



## YEAR 12

'An ambitious curriculum that meets the needs of all'

### Medium Term Planning - Topic: Theme 4 (A-C)



<b>Curriculum Intent</b>	<p><b>Why do we teach this to students?</b></p> <p>Students study this as part of their A Level Philosophy, Religion and Ethics course.</p>
<b>Skills/Assessment objective links</b>	<p><b>Why do we teach this now?</b></p> <p>Familiar ground, building on some concepts we have studied at GCSE level, to allow an easier transition into A level. This allows for students to challenge their thinking on the nature and interpretation of key teachings in the life of Jesus.</p> <p><b>Specification aims:</b></p> <ul style="list-style-type: none"><li>• The WJEC Eduqas A level in Religious Studies encourages learners to:</li><li>• develop their interest in a rigorous study of religion and belief and relate it to the wider world</li><li>• develop knowledge and understanding appropriate to a specialist study of religion</li><li>• develop an understanding and appreciation of religious thought and its contribution to individuals, communities and societies</li><li>• adopt an enquiring, critical and reflective approach to the study of religion</li><li>• reflect on and develop their own values, opinions and attitudes in the light of their study. A level Religious Studies is designed to enable learners to develop their interest in, and enthusiasm for, a study of religion and its place in the wider world.</li></ul> <p><b>Assessment Objectives:</b></p> <p><b>AO1:</b> Demonstrate a knowledge and understanding of religion and belief, including:</p> <ul style="list-style-type: none"><li>• religious, philosophical and/or ethical thought and teaching</li><li>• influence of beliefs, teachings and practices on individuals, communities and societies</li><li>• cause and significance of similarities and differences in belief, teaching and practice</li><li>• approaches to the study of religion and belief.</li></ul> <p><b>AO2:</b> Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</p>
<b>Spiritual, moral, social, and cultural development</b>	<p><b>SMSC: Spiritual:</b> The ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feelings and values. sense of enjoyment and fascination in learning about themselves, others and the world around them.</p> <p><b>Moral:</b> acceptance and engagement with the fundamental British values: individual liberty and mutual respect and tolerance of those with different faiths and beliefs; they develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.</p> <p><b>Cultural:</b> understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain.</p> <p><b>PSHE:</b> Tackling religious discrimination</p> <p><b>British Values:</b> Individual liberty, mutual respect and tolerance of those of different faiths and beliefs.</p> <p><b>Skills Builder:</b> Listening, speaking, problem solving, creativity, staying positive, aiming high, leadership and teamwork</p>
<b>Numeracy</b>	
<b>Literacy</b>	<p><b>Vocabulary:</b> Examine, explain, outline, evaluate, compare</p> <p><b>Reading:</b> Students are expected to read religious texts. They will summarise teachings, ideas, arguments etc. This also allows students the opportunity to clarify - discussion of any words or ideas that the student didn't understand and to evaluate set texts.</p> <p><b>Writing:</b> A level RPE is a literacy-based subject. Students are supported in developing their arguments to explain beliefs and theories, and scholarly approaches. Students also develop their ability to evaluate and criticize the above.</p> <p><b>Oracy:</b> Students need to be able to articulate their own ideas and beliefs as well as discuss this with other students. Then sharing of ideas through discussion allows students to understand different points of view. Questioning of their points of view also allows them to develop their reasoning so that their arguments can stand up to scrutiny.</p>
<b>Becoming future ready</b>	<p>RS students develop:</p> <ul style="list-style-type: none"><li>- the ability to build and interrogate arguments and how to question and evaluate narratives</li><li>- critical thinking skills and the ability to interpret information, formulate questions and solve problems</li><li>- organisational and time management skills</li><li>- teamworking and communication skills</li><li>- writing skills, including accurate referencing and the ability to construct a reasoned argument</li></ul>

	<ul style="list-style-type: none"> <li>- empathy and the ability to understand people and their motivations</li> <li>- the ability to appreciate different perspectives and take on board others' views</li> <li>- the ability to work methodically and accurately</li> <li>- independence of mind and the ability to think for yourself.</li> </ul>			
<b>Adaptation</b>				
<b>QFT/SEND Provision</b>	<p>Throughout this topic, quality first teaching will provide differentiation:</p> <p><b>By Intervention:</b> by providing different levels of supervision and support, catch up sessions if requested.</p> <p><b>By Progressive Questioning:</b> exploring pupils' understanding through interactive dialogue.</p> <p><b>By Offering Optional Activities:</b> In class or as homework, to extend learning.</p>			
<b>Implementation Curriculum Delivery</b>	<b>#</b>	<b>Lesson Title, Lesson Objectives, Scripture: Suggested retrieval</b>	<b>Lesson builds upon:</b>	<b>This will be developed in:</b>
<b>Learning Outcomes (Knowledge)</b>	<b>1</b>	<b>4 B (1) Diversity in the Eucharist: Compare and contrast</b>	New topic. (To revisit the NT background and prior knowledge and understanding from GCSE)	Lesson 2 as we examine interpretations of what happens to the bread and wine during consecration
		<b>To understand similarities (and introduce basic differences) in the sacrificial character of the Eucharist</b> <b>To understand the manner of Jesus' presence</b> (John 6:47-56; Matt 26:26-30; Lk 22:19; Mk 14: 22-25; 1 Cor 10:16; 1 Cor 11:23-27) -The physical re-enactment of the Last Supper makes it: a celebration of the resurrection, an act of fellowship, symbolic reminder of God's love, a memorial; an act of thanksgiving. -Differences include who can receive communion, who may administer it, bread/wafers, wine/juice etc		
	<b>2</b>	<b>(2) Important Features</b>	Lesson 1- background to the eucharist: what is it, what most churches agree upon and differences in spiritual interpretation.	Lesson 3 as we practice exam technique
		<b>To be able to identify some key terms connected with the Eucharist</b> -Roman Catholic terms: transubstantiation- bread and wine become body and blood of Christ; transignification- Christ is sacramentally present; transfinalisation – the purpose of the bread and wine change but not the substance. -Protestant terms: consubstantiation – Christ is spiritually present; memorialism – a symbolic reminder/memorial of the body and blood of Christ; virtualism – Christ's power present in bread and wine is only received by the elect.		
	<b>3</b>	<b>(3) A01 and A02 exam practice</b>	Knowledge, understanding, evaluation tested. Consolidation of prior learning.	N/A
		<b>To understand to what extent there is common ground within contemporary understandings of the Eucharist</b> <b>To know to what extent do theoretical beliefs about the Eucharist affect the practices of different denominations?</b>		
	<b>4</b>	<b>4 C (1) Diversity in Festivals: Christmas</b>	New topic. (To revisit and build on prior knowledge and understanding from GCSE – such as incarnation)	Lesson 3 as we practice exam technique
		<b>To know and understand the similarities and differences between the Eastern Orthodox and the Western Churches' celebration of Christmas</b> -Both celebrate the incarnation -Eastern Orthodox churches: (Advent) feast of the nativity of our LORD; nativity fast; paramony; little commercialisation; colours red and gold for vestments; (Christmas) all night services on eve of the nativity – vespers, matins etc		

		-Western churches: (Advent) anticipates the Parousia; time of preparation, advent wreath etc; heavily commercialised; purple and blue for vestments; (Christmas) services include Christingle, nativity, carol services; midnight mass, dawn and Christmas day services.		
	5	<b>(2) Easter</b>	(To revisit and build on prior knowledge and understanding from GCSE – such as resurrection)	Lesson 3 as we practice exam technique
		<b>To know and understand the similarities and differences between the Eastern Orthodox and the Western Churches' celebration of Easter</b> -Both focus on doctrine of the resurrection, acknowledging Easter as the most important festival in Christian calendar, it heralds Christ's salvation for us all from slavery of sin etc Moveable feast in both churches. -Eastern Orthodox churches: Great Fast/Great Lent begins on Clean Monday – spiritual cleansing of the faithful; Veneration of the Cross vigil; week 5 Saturday dedicated to Mary; ends with vespers on Friday then Lazarus Saturday. Holy Week services Sunday-Saturday; Pascal vigil runs into Sunday morning. May include baptism/ chrismation. -Western churches: begins Ash Wednesday; vestment colour purple; ornaments in church removed; Passiontide is the last 2 weeks of Lent; Holy Week services Palm Sunday, Maundy Thursday, Good Friday; Easter vigil Saturday night to Sunday morning. May include baptism/ chrismation.		
	6	<b>(3) Exam Practice</b>	Knowledge, understanding, evaluation tested. Consolidation of prior learning.	N/A
		<b>To know how to answer A01 and A02 exam questions</b>		
	7	<b>4 A (1) Diversity in Baptism: infant Baptism</b>	New topic. (To revisit and build on prior knowledge and understanding from GCSE -arguments for infant baptism and scriptural acknowledgement)	Lesson 3 as we practice exam technique.
		<b>To understand the case for infant baptism</b> <b>To be able to identify key scholars including Augustine and Zwingli</b> (Acts 2:38-39; Acts 16: 33; 1 Cor. 1:16...) -To identify that infant baptism is a traditional custom since early Church/ rite of passage/sacrament -Augustinian views that baptised infants receive the grace of Christ; cleansing from original sin; rebirth into the Christian community; a 'salvation'. -Zwingli reinforced many Augustinian views, adding it was not a means of regeneration but a sign/seal; baptism does not forgive sins; a sign of belonging to the new covenant; water without faith cannot offer salvation.		
	8	<b>(2) Believers Baptism</b>	To revisit and build on prior knowledge and understanding from GCSE -arguments for believers' baptism and scriptural acknowledgement)	Lesson 3 as we practice exam technique.
		<b>To understand the case for believers' baptism</b> <b>To be able to identify key scholars including Barth</b> (Acts 9:18; Acts 10: 44-48; Acts 19: 5-6...) -Idea of anabaptists – re baptisers (for adults professing faith); baptism should follow faith. -Barth saw baptism as bearing testimony salvation; baptism is a response to baptism in		

		the Spirit; seals the reality of God’s grace but does not generate that reality.		
	9	(3) Exam Practice	Knowledge, understanding, evaluation tested. Consolidation of prior learning.	N/A
		To be able to practice A01 and A02 skills		
Current learning to be developed in the future within:	See the table above which explains the sequencing of lessons, detailing where the learning will be developed.			
Assessment	Students will be formatively assessed with A01 and A02 questions, and Knowledge Checks. This content will be summatively assessed in the mock exams.			
Impact	Attainment and Progress – Refer to assessment results / data review documentation.			