his life to God. His family were not happy as they assumed he would marry a rich woman and continue the family line. As a young man he had plenty of money to spend and enjoyed fine things, but he was also troubled by his wealth. Once he ran after a beggar in the market and gave him all his money, angering his father. Eventually the pull of God and poverty became too much. He abandoned his family to travel the land, praying and trying to learn about God.

He received a vision of Jesus telling him to 'rebuild my church'. He became a travelling Christian teacher, and eventually devised a way for monks and nuns to live together in a spiritual community. He designed a life of prayer, poverty, community and worship. Today many monks and nuns follow St Francis's original plan.

St Francis is unusual in the way he celebrated the natural world. He is often painted with birds or animals, which he loved. St Francis taught that all life is created by God and must be cherished and protected. He did not think he was better than the rest of creation as a human, but one of many creatures made by the Father God. St Francis wrote a poem called 'Canticle of Brother Sun' (canticle means 'song'). Here is an extract:

*Praised be You my Lord with all Your creatures,
especially Sir Brother Sun,
Who is the day through whom You give us light.
And he is beautiful and radiant with great splendour,
Of You Most High, he bears the likeness.*

*Praised be You, my Lord, through Sister Moon and the stars,
In the heavens you have made them bright, precious and fair.*

*Praised be You, my Lord, through Brothers Wind and Air,
And fair and stormy, all weather's moods,
by which You cherish all that You have made.*

*Praised be You my Lord through Sister Water,
So useful, humble, precious and pure.*

In fact, the Latin phrase translated in English as 'praised be to you' is the title Pope Francis I gives to his encyclical, 'Laudato Si'.

TEACHING IDEAS

John and Matthew

- Pupils will find out about two gospel authors (John and Matthew) and consider what seemed to be important to them. You might want to start by explaining what the gospels are, what the word means and why they are seen as holy books to Christians. The 4 gospel authors are all seen as inspired by the Holy Spirit in recording what they witnessed. The gospels were written in the days of the early Christian community. They offer us a glimpse into emerging beliefs about Jesus, what Jesus said and did, and how the early Christians interacted with other groups, such as Jews and non-Jews who were interested in Jesus' message.
- Return to the LKS2 work for an account of John. Re-read this. Find some images online of John, some will be old and some will be modern (all of them are interpretations). Ask groups to choose one they like. Give each group a print-out of their image of John and choose 5 words to describe John, which they can write on their image.
- As a class, work out the flavour of John's gospel. Make a table on the board to complete as pupils progress. Fill in these headings (or create your own): *what do we know about John, what did John think about Jesus, what was most important to John?*
- Then read the information about Matthew in this UKS2 work. Repeat the process; read about Matthew, choose an image, add words to describe him, complete the same table. Through this process you will be able to compare two gospel authors, their similarities and differences.

For working with interpretation in biblical text, the best place to look is Jen Jenkins's work on 'hermeneutics' (which means interpretation)

<https://www.reonline.org.uk/leadership/practical-introduction-to-hermeneutics/>

Pope Francis/ Francis of Assisi

- Create a basic storyboard template, with six spaces for images and words. Read about Pope Francis's life to the class. Ask them to choose 6 key events and enter words and images into their storyboard. You could give some images to help them, such as a map of South America showing Argentina, images of St Peter's basilica in Rome, or St Francis and Pope Francis themselves.
- If you explored the phrase from John 'no servant is greater than his master' in KS1, find this work (or visit the current KS1 class). Look at this phrase- what can pupils remember? What does it say to them now they are a bit older?
- Return to the images of Pope Francis and others washing peoples' feet- can pupils connect the phrase 'no servant is greater than his master' with the action? Do pupils think this inspires Christians to do this? What other actions might people take inspired by this idea?
- This BBC news clip explains about Pope Francis's encyclical (letter) 'Laudato Si':
<http://www.bbc.co.uk/news/world-europe-33179092>
- This is a summary of Francis's argument in Laudato Si:
 1. Climate change is real and it is getting worse
 2. Humans are causing climate change
 3. Climate change has a greater impact on poor communities around the world
 4. We can and must make changes
 5. Individuals can help, but politicians must lead the changes
- The Pope's encyclical shows his great concern about the way human consumption is causing environmental and social damage. Can pupils use their science and geography knowledge to talk about the ways humans action is damaging the living world? Gather what the class knows about this pressing issue and record as a mind-map or brainstorm.
- Print out some images from the internet describing environmental destruction, such as: habitat loss, loss of biodiversity, deforestation, pollution in rivers and seas, forest fires and bush fires, flooding, drought, crop failure leading to famine, desertification. You could also print pictures suggesting human activity that cause these crises, such as car and aeroplane use, the meat and dairy industries and fast fashion (Primark, Shein, H&M, etc). We will use these images for the next activity.

- Read the Canticle of Brother Sun by St Francis of Assisi together. Read twice if necessary. Talk about the meaning (Francis sees the universe and all life on earth as his brothers and sisters, because everything is created by God). Can pupils update this message- what would be our 'brothers' and 'sisters' today? For example, some endangered species children are concerned about, or an animal pupils love, or a mountain, river or forest they like the sound of (Everest, the Amazon rainforest, the Nile, etc). They might even choose planets, asteroids, black holes or aliens!
- Split the Canticle into paragraphs and print out one paragraph per group. It is fine to double up if you have lots of groups. Give the printed images and ask pupils to decorate their paragraph. They can also use some of the ideas discussed, such as modern versions of our 'brothers' and 'sisters' in the world. Bring these together for a display.
- **EXTENSION:** some pupils might find St Francis's prayer confusing. Earlier religions worshipped the sun and moon, or saw spirits in rivers, woods and the skies, but Christianity (as well as Judaism and Islam) rejects this earth-based view of what is holy. St Francis is breaking the mould! Talk about this, acknowledge that his view is not a particularly mainstream Christian view of other life forms, even though St Francis is a beloved and influential saint. Ask pupils if they think St Francis's attitude has some merit for our time and situation. Do pupils think Pope Francis, in choosing the name 'Francis' is deliberately challenging a Christian view of the natural world that allows humans to dominate and use it?

Christian Interpretation

- Revisit the two different concerns of John and Matthew. Now add Pope Francis to the mix. Can pupils describe him, his concerns and what is important to him? You could always make a collage of words around his image, as you did for John and Matthew
- Choose something like a popular TV show, film or story you are reading at the moment. Ask groups to discuss their view of a character. Are there different views in groups? Ask pupils why.
- Teach that this is the same for Christianity as well, different Christians over the years have had different concerns and interpretations. Christians do not all think in the same way! Create a collage of Christians from around the world, such as from different continents and regions, in different clothes, in different churches, and so on. Paint a rich picture of Christian diversity. Can pupils guess any countries or cultures? You might have pupils from a Christian background who can talk about their own home culture.
- For a research project, pupils in different groups could find out about Christian practices in 2 different regions, such as Easter, Christmas, baptism, prayer and giving to charity.