

EXEMPLIFICATION OF STANDARDS IN RELIGIOUS EDUCATION

LEVELS 1 – 7

Foreword

As you know, Religious Education in our Diocesan Catholic schools sits at the heart of the curriculum, in fact is, 'the core of the core curriculum.' I very much welcome, therefore, this booklet as a tool to help and support you in the marvellous work you do to ensure the pupils in our schools achieve the best they possibly can in Religious Education. Since the implementation of the new Levels of Attainment in 2006, revised by the Bishops' Conference of England and Wales, the Diocese has been on a steady journey of raising standards. The Diocesan Education Service, school leaders and all those teaching Religious Education have worked well together to strive to achieve shared expectations, consistency of standards across the Diocese and well informed practitioners. As part of this journey of enabling our young people to reach their full potential, I encourage and recommend that you use this booklet to support you in making accurate, just, confident judgements about pupils' attainment, achievement and progress. I would like to thank all those who have been involved in any way in producing this valuable document.

May God bless your work,

A handwritten signature in grey ink, consisting of a cross symbol followed by the name 'Séamus' in a cursive script.

Right Reverend Séamus Cunningham
Bishop of Hexham and Newcastle

Through your ministry as teachers,
pupils will grow in
'knowledge, understanding and skills –
appropriate to their age and capacity –
to think spiritually, ethically and
theologically'.

*+ Vincent Nichols
Archbishop of Westminster*

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INTRODUCTION

Who this booklet is for?

This booklet is designed for all those who make judgements on the standards of pupils' work in Religious Education in Catholic Schools and Colleges.

It aims to:

- assist teachers in making accurate judgements of the standards pupils are achieving;
- help improve the quality of teaching and learning;
- help identify continuity and progression in teaching and learning through the levels.

It contains:

- Level descriptors and exemplification paragraphs for levels 1 – 7. These enable teachers to get a sense of the 'three-ness' or 'five-ness' of each level. This will help in making judgements;
- examples of pupils' work that show standards of achievement in Religious Education from Levels 1 – 7 in both attainment targets.

Each example of pupils' work is made up of:

- the context of work including prior learning, where appropriate, to outline the background of the work;
- the learning objectives for the activity;
- a commentary on the characteristics of the work, a judgement of the standard in relation to the 'Levels of Attainment in Religious Education' (2006);
- What the pupil needs to do to progress to the next level.

Not all standards of achievement for every strand at every level are exemplified.

Pupils' overall achievement is never, of course, defined by a single piece of work. Single pieces of work can contribute to a 'best-fit' judgement. The Bishops' Conference reminds us that assessment in Religious Education is 'more a subtle art

than an exact science'. Teachers will need to decide whether a pupil's performance taken as a whole over a period of time has been more one level than another.

The examples should not be regarded as covering the full range of teaching and learning methods. By its nature this booklet contains examples of written material. There are no examples of video, drama, art, dance, role plays, debates, ICT and DT in this booklet, yet each of these has a valuable part to play in achieving and demonstrating good standards in Religious Education. More ways have to be found to record their achievements and progress than a simple grade in a mark book based on a piece of writing.

The samples of work, although typed up for clarity and understanding are the original work of the pupils.

HOW TO USE THIS BOOKLET

INDIVIDUAL TEACHERS

When teachers are making assessments of pupils' attainment, there can sometimes be some uncertainty as to whether a piece of work is more one level than another. In order for the teacher to confirm her/his judgements, they may refer to the exemplars in this booklet for clarity and confirmation.

STAFF TRAINING

It is important that Subject Leaders meet regularly with staff to lead them in their continuing professional development. In order to ensure shared expectations of standards across the school and to continue to help teachers become increasingly skilled at using and applying the Levels of Attainment, this booklet could be used at staff training. Together or in small groups, staff could examine relevant exemplars together to identify the elements which meet the criteria for a particular level. This may inform future planning and teaching and learning strategies for them, as well as increasing their skill and competence at recognising a particular level.

NEW/INEXPERIENCED STAFF

When new teachers join a staff they often need extra support. This booklet could help them become familiar more quickly with what is expected at each level and to see concrete examples of the levels in practice.

MODERATION MEETINGS

Each school is expected to have at least one in-house moderation meeting each year. At that meeting each member of staff brings samples of pupils' work, levelled by them, for the rest of the staff to moderate together to ensure consistency, accuracy and shared expectations. One way of using the booklet would be to revisit some of the samples of work together beforehand in order to be better equipped to make sound, confident, informed judgements in the meeting. During the meeting, where there is disagreement or lack of clarity over a judgement, the booklet can be used as a reference point to bring consensus.

GOVERNORS

In order to fulfil their responsibility to ensure standards in Religious Education are being met, governors may find the booklet helpful in raising their awareness of the expected standards at each level.

LEVEL DESCRIPTORS AND EXEMPLIFYING PARAGRAPHS

Levels of Attainment in Religious Education

	AT1: Learning about Religion Knowledge and understanding of:			AT2: Learning from Religion Reflection on meaning:	
	i) beliefs, teaching and sources	ii) celebration and ritual	iii) social and moral practices and way of life	i) engagement with own and others' beliefs and values	ii) engagement with questions of meaning and purpose
Level	Pupils:				
1	Recognise some religious stories	Recognise some religious signs and symbols and use some religious words and phrases	Recognise that people, because of their religion, act in a particular way	Talk about their own experiences and feelings	Say what they wonder about
2	Retell some special stories about religious events and people	Use religious words and phrases to describe some religious actions and symbols	Describe some ways in which religion is lived out by believers	Ask and respond to questions about their own and others' experiences and feelings	Ask questions about what they and others wonder about and realize that some of these questions are difficult to answer
3	Make links between religious stories and beliefs	Use a developing religious vocabulary to give reasons for religious actions and symbols	Give reasons for certain actions by believers	Make links to show how feelings and beliefs affect their behaviour and that of others	Compare their own and other people's ideas about questions that are difficult to answer
4	Describe and show understanding of religious sources, beliefs, ideas, feelings and experiences; making links between them	Use religious terms to show an understanding of different liturgies	Show understanding of how religious belief shapes life	Show how own and others' decisions are informed by beliefs and values	Engage with and respond to question of life in the light of religious teaching
5	Identify sources of religious belief and explain how distinctive religious beliefs arise	Describe and explain the meaning and purpose of a variety of forms of worship	Identify similarities and differences between people's responses to social and moral issues because of their beliefs	Explain what beliefs and values inspire and influence them and others	Demonstrate how religious beliefs and teaching give some explanation of the purpose and meaning of human life
6	Explain how sources and arguments are used in different ways by different traditions to provide answers to questions of religious belief, ultimate questions and ethical issues	Explain the significance for believers of different forms of religious and spiritual celebration	Explain how religious beliefs and teaching influence moral values and behaviour	Express insights into the reasons for their own and others' beliefs and values and the challenges of belonging to a religion	Explain with reference to religious beliefs their own and others' answers to questions of meaning
7	Show a coherent understanding of faith, religion and belief using a variety of sources and evidence	Use a wide religious and philosophical vocabulary to show a coherent understanding of religious celebration	Critically evaluate the ways of life of religious groups with reference to their history and culture and show a coherent understanding of differences	Articulate their own critical response(s) to different religious beliefs and world views	Evaluate religious and nonreligious views and beliefs on questions of meaning and purpose
8	Analyse a range of faiths, religions, beliefs and teachings, making reference to the texts used and how adherents interpret them	Use a comprehensive religious and philosophical vocabulary to analyse and interpret varied religious and spiritual expression	Show a coherent understanding of the impact of a belief system on the way of life of individuals, communities and societies	Critically analyse and justify own and others' religious beliefs and world views	Synthesise a range of evidence, arguments, reflections and examples to justify their own views and ideas on questions of meaning and purpose
EP	Provide a coherent and detailed analysis of faith, religion and belief	Evaluate in depth the nature of religious and spiritual expression in contemporary society	Provide a coherent, philosophical and evaluative account of the relationship between belief systems and ways of life	Provide independent, well informed and highly reasoned insights into their own and others' religious beliefs and world views.	Provide an independent, informed and well-argued account of their own and others' views on questions of meaning, purpose and fulfilment with reference to religious and moral traditions and standpoints

Level Descriptors

Level 1

**Attainment Target 1
Knowledge and Understanding of
Religion
(Learning about Religion)**

**Attainment Target 2
Reflection on Meaning
(Learning from Religion)**

Drawing on the experience and understanding gained from responding to the opportunities provided in the programme of study, pupils should be able to:

- 1 i recognise some religious stories**
- 1 ii recognise some religious signs and symbols and use some religious words and phrases**
- 1 iii recognise that people, because of their religion, act in a particular way**

- 1 i talk about their own experiences and feelings**
- 1 ii say what they wonder about**

Paragraph exemplifying attainment at Level 1

Pupils can recognise that the story of Jesus' birth is a religious story that can be found in the Bible. They can recognise a candle, an altar and a cross and use religious words such as 'Church', 'Jesus', 'font' and 'Bible'. They can use some religious phrases, for example, 'In the name of the Father and of the Son and of the Holy Spirit, Amen.' Pupils can recognise that Christians try to show love in their lives in order to follow Jesus' example. They can talk about how they feel when others show love to them. They are able to express things which are mysterious to them.

Level Descriptors Level 2

**Attainment Target 1
Knowledge and Understanding of
Religion
(Learning about Religion)**

**Attainment Target 2
Reflection on Meaning
(Learning from Religion)**

Drawing on the experience and understanding gained from responding to the opportunities provided in the programme of study, pupils should be able to:

2 i retell some special stories about religious events and people

2 ii use religious words and phrases to describe some religious actions and symbols

2 iii describe some ways in which religion is lived out by believers

2 i ask and respond to questions about their own and others' experiences and feelings

2 ii ask questions about what they and others wonder about and realise that some of these questions are difficult to answer

Paragraph exemplifying attainment at Level 2

Pupils can re-tell some stories from the Bible, for example, the story of The Last Supper and The Presentation in the Temple. They can describe actions and symbols used in liturgy, such as 'anointing with oil' and making 'the sign of the cross'. They can describe some ways in which believers pray and worship God, for example, going to Mass, praying together and singing hymns. They can describe how belief in God leads people to try to live as God wants. They can ask why they and others feel sad when someone dies and respond to similar questions from others. Pupils can ask other people what they wonder about, and know that questions such as 'What happens when we die?' are difficult to answer.

Level Descriptors

Level 3

Attainment Target 1
Knowledge and Understanding of
Religion
(Learning about Religion)

Attainment Target 2
Reflection on Meaning
(Learning from Religion)

Drawing on the experience and understanding gained from responding to the opportunities provided in the programme of study, pupils should be able to:

3 i make links between religious stories and beliefs

3 ii use a developing religious vocabulary to give reasons for religious actions and symbols

3iii give reasons for certain actions by believers

3 i make links to show how feelings and beliefs affect their behaviour and that of others

3 ii compare their own and other people's ideas about questions that are difficult to answer

Paragraph exemplifying attainment at Level 3

Pupils can make links between the Creation story, the Christian belief in a Creator God and the responsibility of believers to show care and respect for creation. They can say why some Christians bow and genuflect when they enter a Church. They can make links between the sign of the Cross and Christian teaching about God as Father, Son and Holy Spirit. They know that the reason Muslims fast at Ramadan is because it is a sign of their faith and desire to follow the will of Allah. They can make links to show how belief in a forgiving God and feelings of sorrow enable them and other Christians to forgive others. Pupils can compare their own and other people's ideas about questions such as, 'Why do bad things happen to good people?' and other questions that are difficult to answer.

Level Descriptors

Level 4

**Attainment Target 1
Knowledge and Understanding of
Religion
(Learning about Religion)**

**Attainment Target 2
Reflection on Meaning
(Learning from Religion)**

Drawing on the experience and understanding gained from responding to the opportunities provided in the programme of study, pupils should be able to:

4 i describe and show understanding of religious sources, beliefs, ideas, feelings and experiences; making links between them

4 ii use religious terms to show an understanding of different liturgies

4iii show understanding of how religious belief shapes life

4 i show how own and others' decisions are informed by beliefs and values

4 ii engage with and respond to questions of life in the light of religious teaching

Paragraph exemplifying attainment at Level 4

Pupils can show an understanding of how Luke's account of the Nativity and Botticelli's painting, 'The Mystical Nativity', both reveal Jesus as the Son of God. They also can express the joy and wonder this brings to believers. Pupils can use a developing religious vocabulary to show understanding of how, for example, a Mass and a key stage Liturgy of the Word differ. They can show an understanding of how the decision made by many people to regularly give money to charity is informed by their religious belief. They are able to say what beliefs and values inform their decision and those of others to be, or not to be a pacifist. Pupils can engage with and respond to questions of life, such as, 'Why did the world begin?' in the light of religious teaching.

Level Descriptors Level 5

**Attainment Target 1
Knowledge and Understanding of
Religion
(Learning about Religion)**

**Attainment Target 2
Reflection on Meaning
(Learning from Religion)**

Drawing on the experience and understanding gained from responding to the opportunities provided in the programme of study, pupils should be able to:

5 i identify sources of religious belief and explain how distinctive religious beliefs arise

5 ii describe and explain the meaning and purpose of a variety of forms of worship

5iii identify similarities and differences between peoples' responses to social and moral issues because of their beliefs

5 i explain what beliefs and values inspire and influence them and others

5 ii demonstrate how religious beliefs and teaching give some explanation of the purpose and meaning of human life

Paragraph exemplifying attainment at Level 5

Pupils can identify the sources for the Christian belief in the Resurrection, for example, the Creed and the Gospels. They can describe the meaning and purpose of different forms of worship such as personal prayer, a Penitential Service and the 'Stations of the Cross'. Pupils can identify how different peoples' beliefs will produce varied responses to issues such as euthanasia. They can explain what beliefs and values inspire and influence them and others to care for the environment. They can demonstrate how religious beliefs and teachings strive to answer the question, 'Are we alone in the universe?'

Level Descriptors

Level 6

**Attainment Target 1
Knowledge and Understanding of
Religion
(Learning about Religion)**

**Attainment Target 2
Reflection on Meaning
(Learning from Religion)**

Drawing on the experience and understanding gained from responding to the opportunities provided in the programme of study, pupils should be able to:

6 i explain how sources and arguments are used in different ways by different traditions to provide answers to questions of religious belief, ultimate questions and ethical issues

6 ii explain the significance for believers of different forms of religious and spiritual celebration

6iii explain how religious beliefs and teaching influence moral values and behaviour

6 i express insights into the reasons for their own and others' beliefs and values and the challenges of belonging to a religion

6 ii explain with reference to religious beliefs their own and others' answers to questions of meaning

Paragraph exemplifying attainment at Level 6

Pupils can explain how sources such as The Bible, The Qur'an and The Torah are used by a variety of religious believers in a variety of ways to attempt to answer questions such as 'Is war ever justified?' They can explain how the religious and spiritual celebrations of marriage come in a variety of forms and can explain their significance. Pupils can explain how religious beliefs and teaching such as the '10 Commandments' and the 'Five Pillars of Islam' influence moral values and behaviour. They can show some insight into their own and others' beliefs and values regarding the challenge, 'love your enemies'. Pupils can explain and compare a variety of approaches, religious and non-religious, to answer questions such as, 'What is love?'

Level Descriptors

Level 7

Attainment Target 1
Knowledge and Understanding of
Religion
(Learning about Religion)

Attainment Target 2
Reflection on Meaning
(Learning from Religion)

Drawing on the experience and understanding gained from responding to the opportunities provided in the programme of study, pupils should be able to:

7 i show a coherent understanding of faith, religion and belief using a variety of sources and evidence

7 ii use a wide religious and philosophical vocabulary to show a coherent understanding of religious celebration

7iii critically evaluate the ways of life of religious groups with reference to their history and culture and show a coherent understanding of differences

7 i articulate their own critical response(s) to different religious beliefs and world views

7 ii evaluate religious and non-religious views and beliefs on questions of meaning and purpose

Paragraph exemplifying attainment at Level 7

Pupils can demonstrate an understanding of the coherence of a faith, religion and belief using a variety of sources and evidence by, for example, being able to examine a religion, such as Islam, and identify a consistency in its teachings, systems and way of life. They can use a wide range of religious and philosophical language to describe how a particular community of faith celebrates. They can critically evaluate ways of life of religious groups, such as contemplative and active religious orders or Sunni or Shi'ite Muslims, making reference to their history and culture. They can compare and contrast their lives and beliefs to show a coherent understanding of their difference. Pupils can articulate their own critical response(s) to the Christian belief in the existence and nature of God and an atheistic viewpoint. They can evaluate the Catholic response to the question 'Why are we here?' and compare this to the humanist point of view.

EXEMPLARS OF PUPILS' WORK

BAPTISM

Level 1 AT1 ii

Context

In a unit of work on 'Baptism', pupils re-enacted a Baptism, made a visit to the local Church and listened to the priest talking about how the font, water, candle, oil and white garment are used in the Baptism ceremony. They also learned some of the words the priest uses and talked about the people who might be present.

Towards the end of the unit the pupils were asked to draw/write what they would see at a Baptism.

Learning Objectives

- To recognise and name some signs and symbols related to Baptism.

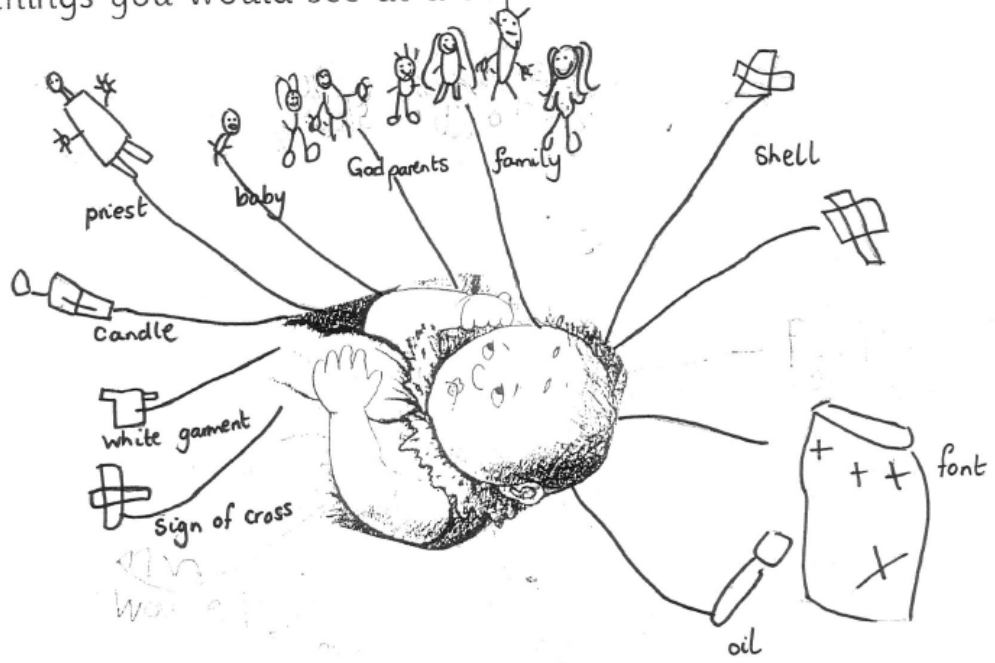
Commentary

After a number of lessons on Baptism, this pupil was able to draw, independently, the key signs and symbols used at Baptism, e.g. font, white garment, oil and candle. The drawing also shows some people who would be present at a Baptism, such as the parents. The pupil was able to talk to a teaching assistant and name the signs, symbols and people she had drawn. Her words were scribed by the teaching assistant.

This pupil has achieved **Level 1 AT1 ii**

To achieve Level 2 the pupil needs to describe some of the actions and symbols e.g. 'pouring of water over the font', anointing with oil, making the sign of the cross etc.

Draw the things you would see at a baptism.



I WONDER

Level 1 AT2 ii

Context

During a 'Week of Wonder', when teaching and learning was focused on 'big and puzzling questions', pupils were asked to contribute to a 'Wonder Wall' display where all their 'big' questions could be shared. Using the book, 'Why do stars come out at night?' by Annalena McAfee as a stimulus for reflection and sharing, pupils were asked to say and write, if they were able, what they wondered about.

Learning Objectives

- To say what you wonder about.

Commentary

This pupil is clearly able to say what he wonders about. This shows he is working at **Level 1 AT2 ii**.

To achieve Level 2, he would have to engage with others and ask them what they wonder about and categorise those questions which are difficult to answer.

I wonder...

- *How does God get up to heaven?*
- *Why do people have weddings?*
- *What happens when my dog dies?*
- *Why is the sky blue?*
- *Why do we pray every day?*

CELEBRATION

Level 1 AT1 ii & iii

Context

In a unit of work on Christian Celebration, pupils were learning some religious signs, symbols, words and phrases connected with what happens when Catholics go to church and what they might see. Towards the end of the unit of work they were asked to draw and name some of the things they had been learning about. They were given an activity sheet offering them the opportunity to draw and/or name some of the things that happen in a church. A space for writing was provided under the drawing box.

Learning Objectives

- To draw and label what happens when the parish family gathers in church.

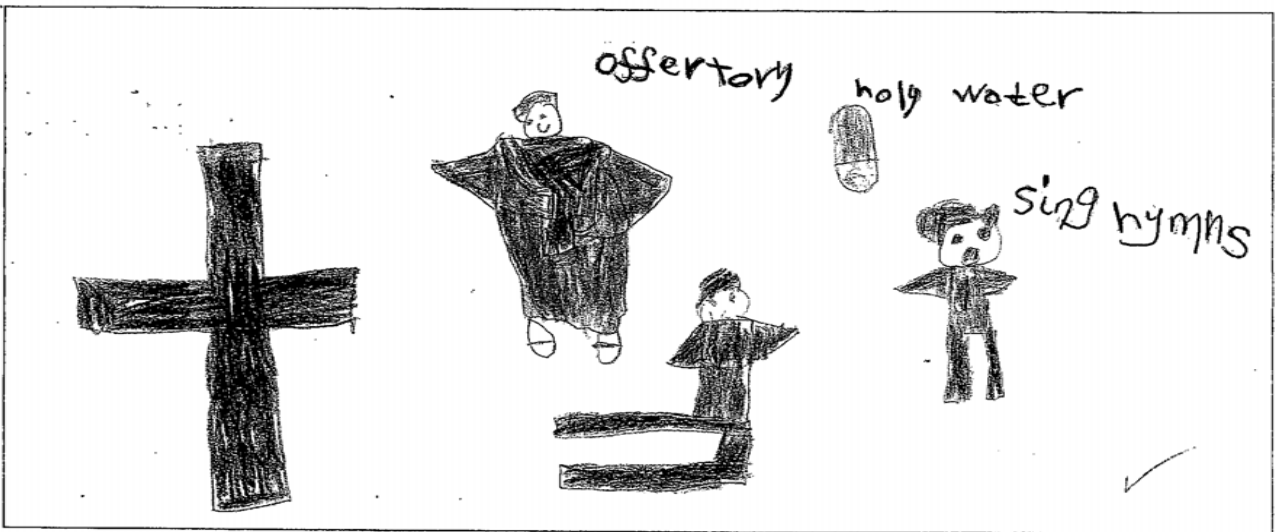
Commentary

This pupil shows that she can recognise some religious signs and symbols and use some religious words and phrases, e.g. offertory, singing hymns and cross. The picture of the person kneeling and the person singing hymns shows she knows some of the particular ways that people act because of their religion. This shows attainment at **Level 1 in AT1 ii and iii.**

To achieve Level 2 AT1 ii, the pupil needs to describe some actions and symbols e.g. 'kneeling down', 'making the sign of the cross', 'taking up the gifts at the offertory procession' etc. To achieve Level 2 AT1 iii the pupil would need to be able to describe how people go to church together to celebrate their beliefs.

L.O. To draw and label what happens when the parish family gathers in church.

Name _____



We think of Jews and bless ~~our~~ ^{ourselves} ✓

RAMADAN

Level 2 AT1 iii

Context

This work followed a visit to a Mosque during a unit of work on Islam. Pupils learnt about how Muslims worship and live. They heard how Ramadan is a special time for Muslims. Pupils were asked to write about what they had learnt.

Learning Objectives

- To describe how a Muslim child lives during Ramadan.

Commentary

This pupil has accurately described the way a child would live during Ramadan. It clearly demonstrates that she can describe some ways in which religion is lived out by believers. She shows achievement at **Level 2 AT1 iii**.

She could progress to Level 3 by giving reasons for fasting during Ramadan.

Ramadan

The Ramadan month is about fasting a special month for Muslims.

the parents wake up to make the food so early and you don't eat all day.

if you think of food then you must forget it.

Small children can break their fast at 12 o'clock,

if you are sick before 12 o'clock you break your

fast but if you are sick after twelve o'clock you just

lie down and you feel better and you don't

break your fast. When the sun goes down

you have to eat. At eight o'clock to ten

o'clock you pray in the mosque 20 namaz

and 3 namaaz. If you see somebody who is

hungry give them food or money. If you go to school

you can fast on Saturday's and Sundays.

CONFIRMATION

Level 2 AT1 ii

Context

When learning about Confirmation, the class had a visit from the parish priest who helped the pupils learn more about the actions and symbols used during the Sacrament of Confirmation. They were then asked to produce a booklet for the back of church to inform people about Confirmation. They were asked to use religious words and phrases to describe some of the actions and symbols used and to give reasons for them.

Learning Objectives

- To produce a booklet about Confirmation using religious vocabulary to describe and give reasons for some religious actions and symbols.

Commentary

This pupil has used a number of religious words and phrases correctly to describe religious actions and symbols e.g. the Bishop calls the person..., renew promises..., Bishop puts his right thumb in oil....makes the sign of the Cross. This shows achievement at **Level 2 AT1 ii**.

Only in the last sentence is there any evidence of attempting to give reasons for an action. This is insufficient to achieve Level 3. More reasons for the actions and symbols are needed to achieve Level 3. See piece of work on p. 36.

Confirmation booklet

Everyone gathers in the church for someones confirmation. The bishop calls person who is getting confirmed. The person steps up to the altar and renew his promises. Then the Bishop puts his right hand on the persons head and the sponser comes up. The sponser puts their hand on the persons shoulder. The sponser gives the saints name then the Bishop puts his right thumb in oil and makes the sign of the cross and says "be sealed with the gifts of the Holy Spirit. The Bishop puts his right hand on the persons shoulder and that means strength.

PENTECOST

Level 2 AT1 i

Context

During a unit of work on 'Pentecost', pupils explored the story of Pentecost in a variety of ways, including art, dance, drama and music. Pupils were then asked to produce a piece of written work retelling the story in their own words.

Learning Objectives

- To retell the story of Pentecost.

Commentary

This pupil has accurately retold the story of Pentecost and therefore has achieved **Level 2 AT1 i**.

To progress to Level 3 this pupil would need to make links between the Pentecost story and, for example, the Christian belief that God's love is poured into our hearts through the Holy Spirit and that the Holy Spirit lives in us.

In order for the pupil to achieve this, the lesson/activity would need a different learning objective.

Pentecost

One day, the day after Jesus had gone to heaven the disciples had gone to Jerusalem to celebrate the feast of Pentecost. They were very sad because Jesus had gone to heaven. Later they all met in a house. Suddenly, flames came and touched each disciple. They had been filled with the holy spirit and could speak in other languages. Peter stood up and addressed a crowd. "If you are baptised in Jesus' name your sins will be forgiven. 3000 people were baptised that day the church had begun."

CONFIRMATION

Level 3 AT1 ii

Context

When learning about Confirmation, the class had a visit from the parish priest who helped the pupils learn more about the actions and symbols used during the Sacrament of Confirmation. They were then asked to produce a booklet for the back of church to inform people about Confirmation. They were asked to use religious words and phrases to describe some of the actions and symbols used and to give reasons for them.

Learning Objectives

- To produce a booklet about Confirmation using religious vocabulary to describe and give reasons for some religious actions and symbols.

Commentary

This pupil is using an increasing religious vocabulary to give reasons for religious actions and symbols e.g. ...a crozier which ...represents him as a shepherd ...oil of chrism which represents strength...

This shows achievement at **Level 3 AT1 ii**.

To achieve Level 4, the pupil would have to show understanding of how, for example, confirmation is a completion of the rite of Baptism and occurs once in a lifetime. This differs from the Sunday Eucharist, Acts of Worship and Penitential Services which are regularly celebrated.

Confirmation booklet

Everybody gathers together and the bishop reads from the bible. The bishop wears a mitre which is his hat and a Crozier which is his staff it represents him as a sheperd. Confirmation is a sacrament of initiation. After the readings the bishop calls the candidates forward one by one and the candidates renew the promises their godparents and parents made at their baptism.

Then the bishop puts his hand on the candidates head witch represent strength and courage to tell people about how Jesus wants us to live. Then the candidates sponsor puts his hand his shoulder and the candidate gets a name of a saint. Then the bishop dips his hand into the oil of Chrisim which represents strength and makes a sign of the cross on the candidates forehead and says "Be sealed with the gifts of the holy spirit" and the candidate responds "Amen" which means, "Yes I agree". Then mass continues.

THE EARLY CHURCH COMMUNITY

Level 3 AT1 iii

Context

In a unit of work on the Holy Spirit, pupils explored the impact of the coming of the Spirit at Pentecost on the early church community. The key texts used were Acts 2:10-47 and Acts 4:32-37. Pupils were asked to imagine they were one of a new community of the friends of Jesus and to write a diary entry about how the experience of Pentecost changed their beliefs, actions and how they lived.

Learning Objectives

- To make links between the Pentecost Story and the events after it;
- To show how the new community lives as friends of Jesus – what they believed in and how they lived their lives.

Commentary

This pupil is able to say how the early followers of Jesus lived – “we all work together... share everything... pray together... spread the news of Jesus... live like Jesus...” This shows evidence of **Level 2 AT1 iii** as it describes some ways in which religion is lived out by believers. However, the opening sentence and second paragraph of the diary entry clearly state that the coming of the Holy Spirit at Pentecost was the reason for their actions and way of life. The pupil uses phrases such as, “we are doing all these things because...” “The effect of the power of the Spirit is...” “Our lives are better and different since...” This is evidence of **Level 3 AT1 iii**. Overall the writing is a secure **Level 3**.

In order to achieve Level 4, the pupil needs to show a deeper understanding of how belief in the coming of the Spirit shapes people’s lives, for example, it inspires Christians to live the Good News and resist temptations to bully or fight.

The Diary entry of a follower of Jesus after Pentecost

Dear Diary

The opening sentence states that Pentecost is the reason for changes in the life of this follower of Jesus. Level 3 AT1 ii

Since Pentecost my life has changed completely.

I live in a large group and we all work together and share everything we own, we meet together, we pray together and we are loving, caring, happy, joyful and are not afraid. We spread the news of Jesus, we help people, we are stronger and have lots of courage within us and have strength to live like Jesus. We sell everything we have and give each other a fair amount.

This section describes some ways in which religion is lived out by believers. Level 2 AT1 iii

The closing paragraph very clearly states the reasons for the transformed actions of the believers. Level 3 AT1 iii

We are doing all of these things because we are filled with the Holy Spirit. The Spirit came as Jesus promised he would. The effect of the power of the Spirit is we have courage to live like Jesus and follow his teaching. It is because of the power that came as a mighty mind and tongues of fire, that we live together better as a stronger community. We do more things together to help each other, and we tell other people what Jesus is like and ask them to follow us. Our lives are different and better since that Pentecost day.

ORDINATION

LEVEL 3 AT1 iii

Context

In a unit of work on the Sacraments, pupils explored the celebration of Ordination as the sacrament of the gift of priesthood. Pupils interviewed the parish priest, asking questions which they had prepared, to find out why he decided to become a priest.

Learning Objectives

- To give reasons why a priest decided to receive the sacrament of Ordination.

Commentary

This pupil has given reasons why Fr Lawrence received the sacrament of Ordination based on his beliefs in the Eucharist and the role of the priest in terms of carrying out the work of God.

Therefore this piece of work shows evidence of **Level 3 AT1 iii** and some evidence of **Level 3 AT1 ii**.

To achieve Level 4 this pupil needs to show a deeper understanding of how Fr Lawrence's belief in the priesthood shapes his life. An example might be that because he is single (celibate) he is always available to the needs of the people in his parish.

LO: to give reasons why people receive the sacrament of Ordination because of their belief

Hi, I am a pupil from St Nowhere's Catholic Primary School.

My parish pries, has kindly given up time for an interview on why he became a Priest. This is what I found out.

Father became a priest because of his strong belief in God. He believes that the bread and wine become the body and blood of Christ.

Father believes that priesthood is a great gift. When Father was becoming a priest the Bishop anointed his hands with the chrism to show that his hands are now the working hands of God. Father now does these jobs for God; blesses the sick, teaches the Catholic faith and makes the bread and wine into the body and blood of Christ by blessing it. Father celebrates Mass to remember that Jesus gave His life for us.

Father wanted to devote his life to God to be a Priest, also father has a strong belief in the Catholic faith and church. That is what I found out about why he decided to be a Priest.

Back to the studio.

This shows reasons for actions by believers. Level 3 AT1 iii

This sentence gives reasons for the anointing of hands with chrism during ordination. Level 3 AT1 ii

THE EARLY CHURCH

Level 4 AT1 iii and AT1 i

Context

In learning about the early Christian communities following Pentecost, pupils enjoyed some of Paul's letters, the Acts of the Apostles and some other Scripture passages. They discussed as a class and in groups what it meant to be a Christian in the early Church and what it means today. Using the sources studied, pupils were asked to write a letter in the style of Paul, showing understanding of how Christian beliefs shape life.

Learning Objectives

- To show an understanding of how belief in a loving God shapes the lives of Christians.

Commentary

This pupil's work shows evidence of knowledge of some Scripture teaching, including other letters of St Paul. It is clear, using these sources, that the pupil understands and has linked the Scripture passages to what it means to be a Christian and how Christian beliefs shape life.

The pupil is working at **Level 4 AT1 iii**

There is also some evidence of **Level 4 AT1 i**

In order to progress to Level 5 AT1 i, the lesson/activity objective would need to include more understanding of how the sources are distinctively Christian and different to some images of God in the Hebrew Scriptures which reflect God as an authoritarian judge.

To achieve Level 5 AT1 iii, they would have to show more of an awareness of other responses to moral issues, e.g. how some people respond to difficult situations with anger and prejudice.

A letter from St Paul to the church in Seahouses

From Florence, a servant of Christ, to the church in Seahouses. I wish you well and write in you the hope that I can encourage you further in your efforts to remain true to the message of Jesus Christ in these difficult times.

God made us in his own likeness to be living examples of God's qualities. We are being Christ to others and living as God would want us to live to love and serve the Lord. God loves us, that's why he sent his son down to earth, to save earth from all the badness and sins. God wants us all to love one another, be kind to one another and share with everybody and be nice to everybody we know.

Firstly, God is love, as John says, "The Father himself loves you for loving me." Love one another as God has loved you. God is Holy, as Isaiah says he is Holy in many different ways because he makes people happy when they are very sad.

Secondly, as it says in Hebrews, "God is just." God would not be unjust. He has filled a day by making animals, plants and humans happy and a sinless place for people to live.

Keep faithful to the example set by God's only son Jesus Christ my brothers and sisters. Do not be tempted by all the silly people in the world out there doing silly things like writing on walls and also doing criminal things.

Yours in Christ,

Florence

WHO IS MY NEIGHBOUR?

Level 4 AT2 i

Context

During Lent, pupils were learning about the Christian Lenten tradition of almsgiving or giving to the poor. Having understood that this tradition may move people to fundraise, do extra things or do without something, they were asked to look at the school's decision to support CAFOD during Lent. The teacher offered them opportunities for discussion, reflection and debate, in small groups and as a class group, as to what are the beliefs and values behind the decision to fundraise for CAFOD and help those less fortunate. They researched the CAFOD website to help inform their views. The teacher offered some Scripture passages to reflect on and draw conclusions. Pupils were then asked to write a letter to the CAFOD director showing how the school decision was reached.

Learning Objectives

- To reflect upon the beliefs and values behind the school's decision to support CAFOD during Lent;
- To write a letter to the CAFOD director sharing these reflections.

Commentary

This pupil shows the ability to reflect on beliefs and values such as justice, stewardship, hope, fullness of life, solidarity with the poor and clearly shows how these have informed the school's decision to support the work of CAFOD. He also roots some of his beliefs in Scripture with the references to Matthew and John's Gospels. This pupil is working at **Level 4 in AT2 i**.

To achieve Level 5, he could identify the values, beliefs and visions on which CAFOD is founded (see first page of CAFOD website) and pick out one or two values which inspire and influence him and could move him to action.

Letter to CAFOD

Dear CAFOD director,

During Lent we have been collecting money through fundraising to send to CAFOD. I like your website and kidzone by the way. In our Year 6 class we have been reflecting on why our school decided to support CAFOD. As a Catholic Christian boy I would like to tell you why I think we should support those who are less fortunate than us. We learn a lot about Jesus in our school and we know that he helped the poor a lot. So we should help those in poverty.

We know a song which says whatsoever you do to the least of my brothers, so you do unto me. Jesus said this. Our teacher says its in Matthew's Gospel. We looked it up. I like this song. It means if we help the poor, we are helping Jesus. We read a Gospel line from John, it said "I have come that you may have life and have it to the full. Jesus said this too. But not everybody has a good life so I believe we can help some people have water and education and have a better life because Jesus wants them to and some people don't because they make the world unfair. If we help others that is working for justice, we did make poverty history banners in Y4 for the same reason because we believe in fairness and looking after the world and sharing what we have got with others. I feel sad when I see some of your videos but we hope our money helps. Hope is important so is thinking about how these people must feel. So we think your organisation is very good and we agree with your values of justice and working for the poor and we think you know how Jesus would treat people because we believe he would have shared more and looked after things.

*Thank you,
Harry*

LITURGY

Level 4 AT1 ii

Context

Pupils had been learning about Celebration and Ritual in the Catholic tradition. They had studied some Sacraments exploring their meaning and how they are celebrated and also learnt about some particular liturgies in the Church calendar such as the Easter Vigil. Throughout the unit, pupils developed an increasing religious vocabulary. At the end of the unit of work, one of the choices offered to pupils to consolidate their learning was to write a piece showing their understanding of some liturgies of commitment such as Baptism, Confirmation and the Easter Vigil.

Learning Objectives

- To use religious terms to show an understanding of three different liturgies involving commitment.

Commentary

This pupil has referred to three different Liturgies and has been able to make connections between them, explaining the common elements and showing an understanding of renewing Christian commitment throughout life in Sacrament and Liturgy. This pupil is working at **Level 4 in AT1 ii**.

To achieve Level 5 the pupil might extend the meaning and the purpose of each of the liturgies, e.g. the renewal of vows at the Easter Vigil is a sign of the ongoing commitment to lead a Christian life; the renewal of vows during confirmation confirms the baptised person's relationship with God and the Church.

How would you explain the connection between Baptism, Confirmation and the Easter Vigil.

Baptism is a celebration that usually happens when you're a baby. The baby is being welcomed into the Christian family. This means people who want to live like Jesus would of.

First the priest welcomes the family then asks whether they want and are going to bring up their child as best as they can as a follower of Jesus. When they say yes the priest will start the ceremony. The priest then traces the sign of the cross on the baby's forehead.

The priest then reads a reading from the bible. Then some short prayers for the family to help them to bring up their child.

Then is the anointing of the oil of catechumens he does this to show strength and healing for the baby throughout the baby's life.

Then are the promises which are quite an important part of a baptism. They are important because the parents are now saying on the baby's behalf that he or she is going to be a Christian and will be brought up like a Christian. Water is then poured over the baby. This shows a sign of new life and wash away any sins. Another oil is then poured over the baby's head called the oil of chrism, this shows that the baby was chosen by God and is now a Christian in the Christian family.

During this ceremony the child usually wears white to show purity. The baptismal candle is then given the parents to keep for their child and that they hope their child will be a Christian and to learn to live like God wanted them to. At the end of the ceremony everyone will be blessed inside the church.

Confirmation is a ceremony similar to baptism because the child is going to renew his or her baptismal promises.

At a confirmation each person is a candidate.

The names of each candidate are read out and they will come forward to the bishop and not the priest to renew their promises.

The Bishop then lays his hands on the candidates head, he is blessing them with the holy spirit this is to help the candidates to live like Christians. After this is the anointing with Chrism. This is also used in baptism. The candidates are blessed then leave the ceremony.

The Easter vigil is a mass before Easter on the Saturday.

It starts with the full church in darkness. Outside is the priest who is lighting a large candle with a new flame.

He comes in and everyone lights their candles off his, then the full church is lit. This is a symbol of Jesus rising from the dead, the darkness is a sign of a duller life without Jesus.

Readings are then read out about Jesus, each person is offered the chance to say a prayer after each reading.

Then there are the renewal of promises which is similar to confirmation and baptism, because each ceremony includes the promises. Promises are said so often so we don't forget them or stop living as Christians.

After this is the blessing of water. The priest does this so the water is holy.

You can also get baptised in a Easter vigil.

Then all the people leave the church and enjoy the rest of Easter.

SERMON ON THE MOUNT

LEVEL 5 AT2 ii

Context

In studying the Sermon on the Mount, pupils explored the teachings of Jesus in Matthew Chapter 5. Teaching and learning time was spent exploring and reflecting upon how these teachings could be about new beginnings and a new way of living. They were encouraged to work in small groups discussing what God wants for people and what a new way of life might look like.

Learning Objective

- To reflect upon and explain how the Sermon on the Mount can inspire and influence actions today.

Commentary

This pupil shows a clear ability to reflect upon meaning and uses this skill to explain how the opening section of the Sermon on the Mount in Matthew 5 can influence and inspire lives today. Taking each line in turn, he is able to apply the intrinsic beliefs and values to everyday life today. This pupil is working at **Level 5 in AT2 i**.

To achieve Level 6, he would need to express insights and give reason as to why Jesus preached this message and explain the challenges of being a Christian today.

I can use the Sermon on the Mount to influence my actions today. The Sermon on the Mount can inspire us to be better people.

You will be blessed when you have an open and generous heart. We can use this by never hiding how we feel and making 'my things' shared between us all. You will be blessed when you reach out to those who grieve. We can use this by being friendly with those who are troubled and in need. You will be blessed when you are gentle; when you are patient and treat others with equality, God will give you all we need for a comfortable and happy life. You will be blessed when you work for justice. You can use this by living simple lives to fight for righteousness. You will be blessed if you forgive and don't hold grudges. We can use this by always forgiving and forgetting other people's errors. God will then forgive ours. You will be blessed if you desire what is good. We can use this by seeing the good in the most unkind and wicked man. If you do this God will always see what is good about you. You will be blessed when you are a peacemaker. We can use this by being quick to say sorry and stopping arguments before they start. If we do this we will be children of God. You will be blessed if you are made faithful for doing what God wants. We can use this by remembering God is with us at all times.

If we do what Jesus said in the Sermon on the Mount, we will have taken the first step to becoming God's children.

SUFFERING

Level 5 AT2 ii

Context

In exploring questions of meaning and purpose, pupils were asked to think about Christian responses to suffering, considering real examples and the dilemmas that these would cause Christians who believe in a loving God. They then moved on to consider how Christians would try to come to terms with suffering. This work followed on from a mixed ability class discussion on suffering.

Learning Objectives

- To understand the different kinds of suffering people endure and the Christian response to its existence.

Commentary

The pupil precisely identifies the problem of suffering. There is a developed explanation of how religious belief responds to this question. Examples are given which demonstrate an understanding of this question.

She is therefore working at **Level 5 AT2 ii**

To achieve Level 6 she needs to develop her own responses in more detail to the question of suffering in the light of religious beliefs such as the resurrection and expand on belief in a loving God.

Suffering leads some Christians to doubt their faith in God, because they can't understand why God lets suffering occur if he is supposed to care so much about his people. They don't understand why God doesn't do anything about suffering, and why if he is all-powerful and all-loving, that he does not prevent suffering. They don't understand why, if God is able to prevent suffering, that suffering even exists.

Christians respond to this difficult question by saying that humans have free will to choose between good and bad, and it is not God that causes suffering, but human attitudes to life. This would mean that suffering is not the fault of God but the fault of humans. However, Christians would also want to say that God has not abandoned them and they can turn to God in this suffering. For example, Maximillian Kolbe suffered innocently but he was still able to have faith in God. He was still able to encourage other people even when he was suffering himself.

If God intervened it would destroy our free-will and we would be like puppets. Suffering has to be part of life if we are to be free. This means that life might be unfair for some people but there is promise of life after death. I think this is important because if God is fair and just, God needs to make up for people's suffering. Christians are also responsible for trying to alleviate suffering of others.

RECONCILIATION

Level 5 AT1 iii

Context

In a unit of work on Reconciliation some of the teaching about forgiveness focused on the stories of two parents of children who had been murdered. As a class and in groups, pupils explored the different responses and attitudes of these parents. They were then asked to write a piece comparing and contrasting the responses of the two parents, identifying the similarities and differences and stating how their Christian beliefs, rooted in Scripture, influenced the responses.

Learning objective

- To be able to identify similarities and differences between people's responses to forgiveness because of their religious beliefs and teachings.

Commentary

This pupil shows a clear ability to identify the similarities and differences between the two parents' responses. She is able to support her work with reference to the Scripture stories of Zacchaeus, the Prodigal Son and the Unmerciful Servant showing an understanding of where Christian belief in forgiveness is rooted. This shows achievement in **Level 5 AT1 iii**.

Although there is some evidence of Level 6 she needs to give a more detailed explanation of how religious beliefs and teaching on reconciliation influence peoples' belief in forgiveness and their ability to forgive others.

Reconciliation

Identify similarities and differences between people's responses to forgiveness because of their religious beliefs and teachings.

Relationships break down because people lie, people argue a lot, people bully or abuse each other, sometimes there are hard decisions to make. Forgiveness is forgiving other people for their sins. It is important to forgive because if no one forgave each other, the world would be built on hate and lies. Everyone deserves a second chance. Christians believe everyone deserves a second chance and people should always be forgiven no matter how many times they've sinned. When Jesus saw Zacchaeus the Tax Collector, he forgave him of all his sins even though he had done horrible things. Jesus taught everyone to forgive no matter what has happened.

Gee Walker forgave her son's murderers and told everyone else to forgive them. Her reaction surprised people because she had lost her own flesh and blood and the killers had done an unforgiveable crime. Rev. Julie Nicholson couldn't forgive the London bombers because her daughter was killed by a bomb on a tube. She stepped down from her job because she would've been a hypocrite if she was teaching people to forgive when she couldn't forgive herself. The two responses both involve forgiveness in some way. The differences are one was able to forgive, and the other wasn't. Gee thought she would still be a victim of the murder if she didn't forgive and Julie thought she would've been a hypocrite. Julie thought what they had done was unforgiveable.

Gee's religious beliefs influenced her ability to forgive and to always give people a second chance. It isn't always possible to forgive because some crimes like murder are unforgivable. People sometimes can't find it in their heart to forgive. Even though Julie was a religious person she found it hard to forgive. When you cannot forgive people don't talk to each other and relationships break down. Everyone can forgive each other. Only some people truly mean it though.

In the story of the Unmerciful Servant, the King forgave the servant even though he owed a huge amount of money. The servant couldn't forgive a fellow servant when he only owed a small amount of money. The King was angry and upset that the servant hadn't forgiven his fellow servant. The King had forgiven him and yet he couldn't do the same. Jesus said you should forgive your neighbour not 7 but 77 times.

When the lost son came back his Father forgave him. The son had abandoned his family and wasted all of his money on things like beer, parties and clothes. His father still forgave him though, that proves everyone deserves a second chance.

DEATH: AN END OR A BEGINNING?

Level 6 AT2 ii

Context

Pupils identified for themselves criteria by which a question may be declared 'ultimate' and reflected on their own questions. Pupils went on to examine case studies of 'near-death' experiences and questions these experiences raised. After developing their own thoughts on the question 'what do you think happens to a human being after death?' they learned about the beliefs of Catholic Christians, Hindus and Muslims concerning life after death. Pupils were then asked to write an essay explaining their own beliefs and the beliefs of one other religion.

Learning Objectives

- Explain with reference to religious beliefs your answer to the question 'what happens to a human being after death?'
- What would either a Muslim or a Hindu believe?

Commentary

This pupil has given a very clear explanation of her beliefs regarding what happens after death. He has used Catholic Christian beliefs to support his views such as the belief in life after death expressed in the Creed and in John's gospel. He has also clearly explained his belief in the last judgement with reference to Matthew 25 and explained what Catholics mean by heaven, hell and purgatory and what he believes. He goes on to explain quite articulately what a Muslim believes happens after death making clear reference to their beliefs and teachings.

This pupil is clearly achieving **Level 6 in AT2 ii**

To achieve Level 7 this pupil needs to evaluate rather than explain Christian and Muslim views and beliefs regarding life after death and also explore and evaluate a non-religious view.

What do you think happens to a human being after death?

How do you think either a Muslim or Hindu would answer the question?

Make reference to religious beliefs in order to support your answer.

*I am a practising Catholic and as such believe in life after death which is at the heart of Christian Teaching. In the biblical stories of the resurrection we read about the witness of the first Christians that death itself could not hold Jesus and **John's** gospel tells us that "anyone who believes in Jesus will not die but have eternal life". On the third day Jesus rose from the dead and so opens up for us the promise of eternal life. We all die but I believe that death is only the end of life here on earth. In the Apostles' Creed it says that we believe in the resurrection and life everlasting. I believe that after death there will be some sort of judgement as we are told in Matthew 25 and that we will be judged on how we have treated our brothers and sisters. Catholic teaching is that there is a possibility of hell, which is separation from God and that heaven is a state of peace and joy in the presence of God. I don't believe that God, as a loving Father would want to send any of us to hell but perhaps it is possible that a really evil person could choose that for themselves. I do think that when we die and see God "face to face" we might feel totally unworthy and not ready to be in God's presence. I think this is a state Catholics call purgatory. I think life must have little meaning for those who don't believe in life after death.*

Muslims believe that death is part of the will of Allah and is a natural part of life. The resurrection of the body and eternal life after death are also fundamental to their beliefs. They believe that each person is a unique creation with a physical body and a spiritual soul and they have the freedom to choose whether or not to live in submission to Allah. What a Muslim believes and how he/she acts are important for the outcome of the Day of Judgement. The Qur'an says, "those who have faith and do right are the best of creatures. Their reward is with Allah..." As with Christianity I believe that how we live and what we believe will have an effect on what happens after death and therefore gives life meaning.

RIGHT AND WRONG

Level 6 AT1 iii

Context

In a unit on 'Right and Wrong', in which students explored moral dilemmas faced by Catholic Christians, they studied a range of teachings and sources which could influence Catholic moral decision making. They worked in groups researching sources and each group explained to the other the importance of each of the sources. They were then posed the question: 'How do Christians know the difference between right and wrong?' and were asked to use texts and examples to help illustrate their understanding of each of the sources.

Learning Objective

- Explain, with examples, the sources Catholic Christians use when making moral decisions.

Commentary

In this piece of work the student refers to a variety of religious sources and teachings that help Catholic Christians make moral decisions, e.g. Scripture, Holy Spirit, Pope's teaching. Clear explanations are given and links made as to how these teachings may influence moral values and behaviour.

This shows evidence of attainment at **Level 6 in AT1 iii**.

In order to achieve Level 7 this student would need to be able to critically evaluate how different religious groups face moral dilemmas and show a coherent understanding of differences, e.g. the role conscience might play in Catholic moral decision making.

Christians look to many different sources, preachings, and laws to gain knowledge on how they should behave. All these different sources of information when referred to by a Christian in a troublesome dilemma, give advice on which way the Christian should deal with it.

The Christian Holy book, which is referred to by Christians as the word of God, is used as a source of right and wrong. The bible is divided in half. These two halves are the new and old testament. The two halves are filled with teachings and stories, which Christians believe are an example of how they should act. A story in the old testament, Adam, Eve and the garden of Eden, is used as a source of right and wrong example. Adam and Eve disobey God, and get punished for it. Christians therefore believe they shouldn't disobey God, or they shall be punished in a similar manner. Another story in the old testament is about the 10 commandments, which Moses received. They were used as a law of how the people of Moses generation should act. Not only were they in tact then but still are in everyday life. They are seen as laws which mustn't be broken. Examples of the commandments are "do not murder" and "do not commit adultery." If these laws are broken, it is seen as going against God's will. The new testament is filled with preachings from God's son-Jesus. He told many different stories, these stories are called Parables. They are stories with hidden meanings. Jesus told them to get across to people how his father would want them to act. One parable he told is called "The Good Samaritan." In the parable a man is robbed and left for dead. Two people who could have easily helped the man, walked past him. Then a man with a different religion came along. Both the men's religions did not get along. However the man helps the injured man's wounds and pays for him to stay and recover at a inn. Christians therefore believe that all things living should be treated equally with the same respect. Christians can put this into practice today by seeing each other as the same and treat each other equally. For instance not discriminating against people because they look or act differently.

A source is where you can get something such as information from. There are 5 main sources of Roman Catholic teaching on right and wrong. The bible, the Holy Spirit, tradition, current church teaching and conscience. The Catholic church follows its own tradition. This tradition has allegedly came from Jesus and his Disciples. It is completely unique. The Catholic tradition is used as a wise way of knowing how to behave in a Catholic manner. All catholic churches believe they should preach about their tradition, so other Christians can understand it and try to follow it too. An example of Christian tradition is the Eucharist. This was used by Jesus at the last supper and now is used at every Catholic mass. Another way Christians decide to make a right or wrong decisions is through the Holy Spirits guidance. They believe the Holy Spirit is flowing through them and this inspires them to decide between right and wrong. This teaching comes from a story in the new testament of the bible. The Pentecost story. The 12 disciples received the Holy Spirit, and they were inspired to go and spread Jesus' message. The Holy Spirit is believed to enrol 7 gifts onto the person. Wisdom, knowledge, counsel, strength, understanding, piety and fear of God. All equally important on making a right or wrong decision.

The catholic church uses the 5 main sources of right and wrong as the basis of the main principles of right and wrong, which they have been developed into. The Roman Catholic principles are the main teachings, which Catholics are expected to follow. There are 8 main principles, as followed. Using talents, the golden rule, equality, altruism, the Kingdom of god, agape, sanctity of life, and promise keeping. Equality is a very important principle. It is the state of being equal in value, regardless of any differences like skin colour. This particular principle has come from the bible. Equality is preached throughout the bible, practically in the Good Samaritan parable. Equality is preached well through the catholic society and one Catholic organisation said "the Church's teaching on this matter is clear and straightforward. Every human being is made in the image of God. We are all brothers and neighbours of each other. This shows that God made us all of the same value, which means we are all the same regardless of how we look or act. This means everyone should be treated the same. The principle of using talents means we should use our talents in the best possible way, especially using them to benefit others. God gave everyone something that they are good at and everyone should be proud of that special talent. Our talents shouldn't be worth nothing and should be brought to good use. This principle is recognised in the parable of the talents, in the bible. A man gave 3 servants talents, which in the paragraph were referred to as currency. He went on a journey and told the servants to make a profit from their talents. 2 of the servants took their talents and made a profit. Whereas the last servant buried his talents underground and made no use of them. When the master came back he was mortified with the last servant and abandoned him. He was angry that he didn't make the most of the talents he had been blessed with and put them to no good use.

Although the Catholic Church's teaching benefits the Catholics in many different ways, some other traditions reflect the church's teachings. For instance the Church of England refuse to see the authority of the Pope. Instead they look to other leaders such as the Queen. Whereas in the Catholic Church the Pope is the main authority. What he says and believes goes. For instance the Pope is totally against abortion, so in the Catholic religion abortion is condemned. Many different Christian traditions use the sources and principles in the same way as Catholics. George Bush, who became a born again Christian at 40 years of age, believes his conscience leads to his decisions, in his political state for America. He believes God spoke to him and told him to end the tyranny in Iraq. Many Christians use the bible in their everyday life as a source for what they believe are there principles. Kaka, who is believed to be the best footballer in the world, uses the parable about using talents well in his everyday life. He uses his job to help others. He is seen as an idol to people so if people believe what he does is right they will follow his example. He uses his talents to help those less fortunate than himself as he dedicated the 2007 Champions league final to the fight against hunger.

Furthermore Christians today try their best to do as God would like them to and it is not as simple to make a quick decision about how they should act. It is about thinking of all the laws, principles and examples which God would like them to follow.

JUST WAR

Level 6 AT1 iii

Context

Students studied different approaches to war in Christianity, Judaism and Islam. They considered concepts of Pacifism and Just War and studied conflicts in the 20th century to gain a greater understanding of these ideas. At the end of the unit of work they were set a task to explain 'just war' in different religious contexts. They were directed to use Biblical evidence to justify these different approaches.

Learning Objective

- To be able to explain how different religions make ethical decisions about war, including the idea of a 'just war'.

Commentary

The student is able to explain how the 3 monotheistic religions approach war. The concepts of pacifism, Holy War, Jihad are explored. She explains the religious beliefs and sources behind moral values and behaviour today, e.g. referring to the Ten Commandments, Qur'an, Jewish teachings. It shows clear evidence of working at **Level 6 AT1 iii**.

To achieve Level 7 the student would have to go further than explaining what influences moral behaviour and be able to critically evaluate. In this context they might have critically evaluated which approach is most authentically Christ like – just war or pacifism **or** they may have critically evaluated if there are any significant differences between the three monotheistic religions.

Just War

Just war is the belief that it is right to fight. It is a theory that attempts to justify war and tries to limit it. Some Christians choose to fight because the war may be just. They might want to protect their family and country to defend themselves. Other Christians choose not to fight because they believe it is wrong to go to war. These people are called Pacifists. Also, people's conscience might tell them not to fight and they can't go against what their conscience says. These people are called conscientious objectors.

Another reason that people may choose not to fight is because of religion. Jesus told us that war and fighting was wrong, therefore, he was a Pacifist. Christians believe that they should follow Jesus. The bible also states in the Ten Commandments – "Do not kill". Going to war would break one of those commandments. Martin Luther King was a Pacifist because he used non-violent protests.

Catholics would look at the teachings of Just War. This explores going to war in certain situations because of their beliefs such as religion. This is Just War. Bonhoeffer is an example of this because he was a pacifist but was involved in the plot to kill Hitler in the second world war. Bonhoeffer helped Jews to safety and spent the last two years of his life in prison because of this. He was hanged. On the other hand, some Christians think it is wrong to fight because they could be a Pacifist and obey the commandment "do not kill". The two types of Christians both use the bible for their sources. Judaism teaches that war can be justified when they believe that the land they are fighting for was promised by God. Jews also justify war when it is in defence of another country. Finally, if Jewish people are threatened then fighting is understandable to save innocent people. Islam believes war can be justified and they should fight in Holy War because war is allowed but only in self defence. Otherwise, Islam promotes peace and non-violence. According to the Islamic Holy book, the Qur'an, murder is punished in Hell. Muslim sources of right and wrong are the Hadith and the Qur'an.

The Just war theory influences Catholics because the wars must be a last resort so therefore, they are less violent. Also, Just War is to promote good and overcome evil so Catholics will act this way too. Finally, the minimum number of soldiers should be used so that less people die.

Beliefs from the bible such as the Ten Commandments influence Christians to be more like Jesus and to treat war more peacefully. It makes them behave righteously because of the Golden Rule – “Love your neighbour as yourself and love God”.

Other faiths like Muslims think that fighting is right in self defence and they believe in Jihad. Internal Jihad is overcoming anger, greed, hatred, pride or spite, and taking part in communal activities of forgiveness. Military Jihad is Holy War – in defence of Islam, to strengthen Islam or to protect freedom of Muslims.

Jews have different teachings to this. It is acceptable to go to war if the land they are fighting for has been promised by God. To evaluate whether war is justified it is necessary to examine the strengths and weaknesses of each religious position. Both Jews and Muslims see war as a religious, violent protest. Also they both believe in war when it is necessary to protect their country. Catholics share these beliefs and they believe in Just War too. Similarly, Muslims believe in a type of war called Holy War. Both of these concepts are, somewhat, excuses for when they can fight. Jewish people don't have this.

It is important to look at the impact war has had on the history and culture of these three religions. In WWII allies decided that the war was just and defended countries from German attack. This effected Jews and Catholics. Also in World War Two, people believed that Hitler was evil so the war was overcoming evil.

ARE SCIENCE AND RELIGION IN CONFLICT?

Level 7 AT2 ii

Context

Pupils explored the question “Where did the Universe come from?” and examined answers from Christianity, Islam, Judaism and Atheism. They had discussed their own views with each other as well as having to argue a point of view which was different to their own. In this activity, the teacher asked pupils to write an essay in response to the question – “Are Science and Religion in conflict?”

Learning Objectives

- To respond to and evaluate the question “Are Science and Religion in conflict?”

Commentary

This pupil has given a thorough presentation and evaluation of religious, non-religious and personal beliefs. He has written a coherent and well structured answer and made independent, well informed and reasoned judgements.

This evidence shows he is working at **Level 7 AT2 ii**.

ARE RELIGION AND SCIENCE IN CONFLICT?

In this essay I will be discussing whether religion and science are in conflict with each other. Do people believe in either science OR religion? Can religious people have scientific views? My prior belief is that the world began scientifically. I believe in the big bang and evolution theories. To discuss the topic I will be looking at atheism and theism and the different creation stories of how the world and life on it began.

A theist is somebody who believes in God. A theist either believes theistic evolution (evolution with God) or special creation (God created the world without evolution). There are also many branches from special creation. People can take the story literally; God created the world in six days. These people are called literalists or fundamentalists. Astrid is a literalist, she says 'I don't believe evolution is true. I believe creation is true, that God created the world in six, 24 hour days. If there is a God, he can do anything. If God created by evolution, it doesn't give him half the glory it would if he created the world from scratch. Scientific knowledge is human knowledge. I prefer to trust God's truth because he has been here from the beginning.'

Liberalists interpret the creation story in a different way. They believe that the Bible stories are poetries or myths. Dr David Wilkinson, and astrophysicist says, 'The Bible contains many different types of literature: poems, proverbs, history, letters, allegories, parables. The first task in reading the creation stories is to decide what kind of writing this is. Genesis 1 & 2 bears all the hallmarks of being a poem. Such poetry has the strength of conveying powerful ideas about God but all the limitations in scientific understanding that you would expect as if it was written thousands of years ago.'

Sarah Roberts believes in theistic evolution. 'God created the world in seven days and he created night and day, plants and animals and we evolved from those animals.'

I do not believe in any branches of theism. I can understand why people do believe in it because it would make you feel there was a reason for you being here, that God wanted you here. I don't believe in the religious creation theories because I haven't been brought up to believe in them, but I don't completely rule them out because the Bible could be an example of evidence of them. I do at the moment find it hard to believe that there is a God, but that doesn't mean that I don't think one exists at all.

If you are an atheist you don't believe in any God, you are not religious at all. Atheists believe in the scientific theories of creation. The big bang (the earth started as a small lump of matter which exploded) and evolution (species adapting as the world changes) are the two scientific theories of how the world began.

I believe in the Big Bang because I find it the most plausible. Though it hasn't actually been proven it seems the one with the most evidence with all the scientific knowledge we have today. I believe in evolution for more or less the same reason. I think that I believe in these because I have been brought up in a time where science is accepted as the way in which we began. A few hundred years ago, I would have almost certainly believed in the religious theory of creation and accepted it without asking any questions. Now, we have scientific knowledge and more facts about chemicals and what can happen if they react so the Big Bang theory seems plausible.

Maybe in a few hundred years there will be an even newer scientific theory and the Big Bang and evolution are major steps to finding how we got here and being able to prove it.

Even though at the moment I believe in the scientific theories of how we got here, I think that all of these theories could be true as there is evidence behind all of them, it just depends on a personal choice. A person's choice can be influenced by friends, family and upbringing.

I do not think science and religion are in conflict with each other because there are similarities and they can be linked. You can believe in theistic evolution which is science and religion, as you believe in evolution just with the help of God. John Pokinghome, a Christian and scientist, says 'One can perfectly well believe in the Big Bang, but believe in it as well as the will of God the Creator.' I agree. In some places in America people make them in conflict with each other by not teaching evolution, but I think it is just a matter of being able to appreciate other people's views and accepting them. I don't believe that is whether they are in conflict with each other, but whether you choose to make them in conflict with each other.

CAN WAR BE JUSTIFIED?

Level 7 AT1 iii

Context

In studying the social and moral practices and way of life of different religious groups, including their history and culture, students were showing a coherent understanding of difference, i.e. because of their religion, history and culture, this group behave in this way. Having discussed and grappled with some of the concepts raised, such as Just War, they were asked to critically evaluate the different approaches to war of different groups incorporating their understanding of difference.

Learning Objective

- To critically evaluate the response of Christianity, Judaism and Islam to the ethical dilemmas faced in war, showing a coherent understanding of difference.

Commentary

It must be noted that the work is exceptionally lengthy; this is not a guarantee that the work is Level 7 or even a necessary feature.

The student has a detailed grasp on the 3 religions' approach to war; the student clearly understands the concepts of Just War and Pacifism. He clearly understands the sources behind this teaching and can illustrate examples of their application. He critically evaluates which, if any, is the correct Christian approach. He also critically evaluates if there is any difference between the 3 monotheistic religions. Critical evaluation clearly identifies this piece of work as **Level 7 AT1 iii**.

Can War be Justified?

During this essay, I hope to cover various points. One key point I wish to explain is how the question of “Can war be justified” can vary depending on religion and circumstance. I also want, to cover, in detail, both the pacifist (a person who refuses to fight) and conscientious objector’s (a person who may or may not fight based on their logic, circumstance and predicted outcomes) points of view and how these reasons have come to be (through evidence etcetera).

Firstly, I approach the topic from a Christian angle and put forward a key reason why most Christians may consider fighting in a war – the concept of “Just” war. This is a Christian theory/idea which in their eyes, justifies war (the belief that it is right to fight) and is found by rigidly following five rules – known quite obviously, as the five rules of Just war.

The first rule basically says that a war must be started or controlled by the state/ and or its ruler (in a general word, the “legitimate ruling authority”). For example, if there was an uprising in Iraq, the British army could only be called to arms by the government as this, in Britain, is the “legitimate ruling authority” (this situation covering any/every other, when concerning war with another country). The second rule shows there must be a chance of victory, along with a just reason FOR – for example, war to remove a dictator which persecutes Christians in his/her country. The third rule (an often controversial topic) is that “war” must be a last resort after all other options have been exhausted and have a pretty good chance of success. After all what would be the point in a war in which your side is doomed to fail. The fourth rule relates almost stereotypically to moral evil of its destruction. It actually reads, The final rule is often clouded during modern times, due to political powers and economic structures. It says, quite simply, “proportionately” – meaning only enough force should be used as ASBOLUTELY necessary to achieve peace (innocent civilians should not be attached). In Based on all of these rules and how well the criteria is matched a Christian may decide to fight a war or simply see that war as just – for example they may base it on criteria met AND personal opinion to see the war in Iraq in such a way.

Aside from the concept of “Just War” there are also less detailed reasons why a Christian might fight in a war. For example, they may follow what St Paul said about leaders – he wrote that as God made/put them in charge, his people (Christians) should obey following their lead [this meant, fighting if “called up” to war]! Also, as any human would do, a Christian may fight to protect his/her family or to get rid of a leader who is seen as a threat to world peace or who is persecuting Christians. In addition, they may want to serve their country, defending their way of life, or even help defend another.

Clearly many Christians do fight in a war, they would probably justify this by appealing to the concept of a Just War and to the fact that although Jesus never practiced violence he also never stated directly that war was wrong. In particular self-defence and defence of the innocent would be strong reasons for a Christian to justify killing within war.

However, just as every story has other points of view (or angles), there are Christians who (under religious following, etcetera) live in a way so that they do not fight. A general term for people like this is “Pacifists” – meaning they believe in Pacifism, which is the belief that all wars/fighting are

wrong. There are many varying reasons why certain aspects of a faith can cause certain reactions within a follower of that faith (i.e. the decision not to fight). For example, if a topic went beyond the rules of, lets call it "X" faith then true followers of "X" faith would agree their faith and so, in turn, disagree with said topic. When, concerning the topic that is "pacifism", we hit a very controversial argument. This relates to the fact that because Jesus never actually said what he thought about wars or people fighting in them, Christians sort of have to make their own decision based on other like teachings and Jesus, on the whole – his teachings, mentality, etc. These facts however are based on the scripture written by Matthew, Mark, Luke and John, of whom none lived at the same time as Jesus.

Based on the previous argument, many people have chosen to live a pacifist life even though Jesus never officially commented on war – they instead make assumptions relating to other teachings of Jesus and moral cases within the Bible. For example, this decision may be based on the commandment (given from God to Moses on Mount Sinai) which reads "thou shalt not kill" - the main feature in war so a clear thumbs down from a Christian angle. Also, the story of Jesus' death could symbolise the forgiveness we should try to show people, no matter their creed/s (just as Jesus forgave his Roman killers).

Throughout history, there have been many examples of pacifism and the positive occurrences it can lead too. Perhaps the most famous case of modern times is that of Mohandas Gandhi (1869-1948) – known more commonly as "Mahatma ("great soul"). Even though Gandhi was assassinated in 1948 (30 January) by a Hindu fanatic, his principles and teachings lived on to inspire other characters. Since then perhaps the most renowned being Martin Luther King [a black protester who used Gandhi's principles of non-violent leadership to break down segregational barriers that were mainly present in the 1950's in the USA].

The dilemma of pacifism is best illustrated by the example of Dietrich Bonhoeffer. Although initially a pacifist, when Bonhoeffer heard about the treatment of Jews in Germany (he consequently helped many escape to Switzerland,) he began to believe non-violent protest would not work on Hitler and so he joined a group which plotted to kill the Nazi leader in 1944. Even though many would call Bonhoeffer a hypocrite for not putting into practice what he preached, I think his reasons for his actions justify them fully. For example, Bonhoeffer granted, began as a Pacifist but having tried and failed at non-violent work/protest (and believing his cause to be first and true to God and his wishes), he eventually turned to violence as a last resort and, because this is a Christian role for Just war, his cause can surely be justified. I believe the reasoning would have been that, although violence is a form of evil, even greater forms can only be destroyed through violence (for example, non-violent protest often laughed at when concerning the topic of terrorism).

Based on the evidence gathered when concerning Gandhi, Martin Luther King and the controversial Bonhoeffer I ultimately regard them as like minded individuals and the only difference between them was that Bonhoeffer and his cause failed through non-violent protest and so his only option morally was to resort to violence. However Gandhi and Martin Luther King were more successful in their "pacifistic campaigns" and so had no need to resort to such measures. Even though this is the case, I believe that people with such determination would have done anything to achieve their primary goals/objectives. Therefore I can make the conclusion that if Gandhi and Martin Luther King

had no other option but their last resort - violence- they might have done just as Bonhoeffer did with Hitler, would achieve their goals no matter which [i.e. through violence if ultimately necessary].

Now, moving on from the Christian angle, I move towards the Islamic view of war. Basically, Islam says war is allowed but for specific reasons only. For example, in self defense or when other nations have attacked an Islamic state. It may also be allowed if another state is oppressing its own Muslims. However, it is generally against violence and favours peace. One source of this belief is that, according to the Qur'an (Muslim holy book – a bible of Islam, if you like), the murdering of the innocent leads to punishment in hell.

Not dissimilar to the Christian rules of “Just war,” so too does the Islamic faith have rules of conduct when concerning war. The general rules are war should be conducted in a disciplined way and so that those not involved (referred to as “civilians”) remain unharmed/uninjured; with the minimum necessary force – the same concept of the Christian role of Proportionality (mentioned previously); without anger; with humane treatment of prisoners of war; Muslims must only wage war according to the principles of Allah's Justice – these include the openness (Tawhead) of the Supreme Being and Creator of all Things, Justice of the supreme being, the Prophet-hood (Noburwah) the Leadership of Mankind (Imamah – perhaps this links to Allah's representatives know as Imams”) and the Resurrection (Me'aad). These views as previously mentioned mainly derive from the Qur'an and the Hadith – these being the sayings of their Prophet Mohammed. However, after analysing these “rules” as you would, I have noticed that Islam never states a war must be started by, in Christian terms, the legitimate ruling authority. Therefore, a lot of the current religious occurrences found in the Middle East could simply be changed with one extra sentence from the Qur'an or another key source, much like the whole Christian aspect would be answered if the Bible had only one or two sentences referring to Jesus' feelings about war of people fighting.

My final angle relates to the less detailed view of Judaism. First, a question ... what does the Torah (Jewish holy book) say about war? Well, the Jewish source book, the Ramban's (an abbreviation for the Rabbi Moshe ben Nahman – a Jewish philosopher of physician) classic writing, the “Mishnah Torah”, has a section which deals with this and he explains quite clearly the Jewish view of how a war is to be fought. Basically, embedded amongst much scripture, it reads: before a war is fought, the leader MUST give the opposition the chance to surrender and, in addition the chance to accept upon themselves the 7 Mitzvot of the children of Noah (old testament) – if they do surrender, they must not be killed; men and possessions may be destroyed (are expendable) but women and children can only become servants! Unfortunately most of the original writings are not applicable to modern life (much like the writings/thoughts of Thomas Aquinas – previously mentioned) and so the principles are lost in time. Basically, based on the rules listed, I think the Jewish faith has a generally good attitude towards war but can only maintain such thinking through intricate rules written hundreds (if not thousands) of years ago. Also the view may be faulted as there is only one primary source for all the information accredited.

The concept of “just war” influences Catholics specifically in a religious way yet is applicable to modern life style, leading them to act in one of two ways - either agreeing to war but with specific rules to make it a “just war”, or disagreeing and holding pacifistic views. When concerning values, it makes them respect human life in a more realistic manner, whilst maintaining a macabre attitude

towards death destruction and, in general, violence. Morally, most Catholics would gain from the theory.

Finally, I come to the comparison between religions. In terms of similarities and differences concerning the justification of war in all three religions, there are mainly only similarities. For example, all three religions have rules (whether under different headings or not) when concerning the choosing of war and all three gain beliefs from their holy book (the Bible, Qur'an and Torah) – a key source in any religious situation. Perhaps the only difference is in the development of such rules within each faith. For example, the Jewish faith would have seriously had to re-evaluate all code of conduct after the Holocaust - (Mass killing of around 1 million Jews) which took place during World War 2. The criteria would have had to change to meet both current circumstance, but also future prospects of war. Also, within the Islamic faith we have the history/development of Jihad. The definition of Jihad is struggle or effort and, because of such a broad definition, there has evolved two separate meanings. The first refers to internal (or greater) Jihad and basically describes a devout Muslim living the Muslim faith as well as possible; overcoming things such as anger, greed, spite, pride or hatred; learning the Qur'an by heart; forgiving someone who has hurt them; working for social justice. The second describes the more modern interpretation of Jihad – Military Jihad. This describes the "Holy War" for, or in defence of, Islam and is governed by certain circumstances. A few reasons why the Islamic faith may or may not embrace military jihad include: is it in self defence?; does it strengthen Islam?; does it protect the freedom of Muslims to practice their faith?; does it protect Muslims against oppression (this could include overthrowing a tyrannical ruler)?; does it punish an enemy who breaks an oath? (Perhaps a country which breaks a treaty)! Unfortunately, the latter form of Jihad is generally the Western presumption and so we now face the stereotype of all Muslims getting involved in the Holy War (involving terrorism, wars, etcetera) when, in fact, the actual number is microscopic.

So, to conclude, I think that although the differences are few between the three religions discussed, they play a key role in many wars of both Ancient and modern times. The Jewish approach seems, overall, welcoming of war but features stricter rules than Christianity or Islam. The Islamic approach in comparison seems more against the prospect of war, but will allow it if following relatively-lax rules. And finally, Christianity appears the most controversial as it can be argued either for (with the fact that Jesus never stated war was wrong, along with the concept of "Just War") or completely against (generally a pacifistic view gained from sources such as the teachings of Jesus and/or the Bible). And so, I bring back the question repeated perhaps a few times too many, within this essay... can war truly be justified? I personally think it all just depends on who you are as a person – what, if any, does your faith have to say on the matter and, personally what opinion do you have? So – this being the easy part for me – the answer really does live in us all!

IS WAR RIGHT OR WRONG?

Level 7 AT2 i

Context

In a unit of work designed to enable the students to reflect on the meaning of big issues such as war and make a critical, informed response, they explored various beliefs, opinions and viewpoints. They were then asked to record in writing their responses to the issue that to go to war is wrong and to include their own learning from different religious beliefs and views.

Learning Objective

- To critically respond to the claim that “to go to war is wrong”.

Commentary

This student considers a variety of responses to the statement. Each response is carefully considered, the evidence is presented and examples used to illustrate the responses. She has been able to engage with her own and others’ beliefs and values and articulates a response based on a balanced exploration of world views and religious beliefs. The conclusion shows the ability to form an overall judgement, but one that is still balanced and recognises the difficulty of coming to an overall conclusion on such a difficult topic. The work is clearly focused on critical evaluation and response and so shows attainment at **Level 7 AT2 i**.

To Go To War Is Wrong?

There are many different, and strongly felt opinions on this issue. Some say War should be avoided at all costs, some that is it the only way many conflicts can be resolved and some that war is only justified in extreme circumstances.

So, firstly, the idea that war is the only solution to many issues. It is certainly true that war has solved some crimes. The defeat of Germany and its allies in WW2 led to the freeing of many Jewish people (and prevented the deaths of many more), the prevention of the total invasion of Europe and the downfall of an evil dictator. In general however, people today hold a negative view of war, but it was not always so. Some philosophers, ancient states (such as Sparta and the Roman Empire) and fascist governments viewed, and still view war, as a situation where the highest human values like Courage and Honour can be displayed.

Some take the view that the Human a human instinct for evil can only be suppressed through force. 'Humans don't change when they see the light, they change when they feel the heat,' therefore, invading a country to remedy an oppressive or corrupt regime is justified, as negotiation will never get you far. Sticks are a very effective method of getting a donkey to move.

Under international law, war is justified by only two conditions:

- 1. Wars of defence. A country is perfectly entitled to defend itself against an invading force.*
- 2. Wars sanctioned by the UN Security Council, such as peacekeeping operations.*

So while you may not agree that war is generally acceptable, many people take to opinion that in some circumstances it is justified. Just as violence is not necessarily the right path, some people think it can be justified in self-defence or the breaking up of another conflict.

Christians often quote the fifth commandment, 'Thou shalt not kill,' and claim that life is sacred to God, and that only He can bestow it and take it away. However, the commandment is also translated as 'Thou shalt not murder.' Meaning it is wrong to take life, illegally, without justification. So it would be all right to take lives in a war justified by Christian teaching.

Indeed, God himself has taken life as punishment for crimes and as a way of preventing evil. Most notably in the Story of Moses – he kills the Egyptian firstborn sons, and kills the Egyptian soldiers following the Jews at the parting of the Red Sea.

There are also other, more cynical arguments in favour of war. One is over population – when wars are fought, lives are lost, keeping the population down. While some see this as a bad thing, considering the food shortages and wars actually fought over possession of land, some view it as beneficial to the wider human race. Also, economically, war causes a boom in a country's economy. More weapons are made and sold and more people are employed in war related occupations. Some argue that WW2 brought about an end to the Great Depression.

Finally, many of those who argue wars can be justified, claim that the end often justify the means. If the war results in a period of peace, then the full sum of the dead and suffering may be less than if no action was taken and the war not fought.

On the other hand, however, you have the anti war attitudes. First on the lists or arguments against war would be that it takes life. 60 million people died in WW2 alone. Surely any method through which human life is taken by another human cannot be wholly moral, however good the intention. Pacifists and other anti-war groups argue that conflict can easily be solved through non-violent methods such as discussion and compromise.

Also, the idea that war will bring about peace is not fully supported by the evidence at hand. For instance, the defeat of Germany in WW1 and its subsequent humiliation, some claim to have brought about the rise of Hitler and the beginning of WW2. In a situation where violence is used, and there is a winner, there will always be a loser, perhaps one out for revenge. Wars can also (contrary to the Spartan view) bring out the worst in people, greed, lust for power, violence and hate. As Wilfred Owen shows in his poem, 'Dulce et Decorum est,' war, perhaps especially modern warfare, is ignoble and bloodthirsty, and reduces humans to simple killing machines.

Pacifists and other anti-war groups also argue that war does not in fact combat evil, rather it can cause many problems of its own. Including spawning drawn out guerrilla warfare, dictators borne to power on the shoulders of social unrest, the total collapse of a country and causing it to descend into violence and turmoil. It causes long-term divisions in society, racial hatred, war crimes are committed, and mass killings can cause lasting damage to a generation (America's actions against Hiroshima and Nagasaki).

War can also damage the environment, leaving farmland infertile and in many conflicts, dangerous remnants like landmines are left behind and can cause harm to civilians.

War can also be used by Autocratic states as tools of repression and getting people to obey the sanctions imposed upon them. Mao Zedong did this during his dictatorship. By making enemies of the 'capitalist roaders' and former Kuomintang associates, he focused the rage and blame of the people on them, rather than himself and the Party.

This shows that war can be used to create and enable evil, and only cause growth in production of weapons and jobs as soldiers and volunteers. Peace, and lack of conflict, on the other hand, allows growth in living standards, culture, relations and infrastructure.

Finally, people claim war is often the only way to combat evil, but wars are often entered into far too hastily, without attempt at discussion or negotiation. Also, in a state highly entwined with the Arms trade (as many think America to be), war can be entered into because of encouragement from the corporate sector, rather than peacekeeping intentions.

In conclusion, my own opinion on this issue is rather confused. Ideally, I would love a world in which there was no need for war, because respect for others was maintained and differences were tolerated. I would also advocate an end to state control and the nationalism that often causes wars. However, I will accept that my Libertarian Socialist world will not come about unless through some revolutionary change in our current society, and an extremely long period of time.

So, I will admit that there are still situations in which war is justified, for example, in the overthrowing of an evil dictatorship, the prevention of genocide, peacekeeping activities and self-defence. However, considering the hugely damaging effects of war, I still maintain war should only be used as a last resort.

AN EXAMPLE OF
PROGRESSION
THROUGH A
PARTICULAR STRAND
(AT1 ii)

WORSHIP

Level 1 AT1 ii

Context

When learning about how people pray, pupils were asked to design and plan a place for prayer.

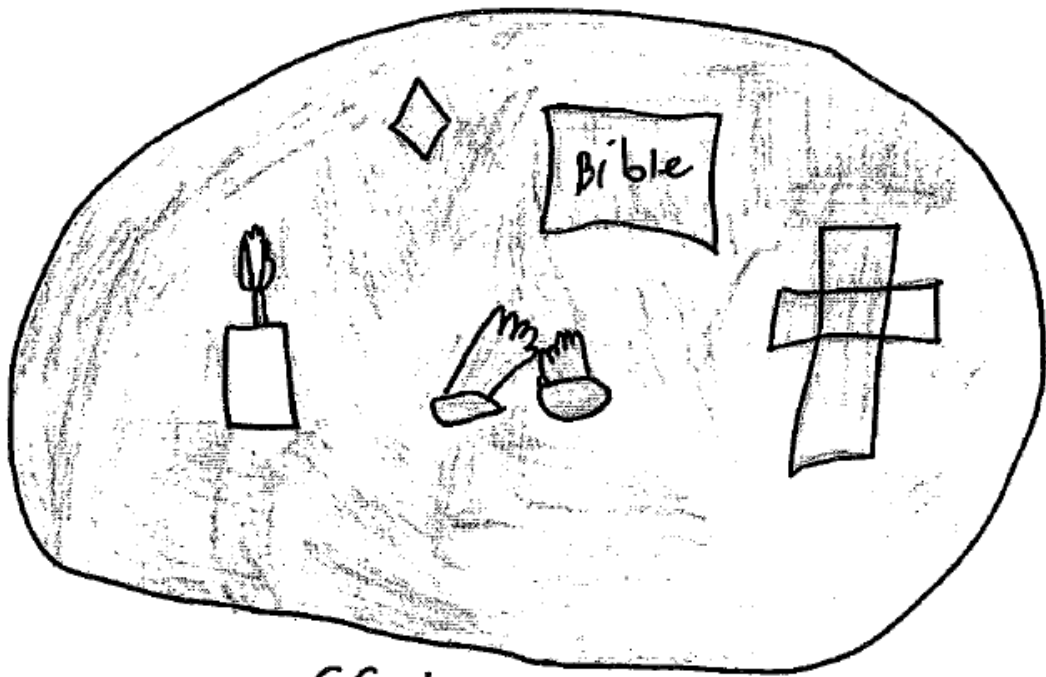
Learning objectives

- To design and plan a prayer space.

Commentary

This pupil has shown evidence of being able to draw and orally name to an adult some key features at a place of prayer. (The purple cloth was also liturgically correct at the time!). In being able to name cloth, candle, cross, Bible, praying hands (wooden symbol) he is working at **Level AT1 ii**.

In order to move on to Level 2, he needs to be able to describe the actions and symbols, for example, read from the Bible, lighting the candle, making the sign of the cross, etc.



School

WORSHIP

Level 2 AT1 ii

Context

In the middle of a unit of work on the way Christians worship, pupils were given a number of pictures and asked to identify which ones illustrate some different ways in which Christians worship. They were then asked to describe what was happening in the pictures that show Christian worship.

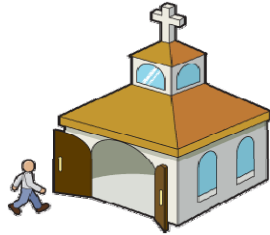
Learning Objective

- To identify the pictures which show the different ways that Christians worship;
- To describe what is happening in the pictures that show Christian worship.

Commentary

This pupil has used religious words and phrases such as “praying”, “God”, “getting a cross on his forehead”, “Ash Wednesday” and “singing hymns at Church” to describe religious actions and symbols. This shows that the pupil is working at **Level 2 AT1 ii**.

To achieve Level 3 the pupil needs to use a developing religious vocabulary to **give reasons** for the religious actions and symbols.



Look at the pictures above. Put a tick on the ones that show the different ways that Christians' Worship.

Describe what is happening in the pictures that show Christian Worship

The first picture is someone praying and thanking God for the things that God has made for us and given us. The second picture is some one getting a cross on his head made out of burnt ashes and it's the day called Ash Wednesday. We offer bread and wine at Mass which is everyone celebrating together. The next picture is some children signing hymns at Church which is when you sing when praying to God in a tune. You can pray Hail Marys with Rosary beads. There is someone going into Church to sing hymns and pray.

WORSHIP

Level 3 AT1 ii

Context

Towards the end of a unit of work about how Christians worship, pupils were asked to study the pictures given and to give reasons why Christians worship in these ways.

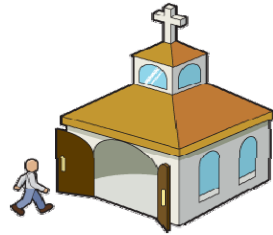
Learning Objective

- To give reasons for some religious actions and symbols.

Commentary

This pupil is able to use a range of religious vocabulary – such as “Ash Wednesday,” “praise and worship,” “rosary,” and “family of God” – to give reasons for various forms of Christian Worship, for example “we get the sign of the cross on our head on Ash Wednesday to remember Jesus died on the cross...” This shows the pupil is working at **Level 3 AT1 ii**.

To achieve a Level 4 this pupil would need to show understanding of what liturgy is as a way of worshipping and to be able to show understanding of different liturgies such as Mass, Liturgy of the Word, Penitential Service etc.



**Look at the pictures above.
Give reasons why Christians choose to worship in these ways**

People pray to God because they are worshipping him and asking for help if they are stuck. Sometimes people pray quietly or sing or say prayers they know because they want to be connected to God. We get the sign of the cross on our head on Ash Wednesday in church to remember that Jesus died on the cross. Christians drink the blood and eat the body of Jesus at Holy Communion in church because they are remembering the Last Supper and they are giving thanks. People praise and worship God and thank him for all the things he's done for us. The rosary represents Mary, we praise Mary and thank her for being our mother, so we all say Hail Mary in church together. People go to church to live like God's people and be a Christian also they go to church because they believe in God and Jesus and want to be a Christian and pray and help others and want to be welcomed to the family of God.

EASTER TRIDUUM

Level 4 AT1 ii

Context

In a unit of work on Easter, pupils explored how Catholics celebrate Holy Week and Easter liturgically. Having worked with a presentation of pictures showing the various liturgies and studying a text explaining the different actions, symbols, rituals etc, pupils were asked to show their understanding of the Easter Triduum liturgies by writing a letter to a friend, as if they had been present at these liturgies, explaining what happened.

Learning Objective

- To write a letter to a friend explaining the Easter Triduum liturgies.

Commentary

This pupil uses a variety of religious terms to show an understanding of the different liturgies celebrated in Holy Week e.g. washing of the feet, veneration of the cross, liturgy of the Eucharist, Benediction etc. Three different liturgies are explained showing a breadth of understanding. The pupil shows understanding of much of the symbolism of the Easter Vigil, in particular. For example, 'there is a fire burning to show that Jesus is the light of the world and he shall enter into our life when he has reserected.' 'the bells are rung to mark the joy that Jesus has reserected from the dead.'

This shows attainment in **Level 4 AT1 ii**.

To achieve a Level 5 she would need to describe and explain the meaning and purpose of these liturgies in greater depth, e.g. how the Triduum relates to mass in school or any other Eucharistic celebrations.

A letter explaining the Easter Triduum liturgies.

Dear John,

I know I haven't written to you in a long time, sorry, its because I'm in the middle of holy week and I remember in your last letter you asked me about my faith and how I worship so I'm going to do it now. I'm going to tell you especially about the Easter Triduum liturgies.

The Easter Triduum begins on Holy Thursday evening when we celebrated mass, in the mass we remembered the last supper and the beginning of the Eucharist. The Gospel reading on the Thursday mass is from John 13:1 to 15 and in here we hear about how Jesus had the last supper with his friends and how he washed their feet. The Last Supper we have in mass symbolises that we are all a big family which is God's family. The last supper is so important because it was when Jesus blessed the bread and wine and made it into his own body and blood. We all receive Jesus' spirit and show we serve others by receiving the Eucharist in common.

The Gospel reading also tells us about when Jesus washed the disciple's feet after the last supper. He took a towel and dried their feet. Jesus was showing himself as a servant king. After the Gospel had been read the priest washed the 12 men's feet while he said "Do not forget me", and also copying what Jesus did. The mass then continued with the liturgy of the Eucharist. The priest then held up the host and said "Do this in memory of me" just as Jesus did. He did the same with the wine while he blessed both into the body and blood of Christ. Then the altar servants stripped the altar apart from the remaining host that had already been blessed so people can carry out Benediction where they praise and show respect to Christ. The host is left there over night.

I've just come back from the Good Friday service. Good Friday is the most solom day because it was the day that Jesus was put to death and died. It's to celebrate the Lord's passion and to remember that Jesus died for us.

At 3pm the service starts and the priest and altar servers enter and prostrate themselves to show a sign of respect. Then the liturgy of the word begins. This is where all the readings take place. 3 people read them. The read the passion of our Lord Jesus Christ from the moment when he's with his disciples in the

garden of Gethsemane to when he is in the tomb after he'd died. It's about 5 pages long.

The next part is the veneration of the cross. This is when everybody lines up to kiss the cross. It's another sign of respect. People usually kiss just where the nail is on Jesus' feet. While that happens the other people say "we worship you Lord", they say it repeatedly.

Finally we come to holy communion. The priest uses the blessed sacrament instead of blessing the bread and wine. He does this because Jesus is dead and the priest is standing in for the Lord Jesus Christ and everybody goes up for communion then pray silently.

It's now easter Saturday and I'm spending the day just waiting and thinking about Jesus in the tomb and waiting for the resurrection of Jesus just like we profess in our creed. "we look for the resurrection of the dead and the life of the world to come".

At first everyone enters the church in darkness. The easter vigil starts after dark about 7 o'clock because Jesus resurrected before dawn on easter Sunday. There are 4 parts to this. These are the service of light, the liturgy of the word, the baptismal service and the liturgy of the Eucharist.

The service of light is when the priest leads everyone to the back of church (outside) where there is a fire burning to show that Jesus is the light of the world and he shall enter into our life when he has resurrected. From the fire the Easter candle is lit to mark a new beginning and that Jesus is the light of the world.

The liturgy of the word is where there are readings including the story of creation which marks the start of a new beginning. Then we sing the Gloria and the bells are rung to mark the joy that Jesus has resurrected from the dead. We sing the alleluia to greet the Gospel and the Gospel reading is about the resurrection of our Lord.

Next is the baptismal service is when anyone who is being baptised will be baptised. It's very special to be baptised here because it marks the start of a new beginning and that you've become a member of God's family and easter is a time for new beginnings. Then the rest of the people renew their baptismal promises of their belief in Christ and being part of God's family.

Finally the mass continued with the liturgy of the Eucharist. Father now acts out the last supper, just as Jesus did, once again. The priest blesses the bread and wine and the spirit comes down upon them to change them into the body and blood of Jesus.

The mass ends and we leave in peace full of joy because Jesus has resurrected just as it said he would. It's a happy time.

From Philippa.

WORSHIP

Level 5 AT1 ii

Context

While learning about how Catholics worship, pupils explored different ways of praying, a range of different liturgies and activities such as pilgrimage. During the unit they were asked to research a variety of forms of worship and be able to explain what they are about. At the end of the unit they were asked to produce a piece of work about worship taking different forms at different times.

Learning Objective

- To describe and explain different forms of worship and their purpose.

Commentary

This pupil is clearly able to describe and explain the meaning and purpose of a variety of forms of worship. She is able to explain what worship is about and knows the difference between public and private worship. She then goes on to explain the purpose of prayer, explains the meaning of some of the Mass, and then looks at the purpose of pilgrimage. A wide range of correct and appropriate vocabulary is used and reference made to religious sources e.g. Eucharist and the Last Supper.

Overall, this shows attainment at **Level 5 AT1 ii**.

To achieve Level 6 this pupil needs to include the significance of different forms of worship for believers. For example, pilgrimage may be significant to them because it helps them reflect on their own faith. It gives them an experience of community, helps them understand this faith as a journey and know that there are special places associated with religions.

Worship takes different forms at different times.

Worship is an important way for Christians to express their love for God and one another, or to ask him for forgiveness if we have done wrong. The Christian religion has two types of worship – public and private. Public worship is where a large amount of people or a community comes together and prays to God, for example at mass, where the whole parish meet on a weekly basis. Private worship is where one person prays alone, for example at night time, where you may say a prayer for someone, before you go to bed.

Prayer is used during worship, for a number of reasons. One example of prayer would be to thank God for something good that has happened to them. On other occasions people may pray to God to ask him to help them if they are upset, for example the death of a family member. Finally people often pray to ask for God's forgiveness, because they are sorry for their sins; this takes place during reconciliation. Prayers can be said in a number of different places from school assemblies to the home. Christians believe that God communicates to them other than in speech such as them receive a strong feeling. During prayer, Christians usually kneel or bow their heads to show respect. They may use the bible or prayer books to recite prayers or they may use rosary beads.

An important part of Christian worship is the mass which is usually held on a Saturday evening or on a Sunday. Masses are also held on feast days and other special days such as Christmas and Easter. The mass is an important place to thank God and also to gather with other Christians. At the mass people worship God by following the liturgy. Children are also involved by attending Children's Liturgy so they can learn about God in ways they understand.

An important part of the mass is the Eucharist where Christians remember the final meal Jesus had with his disciples at the Last Supper. At the Eucharist, Christians share bread which represents Jesus' body and the wine, which represents Jesus' blood. It is also part of the seven sacraments; others include reconciliation and confirmation.

People may worship by going on a pilgrimage, this is not only plies to Christians but also other religions. During the pilgrimage, Christians may pray and attend a mass. A famous pilgrimage that Christians take part in is to Lourdes in the South of France where many go to ask to be cured.

Worship takes an important place in a Christian's life. This may take place in a variety of different forms and places and it helps Christians strengthen their faith and come closer to God.

WORSHIP

Level 6 AT1 ii

Context

Students have been studying the place of the Eucharist in Catholic worship. They have researched the richness and variety of worship that takes place within the Catholic community, including the sacraments, but also including other forms of worship and private prayer. This piece of work asks students to explain why the Eucharist is significant as the source and summit of Catholic worship.

Learning Objective

- Explain why the Eucharist is significant as the “source and summit” of the Catholic life.

Commentary

The student can explain reasons why the Eucharist is central and significant to Catholic life. Further to this they can put the Eucharist in the wider context of Catholic worship and show how it is related to other sacraments. They can explain how the Eucharist relates to the life of Christians and how although the celebration of the Eucharist is a public celebration it is also an intensely personal experience.

To achieve Level 7 they would need to show a coherent understanding of Eucharist as a celebration which, for example, gathers the community together; enables them to proclaim it and respond to the Word of God; recognises the presence of God in the celebrant, the people, the word and the Eucharistic elements and sends the community out to serve.

Explain why the Eucharist is significant as the “source and summit” of the Catholic life

Catholics celebrate and worship in many different ways. The 7 sacraments of the Church are particularly important and of these the Eucharist has particular significance.

The Eucharist is the source and summit, not because it is celebrated most often, but because it celebrates the main Catholic belief: Jesus died for our sins and defeated death. For example, at the Eucharist the words Jesus spoke at the Last Supper are repeated: “this is my body, given for you.” Without this fact there would be no Catholic religion. St Paul says: “If Jesus has not risen from the dead then our preaching is in vain.” The Eucharist is also significant because it reminds Catholics how they should behave. The life of Jesus should be the pattern for the life of a Christian: their lives should be ones of sacrifice and love. The last words spoken at Mass are: “go in peace to love and serve the Lord”. If the Eucharist is the source of Christian life then it should affect every living moment of our life.

Each of the other sacraments are in some way related to the Eucharist. For some married young it is significant to choose to celebrate a Nuptial Mass to celebrate the Eucharist as part of their wedding ceremony. It shows they want to live a married life that is modelled on the life of Jesus and how he lived and died. Holy Orders is when someone becomes a priest and one of the key parts of the ceremony is when they are given the Paten and Chalice to celebrate Mass when they are fully a priest. The sacrament of the Sick is also linked to the Eucharist and often people receive the Eucharist when they are anointed. In the old days this was often referred to as Viaticum which means food for the journey.

Catholics believe that it is important that all should be able to receive the Eucharist and if someone is house-bound a priest or someone from the church might take them the Eucharist at home.

This does not mean that other prayers and hymns are not important for Catholics. Prayer by yourself (private prayer) is seen as a way of having a personal relationship with God. This is important every day. It is also important before you receive communion. If you are meeting God in communion then you have to be prepared for that event and praying is part of that preparation. It is also important to have time after communion to say prayers and communicate with God.

Catholics believe that Jesus is fully present in the bread and wine at Mass (Eucharist). He is also present when Christians pray together, but it is the “true presence” in the Eucharist, knowing that the bread and wine have been transformed into body and blood that makes this sacrament the “source and summit” of the Christian life.

WORSHIP

Level 7 AT1 ii

Context

Students have been studying the meaning of the Catholic marriage ceremony. They have compared and contrasted the Catholic service to other religious services and civil services. They have explored the meaning behind the specifically Catholic understanding of marriage, with particular focus on the questions, the vows and the place of prayers and blessings within the ceremony.

Learning Objective

- Show a coherent understanding of the importance of the words and symbols of the marriage ceremony.

Commentary

The student can explain the meaning of marriage in a coherent and systematic manner. The student goes far beyond naming symbols and explaining their meaning, but rather uses a range of language, both religious and philosophical to draw out the coherent understanding of the marriage ceremony. In so doing so the student shows he is achieving **Level 7 AT1 ii**.

Explain the significance and importance of the words and symbols of the marriage ceremony

Every word spoken at a Catholic Marriage has a significant meaning. Before the marriage can take place the couple are asked 3 questions. The first asks if they are free to marry each other. When the couple answer "I am" they are saying that they are not already married to another person and unable to fulfil their marriage vows. They are then asked if they are giving themselves to each other freely and without reservation. This is an important expression. Catholics believe that marriage is a solemn agreement that both people agree to; they cannot be forced to marry; it has to be their own free choice that they are marrying. Finally they ask if they are open to the possibility of children. This is only asked in Catholic marriages and expresses the Catholic understanding of sex. Catholics follow natural law which states that every act has a purpose and it is wrong to frustrate that purpose. So the couple would be in the wrong if they used artificial contraception to prevent having children. This does not mean that a couple who are too old for children or couples who cannot have children are not properly married. These people may have a sex life but the fact that they can't have children does not mean they are misusing sex.

The heart of the marriage is the vows that the couple express. The formula has remained unchanged for generations. The vows show that the marriage is permanent as it says: "till death do us part". The vows also show that the marriage is a life-giving partnership, the couple are promising to support each other throughout life, no matter what difficulties they may be faced with. The vows also show that the marriage is exclusive: this means that the couple will be faithful to each other. This means much more than not having affairs. It means that the couple will put the other person first at all times in their lives. They will be their number one priority.

The words of the vows "make" the marriage as it is the couple who marry each other; they are not married by the priest. This makes the sacrament very different to the others where it can seem like the priest "does the sacrament" or "gives the sacrament" to the people. The priest or deacon is simply a witness to the public declaration of the couple. It is the couple who are the ministers of marriage; and they will continue to be the ministers of the marriage.

There are other parts of the ceremony after the vows but if you look at the service book it no longer states Bride / Groom, but it now says Husband / Wife. The marriage has taken place. When the rings are blessed they are symbols of what has happened; they represent the everlasting and permanent nature of marriage. The priest will also

bless the married couple and this blessing will repeat the meaning of marriage that has already been expressed.

The blessing also reminds the couple that the marriage is a sacrament and although the couple agree to marry each other by marrying they are making a public declaration and inviting God's blessing on the marriage. This shows us that the marriage is not just a utilitarian agreement (Utilitarian's only believe in pleasure) that will last if the couple are happy and it is not like a business contract that might only last a short period of time. The marriage involves God and the purpose that God might have for the couple. The question about children reminds us that the couple must be open to God's plan. This may involve difficulties and upset, for example the couple might have a disabled child or they may not be able to have children at all. The expression "God is involved in the marriage" shows that the couple do not know what their future might be, but they have agreed, as a couple to face the future together and to try and discover God's will.

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