

Intent

Religious Education teaching at our school supports our school vision of inspiring *life in all its fullness* through a curriculum and teaching practices which promote mutual respect towards those with different faiths whilst encouraging children to develop their own sense of identity and belonging through self-awareness and reflection. We recognise and value the vital contribution high-quality RE teaching provides in developing children's religious literacy. The importance of religious literacy is ever increasing as the world changes and impacts upon societal changes where different faiths and cultures endeavour to live in harmonious communities. Our Religious Education curriculum is shaped by an enquiry-based approach where children can develop an understanding and appreciation of differing beliefs, expressions of faith and the influences of religions on cultural practices and worldviews in the context of local, national and wider global communities. The development of children's knowledge, skills, understanding and curiosity is balanced through learning about religions and learning from religions. It is also our intent that children be able to engage critically with texts, ask deep and meaningful questions and make connections within and across religions and worldviews. Engaging children in this enquiry approach seeks to develop critical thinking (and higher order thinking) skills that improve religious literacy and prepares children for the opportunities, experiences and responsibilities in later life.

Implementation

- Class teachers plan and deliver religious education lessons across the school and help to draw out links with previous learning, other curriculum areas and children's own experiences.
- The curriculum follows the suggested units and planning provided by the LDBS (London Diocesan Board for Schools). (In 2022 – 2024 the school is following a transitional sequence for some year groups and units as we realign our curriculum with the revised order of teaching suggested by the LDBS. With this transitional plan, we are seeking to ensure that all children will learn about each major world faith by the end of their time in the school.)
- RE is taught by class teachers, with support from the class TA who records children's responses during class discussions. The TA and class teacher will also seek out thoughts and comments from children who have not volunteered to talk during whole class discussions.
- Class teachers ensure children engage with a big question and subsidiary questions which focus on theology, to support our enquiry-based approach.



- There is a balance of learning about religion (both substantive knowledge and over-arching substantive concepts (e.g. sacrifice, incarnation)) and learning from religion ('ways of knowing' and personal knowledge) which is specified in learning intentions.
- High-quality teacher questioning takes place in all lessons which leads to thoughtful discussions that seek to promote pupils' thinking about their own lives (personal knowledge) and contribute to the wider spiritual development of all pupils and to their skills in being able to 'disagree well'.

- Individual assessment of each child is carried out by recording responses to the subsidiary questions.
- Teaching and learning activities include a range of creative and practical activities that include interpreting and analysing sacred texts, using imaginative play or drama to express feelings and ideas using challenging and controversial questions, completing extended pieces of writing and creating pieces of art to reflect key themes and discussions.
- Religious artefacts are used to bring the learning to life and are present in the classroom throughout the teaching of a unit to allow children to engage with them fully.

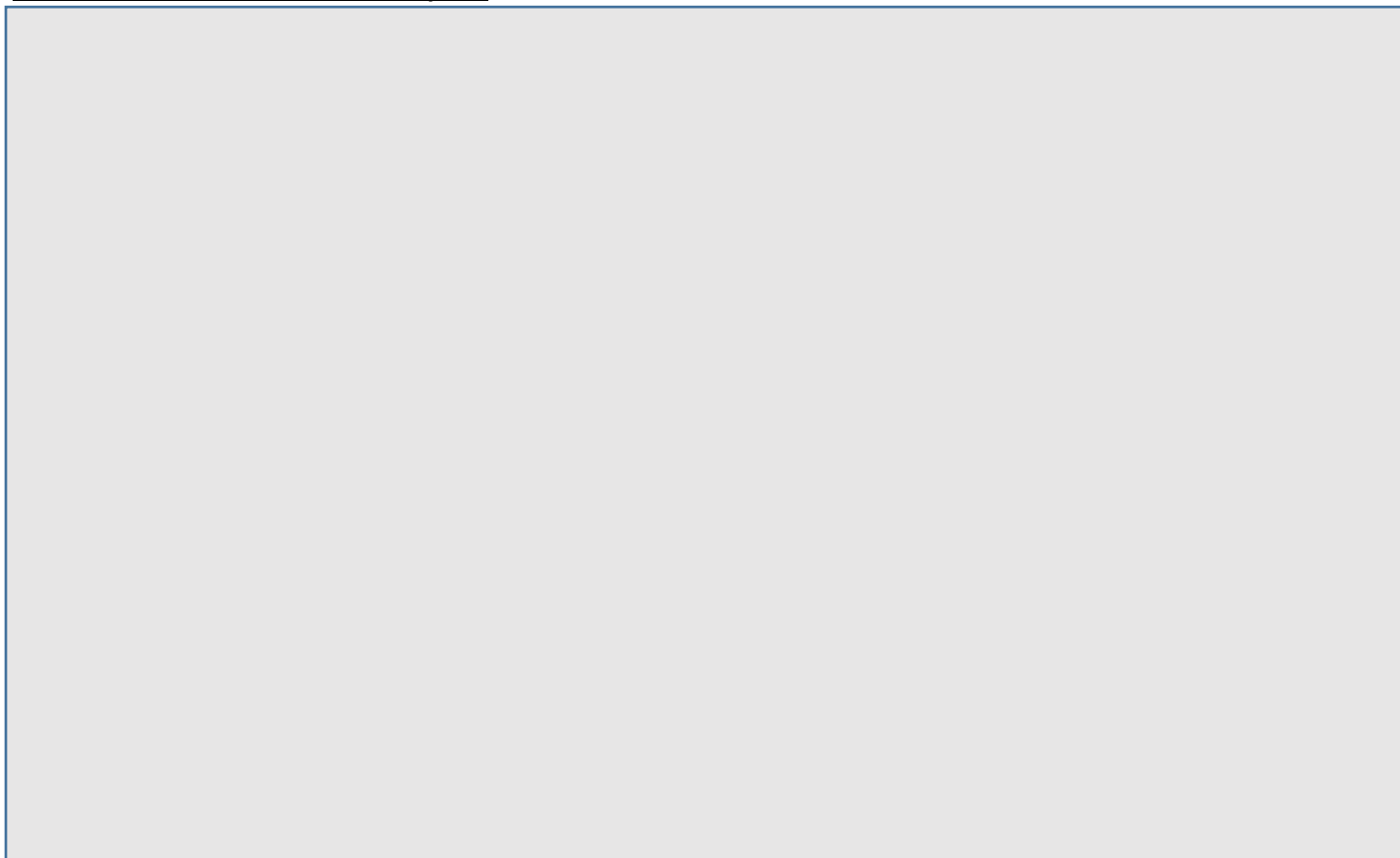


- In line with the LDBS scheme of work, there is a balance of two thirds Christianity-based learning with the other one third attributed to exploring other major world faiths. Links between faiths are made throughout the school and are drawn out explicitly in KS2.
- In line with the RE Statement of Entitlement in Church Schools, there is a commitment to the delivery of RE for at least 5-10% of the weekly teaching time.
- There is ongoing CPD for subject leader (through regular LDBS network meetings and training) and all class teachers and teaching assistants.
- Enrichment of the curriculum includes handling artefacts, meeting visitors from local religious communities (including from our school families), taking part in whole school events and making visits to religious places of worship. By the time children leave the school, they will have visited the place of worship of all major world faiths.
- The promotion of the Fundamental British Values is woven throughout our RE teaching and learning and ensures children develop mutual respect for people and their beliefs.
- All activities, questioning and opportunities for enrichment are tailored to those with SEN and disadvantaged children to ensure that they can participate in discussions. Similarly, adaptations are made for children who are more able in RE to stretch and challenge their thinking.

Impact

- Children are able to hold a balanced and well-informed conversation about religion and world views; they are religiously literate.
- All children are able to access the curriculum due to the variety of different activities completed in lessons and the collaborative learning typical of RE lessons.
- Children make good or better academic progress from their starting points.
- Children are able to reflect on, respond to and express their own religious, spiritual and/or philosophical beliefs.
- Children are able to make their own choices and decisions concerning religion and belief based on a deep knowledge and understanding of religions and worldviews, belief systems, values and practices.
- Children have developed a deeper understanding of what it means to live *life in all its fullness*.
- Children show respect for beliefs and practices which are different from their own, as well as interest in finding out more.

Whole school standards – last two years



Approach to assessment in Religious Education



Assessment in RE (both formative and summative) is based to a large extent on children's oral responses in discussion, as well as, to a lesser extent, their written work, pictures or other recorded responses. All children are encouraged to participate in class discussion and adults work directly with children where this is more difficult to gauge their individual responses.

Ongoing assessment: Formative assessment is used as part of adaptive teaching, for example, responding to children's misconceptions in RE. The use of questioning in RE is used to provide feedback to the child and can reveal misconceptions about particular aspects of the unit content. Immediate adaptations are made as a result of formative assessment, within the lesson or in subsequent planning of lessons to ensure that misconceptions are addressed

quickly and learning is moved on appropriately.

Summative assessment:

Assessment is also used for summative purposes. Teachers may provide end of topic assessment activities, of various types, to sample children's knowledge of the unit material. Often in RE, summative assessment uses combined tasks to assess learning. Summative assessment is also provided by way of reporting to parents against the LDDBS framework detailing what children should know by the end of each unit. Teachers plan a wide range of different and interesting activities that enable children to not only engage with the subject content but show their long term understanding of a topic. For example, 'Diamond 9' is used to assess children's understanding of a particular topic by making links between key concepts throughout the unit therefore strengthening their knowledge. Through revisiting the key concepts of a unit in this way children are not only deepening their understanding but ensuring that the curriculum is remembered long term.

Adaptive teaching case studies

Most pupils with SEND or additional individual needs can fully access our RE curriculum without specific adaptations to teaching. These are two case studies where small but specific adaptations have supported pupil progress.

- Pupil with SEMH needs has been supported to achieve in RE in a number of different ways including: linking topics to personal life and interests, additional praise when contributing during class discussions, consideration of seating plan to ensure the pupil is motivated, one-on-one support to start a task and encouragement when needed.
- Pupil with speech, language and communication needs is supported to access the curriculum in a number of ways. Due to the nature of RE being very discussion based, it is essential that the activities and lesson inputs be adapted to ensure that the pupil gets the most out of their RE learning. Such adaptations include targeted

questioning to ensure full participation, giving the pupil the time and attention to respond fully and not hurrying their answers, working one-to-one to support the sounding out and correct formation of written answers (it is important that the quality of RE work is the same as or better than work completed in Literacy lessons) and pre-teaching some stories and themes to ensure that they have more confidence during the lesson.



Response to the Ofsted Curriculum Research Review for Religious Education

The Ofsted curriculum research review for Religious Education (May 2021) reviews a wide range of relevant educational research into both primary and secondary Religious Education teaching and identifies factors which may contribute to high-quality Religious Education. As a school with a religious character, our RE teaching is not inspected by Ofsted or under the Education Inspection Framework, being inspected under the SIAMS framework instead. However, we have reviewed the Ofsted curriculum research review for RE to learn from the wider research into high-quality RE teaching.

| <p>Summary points from the research review Based on the research, high quality religious education may have the following features:</p> | <p>Our response: <i>How is this reflected in religious education at Christ Church?</i> (Actions taken in response to research review are set out in 22/23 developments review section below)</p> |
|---|--|
| <p>Curriculum</p> <ul style="list-style-type: none"> • An RE curriculum that does not induct pupils into any religious tradition • ‘Collectively enough’ substantive content and concepts in the RE curriculum to enable pupils to grasp the complexity of a multi-religious, multi-secular world. This substantive knowledge is a representation and reconstruction of religious and non-religious traditions and concepts • A curriculum that builds pupils’ awareness of their own assumptions and values about the content that they study • Leaders and teachers who consider, when they select classroom activities, how the activities will enable pupils to remember the RE curriculum in the long term • A well-sequenced RE curriculum that prepares pupils with the prior knowledge (including content, concepts and vocabulary) they need for subsequent topics. The importance of this is very clear in the case of controversial and sensitive topics. Leaders and teachers might identify the necessary background knowledge that pupils need to learn for a topic and make sure that the curriculum is ordered to accommodate this. | <p>Although, as a Church of England School, our curriculum has a majority focus on teaching about Christianity, our RE teaching does not seek to induct pupils into any religion, rather that they learn about and from religion and are supported to reflect on their own beliefs or views. We teach about a wide range of different faiths and none of them is prioritised over any other in terms of belief. Furthermore, lots of teaching is prefaced with the statement ‘Some Christians/Hindus believe...’ so that generalisations about faith holders as a whole are not made.</p> <p>Children are encouraged to consider their personal response to key unit questions and so build up their own ‘personal knowledge’ about religion.</p> <p>When planning, leaders and teachers consider the history of religious traditions so that it is not only the controversial or stereotypical aspects of the religion or non-religious tradition that are taught. This enables children to gain a full understanding of the different aspects that underpin religion. Strategies are used throughout our curriculum to support children to remember what they are taught (e.g. spaced retrieval activities, review of key information).</p> <p>Our school is currently in the process of implementing new and revised LDBS planning sequences to ensure that the sequence of teaching in terms of necessary background knowledge is correct and matches up with the appropriate key stage. We have also considered what children have learned in other subjects, for example in Science, how death is a natural process and part of life. Having understanding of concepts such as death helps to prepare children for sensitive topics in RE.</p> |
| <p>Pedagogy</p> <ul style="list-style-type: none"> • Pedagogical choices are designed to develop first, ‘substantive’ knowledge: knowledge about various religious and non-religious traditions, second, ‘ways of | <p>Monitoring shows that teachers make clear and subject-specific choices about knowledge to be taught and make this clear to children. There is an appropriate balance between</p> |

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| <p>knowing’: pupils learn ‘how to know’ about religion and non-religion and third, ‘personal knowledge’: pupils build an awareness of their own presuppositions and values about the religious and non-religious traditions they study</p> <ul style="list-style-type: none"> • Leaders and teachers of RE often provide opportunities for pupils to encounter faith practitioners, to meet them and to listen to their experiences. These can be valuable experiences for pupils because they are genuine and organic and enable the pupils to learn about differences in the ways that religious and non-religious people live • teachers make <u>subject-specific adaptations</u> to activities for pupils with SEND, where appropriate, instead of excessive adaptations to the curriculum or lowering expectations • Leaders and teachers who consider, when they select classroom activities, how the activities will enable pupils to remember the RE curriculum in the long term. | <p>substantive knowledge, ways of knowing and personal knowledge. Children are encouraged to give a personal response in every lesson and this is recorded by teachers and teaching assistants.</p> <p>Children’s experience of learning in other locations is supported by pre- and post- visit teaching and the opportunities to make links to progressive learning in the classroom – e.g. Visit to the Mosque to see how people worship there and meet faith practitioners.</p> <p>Adaptive teaching – see case studies above</p> <p>Teachers plan a wide range of different and interesting activities that enable children to not only engage with the subject content but show their long term understanding of a topic. For example, ‘Diamond 9’ is used to assess children’s understanding of a particular topic by making links between key concepts throughout the unit therefore strengthening their knowledge. Through revisiting the key concepts of a unit in this way children are not only deepening their understanding but ensuring that the curriculum is remembered long term.</p> |
| <p>Assessment</p> <ul style="list-style-type: none"> • Formative assessment approaches help teachers to check and accurately identify gaps in pupils’ knowledge of specific content • Summative assessment is used judiciously and is clear about the forms of knowledge being assessed | <p>See assessment information section above – formative and summative assessment</p> |
| <p>Systems, culture and policies</p> <ul style="list-style-type: none"> • School leaders understand how pupils make progress in RE. This enables them to offer RE teachers appropriate challenge and support • Leaders of the curriculum should adopt or construct a curriculum that is ambitious and designed to give learners the knowledge they need to succeed in life | <p>CPD for RE leader and teachers takes place and is wide-ranging, including LDBS Network meetings termly where the leader is able to access information regarding assessment, lesson design, resourcing and more to ensure there is a comprehensive delivery of RE in our school.</p> <p>Our school is currently in the process of implementing new and revised LDBS planning sequences to ensure that the sequence of teaching in terms of necessary background knowledge is correct and matches up with the appropriate key stage – see above.</p> |

Last year’s key developments and successes in 2022/23:

1. To support teachers in the implementation of the new and revised LDBS units

All children are able to receive teaching that is tailored to their level and matches with the appropriate LDBS unit. Our transition plan moving to full alignment with LDBS teaching sequence ensures that no year group misses out on teaching about any major world faith.

22/23 target achieved

All teachers followed the curriculum overview for 22/23. Relevant resources were shared with the appropriate year groups and teachers split planning to reduce work-load and share expertise.



2. Further develop opportunities for CPD in RE for subject leader and other teaching staff

Subject leader/teachers have experience of other schools' good practice and of expert teaching to support refinements to curriculum and provision.

21/22 partially achieved and to be continued in 23/24

RE leader has attended all network meetings throughout the year. The leader has shared relevant resources with class teachers to ensure the most up-to-date and relevant learning happens in lessons. The next step is to consider all of the assessment information given at these meetings and create our own more formalised style of assessment as detailed in the target below.

Key targets and actions moving forward (development priorities for 2023/24)

| Target and <i>intended outcome</i> | Planned actions (including dates where applicable) |
|---|--|
| <p>1. To support teachers in the implementation of the new and revised LDBS units <i>All children are able to receive teaching that is tailored to their level and matches with the appropriate LDBS unit. Our transition plan moving to full alignment with LDBS teaching sequence ensures that no year group misses out on teaching about any major world faith.</i></p> | <p>Follow curriculum overview for 23/24 Ensure that teachers are sharing planning for overlapping units across year groups Consider sharing of any relevant resources to the appropriate year group</p> |
| <p>2. To develop a more formalised style of assessment <i>Ongoing formative assessment will provide the best possible assessment outcome for a child. Summative assessment tasks can be used if the teacher feels they are appropriate. It is recommended that these take place either in the middle of a sequence of learning so that any misconceptions can be addressed or at the end of the unit which would provide evidence of what the pupil has learnt during the unit. It is key that all assessment feeds into future planning.</i></p> | <p>Ongoing formative assessment opportunities consisting of:</p> <ul style="list-style-type: none"> - high quality teacher questioning - teacher observations particularly around children's verbal contributions to class and group discussions - teacher observations of when children are engaging in collaborative learning opportunities - Teaching Assistants scribing children's verbal responses during class discussions and debates. - quality verbal and written feedback <p>- Ongoing self and peer assessment - Beginning and end of unit self-assessments - Prior knowledge and understanding mind maps at the beginning of a unit and then re-visited at the end of a unit thus offering a tool that evidences clearly a child's progress of learning during a unit</p> <p>Consider a model for summative assessment that can be implemented by all teachers</p> |
| <p>3. Further develop opportunities for CPD in RE for subject leader and other teaching staff <i>Subject leader/teachers have experience of other schools' good practice and of expert teaching to support refinements to curriculum and provision.</i></p> | <p>RE leader to attend all RE leaders network meetings throughout the year To share relevant resources and training taken from RE leaders network meetings with other staff. Teacher who is new to the school to attend RE ECT course. All teaching staff to take part in a three-session CPD offer provided by LDBS RE consultant – summer term 2024.</p> |

Pupil voice

Children could talk about the different religions they had learnt about and had increasing knowledge as they moved up the school of how these religions are different or similar to each other:



Y2 pupil *"For Jewish people they think that God does not have a son, they celebrate Rosh Hashana. They have apple with honey to help them have a sweet new year"*

Y3 pupil *"We learnt about how the Israelites escaped the Egyptians, Moses and the 10 plagues"*

Y4 pupil *"We learnt about the Hindu religion – they worship many different gods and goddesses. We learnt about the Hindu symbol. Brahma is the one supreme being. Also learnt about vocation – god gives you a calling to do something."*

Y6 pupil *"We learnt about the difference between secular and religious events and how they affect our lives"*

Children could talk about what helps them remember what they have learnt:

Y1 pupil *"looking at my book"*

Y2 pupil *"when it's the end of the year and you get all of your books to look through"*

Y3 pupil *"pupil voice because the teacher asks us what we've learnt about in the past and what we're learning about now"*

Y4 pupil *"my book"*

Y5 pupil *"I sometimes look at the display and the big question"*

Y6 pupil *"the display because it has lots of information that you might forget. Sometimes teachers set homework about RE"*

Children could talk about places of worship they had visited and how it made them feel:

Y1 pupil *"the Church – it made me feel calm because the church is really calm"*

Y3 pupil [our teacher] *'has has given us food that Jewish people eat"*

Y4 pupil *"St Alban's cathedral – calm because it wasn't noisy"*

What makes our curriculum provision for Religious education exceptional and beyond the expected?

- The quality of collaborative work and written work completed in Religious Education lessons is often beyond the expected and worthy of sharing.
- The variety of enrichment activities and the wide ranging use of the places of worship in our local area is beyond the expected.
- The way in which we encourage, listen to and record children's responses to each question asked throughout the unit is beyond the expected.



Key points for discussion with governors about this report

- RE discussion menu to share – range of activities provided to teachers to stimulate and promote discussion in RE lessons.
- The part our RE curriculum plays in reflecting the school's vision and values and in shaping pupils' spiritual development

2022/23 out of school visit opportunities - examples

<https://christchurchschool.co.uk/wp-content/uploads/2022/09/Y6-trip-to-Jewish-Museum-September-2022.pdf>

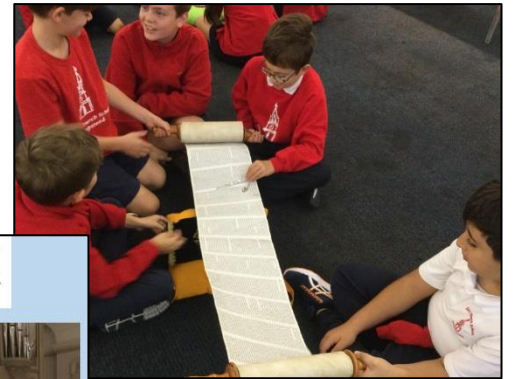
<https://christchurchschool.co.uk/wp-content/uploads/2022/09/Y6-trip-to-Jewish-Museum-2-September-2022.pdf>

<https://christchurchschool.co.uk/wp-content/uploads/2023/01/St-Pauls-Cathedral-Service-January-2023.pdf>

<https://christchurchschool.co.uk/wp-content/uploads/2023/05/Y4-trip-to-St-Albans-Cathedral-May-2023.pdf>

<https://christchurchschool.co.uk/wp-content/uploads/2023/05/Y3-trip-to-London-Central-Mosque-May-2023.pdf>

<https://christchurchschool.co.uk/wp-content/uploads/2023/03/Y5-trip-to-Central-Gurdwara-March-2023.pdf>



Year 4 and Year 5 at St Paul's Cathedral

After our wonderful organ workshops at school, children in Year 4 and Year 5 visited St Paul's Cathedral for an organ workshop day.

We took part in three workshops throughout the day which included mosaic making, a tour of the cathedral and an organ/singing workshop.

At the end of the day, we came together under the dome and sang one of the hymns we had learnt earlier in the day. It was a magical experience we will all remember for a long time!

July 2023

Regents Park Mosque and Islamic Cultural Centre

Year 2 went on a trip to The Regents Park Mosque and Islamic Cultural Centre to learn more about Islam.

A photo of the actual Mosque in Medina.

We were shown this beautiful model of the Mosque in Medina, Saudi Arabia, which is where the prophet Muhammad's tomb is.

Many Muslims come to the Mosque to celebrate and be together, especially at times like Eid.

We were able to go into the prayer room at the Mosque and see the beautiful *Telamiz*.

The resting place for the Guru Granth Sahib is the most important and beautifully decorated place in the Gurdwara. The book is always carefully protected by a canopy hanging over it (called a *channani*) and by special cloths wrapped around it (known as the *rumala*). When the book is opened it rests on a quilt and three cushions, which together are known as the *Manji Sahib*. A fan is waved over the Guru Granth Sahib because the human Gurus had fans waved over them as a sign of respect.

We were also taken into the museum where we learnt all about the life of the Prophet Muhammad and the beginning of Islam as a religion.

Central Gurdwara (Khalsa Jatha)
Year 5 class trip
March 2023

Year 5 visited the Central Gurdwara and learnt a lot more about Sikhism. We learnt that the holy script for the Sikhs is the Guru Granth Sahib. The Guru Granth Sahib is treated with the respect that the human gurus received.

Year 5 also took part in the Langar meal, which is prepared each day in the Gurdwara to be shared with visitors, members of the community and those in need. It was delicious!

The Guru Granth Sahib cannot be kept on a shelf like other books. Any room where the Guru Granth Sahib is kept is treated as holy; it must be kept clean and people entering must remove their shoes and cover their heads to show how much they honour the book.

Work samples showing progression in learning:

Christianity, including focus on understanding and reflecting on Bible stories

| <p>Year 6</p> <ul style="list-style-type: none"> - To understand how Baptism is significant in a believer's life. | <p>Thursday 28th September 2023 LT: To understand how Baptism is significant in a believer's life.</p> <ol style="list-style-type: none"> 1. What was John's message? 2. What does John ask the people to do? 3. Who is John preparing the way for? 4. What was different about Jesus' baptism - why do you think Jesus was baptised? 5. Are you left with any questions? <p>1. John's message was that people needed to change their hearts and lives by being baptised.</p> <p>2. John asked the people to tell him their sins and then allow him to baptise them.</p> <p>3. John is preparing the way for Jesus Christ, the Messiah.</p> <p>4. At first John didn't want to baptise Jesus because he thought he was too important. When Jesus was baptised, the bible calls us that, 'heaven opened, and he saw God's spirit coming down on him like a dove'. (Matthew) I think Jesus was baptised to show he was humble and human.</p> <p>5. No.</p> | | | | | | | | | | | | | | | | | | | | | | | |
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| <p>Year 5</p> <ul style="list-style-type: none"> - To understand what the miracle of the wedding of Cana tells us about Jesus | <p>Thursday 7th September 2023 LT: To understand what the wedding miracle at the wedding of Cana tells us about Jesus.</p> | | | | | | | | | | | | | | | | | | | | | | | |
| <p>Year 4</p> <ul style="list-style-type: none"> - The covenant between God and Abraham | <p>Friday 20th October 2023 LT: To understand how Abraham demonstrated in God and the covenant God made between Him and Abraham.</p> <p>The year three thought bubble provides a written response to the following questions:</p> <ul style="list-style-type: none"> • What surprised you most about this part of the story? • What can a believer learn from both Abraham and Sarah? • What does your heart feel like because of this story? <p>What questions do you still have about this story? Write them in your speech bubble.</p> <p>A believer can learn from Abraham and Sarah that God will never break his promise because he is faithful and trustworthy.</p> <p>What surprised me most about the story is that Abraham believed God he was going to have a child through Sarah his first wife.</p> <p>I learnt about how Abraham is the story is that you can do anything if you believe in God and trust him.</p> <p>Why did Abraham believe to God and have a child?</p> <p>Why did God tell Abraham to cut the skin and show in self and not the hands?</p> | | | | | | | | | | | | | | | | | | | | | | | |
| <p>Year 3</p> <ul style="list-style-type: none"> - To understand the concept of incarnation and how it fits in the big story. | <p>Monday 10th October 2023 LT: To understand the concept of incarnation and how it fits in the big story.</p> <table border="1"> <thead> <tr> <th>Fully human</th> <th>God</th> </tr> </thead> <tbody> <tr> <td>1. He didn't show his true form.</td> <td>1. He didn't show his true form.</td> </tr> <tr> <td>2. So they started out in a lowly place.</td> <td>2. He didn't show his true form.</td> </tr> <tr> <td>3. He didn't show his true form.</td> <td>3. He didn't show his true form.</td> </tr> <tr> <td>4. He didn't show his true form.</td> <td>4. He didn't show his true form.</td> </tr> <tr> <td>5. He didn't show his true form.</td> <td>5. He didn't show his true form.</td> </tr> <tr> <td>6. He didn't show his true form.</td> <td>6. He didn't show his true form.</td> </tr> <tr> <td>7. He didn't show his true form.</td> <td>7. He didn't show his true form.</td> </tr> <tr> <td>8. He didn't show his true form.</td> <td>8. He didn't show his true form.</td> </tr> <tr> <td>9. He didn't show his true form.</td> <td>9. He didn't show his true form.</td> </tr> <tr> <td>10. He didn't show his true form.</td> <td>10. He didn't show his true form.</td> </tr> </tbody> </table> <p>1. Incarnation means God in flesh.</p> <p>2. He didn't show his true form.</p> | Fully human | God | 1. He didn't show his true form. | 1. He didn't show his true form. | 2. So they started out in a lowly place. | 2. He didn't show his true form. | 3. He didn't show his true form. | 3. He didn't show his true form. | 4. He didn't show his true form. | 4. He didn't show his true form. | 5. He didn't show his true form. | 5. He didn't show his true form. | 6. He didn't show his true form. | 6. He didn't show his true form. | 7. He didn't show his true form. | 7. He didn't show his true form. | 8. He didn't show his true form. | 8. He didn't show his true form. | 9. He didn't show his true form. | 9. He didn't show his true form. | 10. He didn't show his true form. | 10. He didn't show his true form. | |
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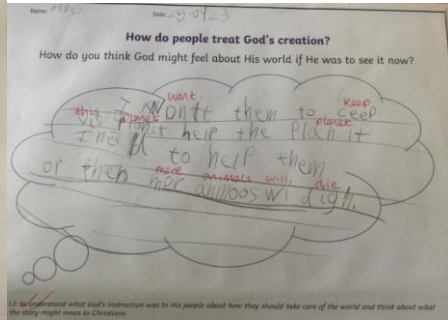
Year 2

- How does the symbol of light help understand Christmas?



Year 1

- The creation story



Reception

- To understand the Nativity story.

