

# St. Antony's Catholic Primary School



## YEAR 4 RED MODEL CURRICULUM

taken from Religious Education Directory

Learning Together In God's Love

13. Make simple links between Jesus' celebration of the Last Supper and the story of the first Passover in Exodus.
14. Know some facts about the Islamic faith and make links with Islamic religious beliefs and practices.

**Discern:** By age 8, pupils will begin to develop critical and creative skills in religious education by thinking imaginatively about different possibilities when exploring issues of justice or equality that arise from the religious stories studied. They will express preference when asked to choose between different aspects of study, such as works of art or musical expression. They will ask 'I wonder' questions about religious stories, questions of belief, and religious experiences. Pupils will begin to use picture language to recognise imagery in art, and symbolism, making simple links between objects, words, or images and deeper meanings. They will consider their personal experiences drawing on learning about other cultures, communities and traditions. They may express their creative or critical reflections through different mediums, such as writing, poetry, art, music, or dance.

**Respond:** By age 8, pupils will be invited to make connections between religious personal experiences and expressions of religious beliefs. They will have opportunities to reflect on personal learning, sharing thoughts and ideas and valuing the views and opinions of others. Pupils will spend reflective time wondering about what they have studied and thinking about positive changes they could make in their own lives, in the life of their local community, and the wider world. Pupils will be invited to respond through individual or collective prayer, singing, or music, making simple connections with Christian traditions locally and globally.

#### 2.4.4 Age 8-9 (Year Four)

Through this year the pupils will learn about people whose lives have been transformed by faith and hope in God. In the first branch pupils will study Abraham and consider how he changed through acting on his faith and entered into a covenantal relationship with God. Pupils will explore aspects of the story of Elijah whose story shows the importance of faith and hope in God even in desperate times. Pupils will then make links between Elijah and John the Baptist. In these branches, pupils will begin to explore hermeneutics. Pupils will explore more about the type of messiah Jesus is and what it means to live a life in Christ. Through learning about the theological virtues of faith, hope, and love, they will encounter the belief that good deeds flow out of a love of God, people do not do good things and earn God's love. They will revisit the lives of St Peter and St Paul with a focus on the theological virtues of faith, hope, and love and learn about the place of the Blessed Virgin Mary in the communion of saints.

To assist with planning and assessment in mixed age classes, end of year statements are suggested at the end of the model curriculum. These are not in addition to the outcomes in the model curriculum but provide summative statements of learning to assist teachers.

#### Guidance for Wales

Links with the requirements for the Religion, Values, and Ethics curriculum in Wales are highlighted throughout. Teachers may wish to consider using the discern and respond outcomes to support pupils' developing sense of cynefin so that they understand the curriculum as part of developing their identity and wellbeing, developing respect, and understanding for the identities of others and making connections with people, places and their histories in Wales and across the world.

## Branch One: Creation and covenant

### Notes for teachers

Abraham is one of the most important figures in religious history because Jews, Christians, and Muslims trace their belief in one God back to him. When considering this ancient figure, pupils must understand the sort of text they are reading. In theology, this is referred to as hermeneutics. Teachers may find it helpful to reflect on the following three areas in studying biblical texts.

1. Historical considerations, the 'world behind the text'. Pupils should start to think about why the author gathered these stories together, who for, and what was happening at the time.
2. Narrative style, the 'world within the text'. Pupils should consider how a text is written, the plot pattern, choice of vocabulary, style of writing, etc. Was this story told for a long time before someone wrote it down?
3. The 'world in front of the text'. How does the text speak to us now? Pupils should reflect on why people think differently about a text today than the original listeners. For example, Christians may connect Abraham's sacrifice of Isaac and the lamb of God, Jesus.<sup>152</sup>




Abraham is dedicated to God. When he hears God's call Abram, who becomes Abraham, listens, and responds, and each time these responses are sealed by a series of covenants. These covenants begin to restore the relationship with God, which, for Christians, is fulfilled in Jesus. Teachers should be aware that the covenant can have different meanings for different people depending on their beliefs and practices. For example, the Jewish tradition of circumcision (brit milah) is a symbol of the covenant, though the apostles decided this was unnecessary for Christians (Acts 15). Pupils from a Muslim or Jewish background in the classroom will have a different view of what the Abrahamic covenants mean, which is why it is essential to consider how this text is approached hermeneutically so that the Christian understanding is shared while respecting the beliefs of different Abrahamic faiths.

Pupils need to know something about the story of Joseph before they study Moses in the following year to understand why the people of Israel are in Egypt. Teachers may want to look at Joseph in this branch or choose to tell the story immediately before they study Moses. Teachers may wish to use an adapted text as the story covers thirteen chapters in Genesis. The story's key points are that Joseph is the favourite son who is rejected and sold into slavery by his brothers. Through his ability to interpret dreams, Joseph becomes a significant figure in Egypt and ultimately saves the family who betrayed him when they fled famine in Canaan. Joseph does not take revenge. Pharaoh invites Joseph's family to live in Egypt, where they stay until the story of Moses. For Christians, the Joseph account prefigures aspects of the gospel narratives.

General guidance: Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence. If choosing alternative texts to teach Scripture, teachers must ensure that it is free from any racial stereotyping or inaccuracies. Key vocabulary is provided for guidance, not assessment purposes.

CCC Links	Knowledge lens content
<p>Abraham YCfK 157 (footnote) YC 8 CCC 59, 72, 1080, 2570-2572 Covenant CCC 762, 839 Canon of Scripture CCC 120</p>	<p><b>Hear</b></p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> <li>• The story of Abraham, focusing on the following key texts: <ul style="list-style-type: none"> <li>• The call of Abram (Gen 12:1-5)</li> <li>• The Abrahamic covenant (Gen 15:1-6)</li> <li>• Abraham and Sarah (Gen 18:1-15)</li> <li>• Abraham and Isaac (Gen 22:1-18)</li> <li>• (Optional) The story of Joseph, focusing on the following key texts:<sup>153</sup> <ul style="list-style-type: none"> <li>• Gen: 37:2-35, 41:1-42, 44:1-17, 33-34, 45:1-5, 16-20</li> </ul> </li> </ul> </li> </ul> <p>By the end of this unit of study, pupils will know some facts about:</p> <ul style="list-style-type: none"> <li>• The historical, cultural, and religious context out of which Abraham was called.</li> <li>• The importance of understanding historical context to appreciate the literal sense of biblical stories.</li> </ul>
<p>Abraham YCfK 157 (footnote) CCC 762, 839 Theological virtues YC 305-309 CCC 1814-1816, 1840-1841 Prayer YC 471 CCC 2570-2572 Agnus Dei YC 214 CCC 1354-1355 Characteristics of Christian prayer YC 493 CCC 2662 Theological virtues YC 305-309 CCC 1814-1816, 1840-1841</p>	<p><b>Believe</b></p> <p>By the end of this unit of study, students will know that the Church teaches that:</p> <ul style="list-style-type: none"> <li>• God’s covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity</li> <li>• Faith is believing in God, trusting what God reveals, and following God’s loving purpose to live a good life.</li> <li>• Through living out virtues of faith, hope, and love (sometimes referred to as charity), Christians are drawn into a closer relationship with the Holy Trinity.</li> <li>• Abraham is a model of how to pray.</li> </ul> <p><b>Celebrate</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• Age-appropriate extracts from prayers of faith in God from the Catholic tradition. (For example, Ps 40:1, the St Therese prayer, ‘May today there be peace within’, St John Henry Newman’s ‘Mission of my Life’, Bl Charles de Foucauld’s ‘Prayer of Abandonment’.)</li> </ul> <p><b>Live</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• The virtues of faith, hope, and love.</li> <li>• The life and work of a person who was an example of faith made active in love, e.g., the intervention of Cardinal Manning in the London dockworker’s strike.</li> </ul>

Key vocabulary	
covenant	forgiveness
Abraham	virtue
Sarah	faith
Isaac	hope
Joseph	love

Expected outcomes	
	<b>Understand</b> By the end of this unit of study, pupils will be able to:
	U4.1.1. Show some understanding of the historical context of Abraham (and Joseph) and the cultural and religious context out of which he was called. (RVE)
	U4.1.2. Retell the story of Abraham, ensuring it is accurate in sequence and detail and shows an understanding of the term 'covenant'.
	U4.1.3. Show an understanding of the story of Abraham and Isaac (Genesis 22:1-18), recognising the importance of historical context in explaining the meaning of this story then and now.
	U4.1.4. Recognise that God's covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity.
	U4.1.5. Show some understanding of how the decisions of Abraham (and Joseph) were informed by their faith, hope, and love in God.
	U4.1.6. Make links between prayers that show trust in God and the virtues of faith, hope, and love.
	<b>Discern</b> By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:
	D4.1.1. Describing and explaining the virtues: faith, hope, and love making links between these virtues of and the life of a person who was an example of faith made active in love (e.g., the intervention of Cardinal Manning in the London dockworker's strike in 1889).
	D4.1.2. Explaining why they think Abraham is seen as a model of prayer.
	<b>Respond</b> During this unit of study, pupils will be invited to respond to their learning, for example by:
	R4.1.1. Considering how their own lives and the lives of their communities could be transformed by the virtues of faith, hope, and love. (RVE)
	R4.1.2. Reflecting on how the virtues of faith, hope and love help them to be a good neighbour. (RVE)
	R4.1.3. Reflecting on the challenges and blessings Abraham (and Joseph) experienced and how their faith played a part in how they reacted.

## Branch Two: Prophecy and promise

### Notes for teachers

The prophet Elijah is the archetypal prophet of the Old Testament. He appears in the wilderness and calls the people of Israel to return to God, calling out the corruption of Ahab, the king, who has begun worshipping Baal. At the end of his colourful life, he does not die but is taken up to heaven in a whirlwind or chariot of fire. In the miracle of the flour and the oil, he shows God's generosity, especially towards the poor, the widow, and her son, and, for Christians, this has parallels with Jesus' feeding of the five thousand (Matt 14:13-21). His encounter with God in the gentle breeze is a beautiful image which links with Christian ideas of the Holy Spirit. Teachers may wish to use a child-friendly version of the story of Elijah and will need to spend a little time explaining the context of his prophecies. He is significant to the gospel writers as comparisons with Elijah signal that John the Baptist is announcing the coming of the Messiah. Jesus himself describes John as the 'Elijah who was to return' (Matt 11:14), and John begins baptising in the Jordan, close to where Elijah was taken up to heaven. John the Baptist looks like Elijah in both accounts (compare Mk 1:6-7, Matt

3:4-5 with 2 Kings 1:8). Pupils may remember that a glass of wine is sometimes set for Elijah at a modern Passover meal from branch 6 in the previous year.




In this branch, pupils will compare two accounts of the appearance of John the Baptist, noticing what is the same in St Mark and St Matthew's accounts. Alongside physical appearance, both gospel writers draw on the prophet Isaiah, suggesting that the one Isaiah speaks of is fulfilled in the person of John. For Christians, this is true as it is a sign that Jesus is the Messiah. In the gospel accounts, John prepares the way for Jesus' ministry, whereas, in Advent, the figure of John the Baptist asks Christians how they will prepare a way for Jesus in their own lives and at the end of all things. As with the prophet Isaiah, pupils should reflect on how John speaks to Christians today to prepare the way of the Lord.

Pupils are not expected to recall the genealogy of Jesus. They should note that St Matthew begins with Abraham, linking Jesus as the one who fulfils the covenant God made with Abraham (St Luke's gospel starts with Adam). St Matthew lists fourteen generations between Abraham and Jesus. Some pupils may be interested to know that the number seven signifies perfection or completeness in the Bible. As a multiple of seven, the fourteen generations indicate that the covenant with Abraham is complete in Jesus. The genealogy gives context to the Jesse tree.

The Solemnity of Christ the King was established in the twentieth century by Pope Pius XI after the First World War with the rise of nationalist political interests gaining ground across Europe, making absolute demands on the loyalty of their citizens. Pope St Paul VI affirmed the feast. Pupils should consider what sort of king Jesus is and how he is different to the earthly kings Elijah and John the Baptist criticise. Pope Benedict says that the power of Christ the King 'is not the power of the kings or the great people of this world; it is the divine power to give eternal life, to liberate from evil, to defeat the dominion of death. It is the power of Love that can draw good from evil, that can melt a hardened heart, bring peace amid the harshest conflict and kindle hope in the thickest darkness. This Kingdom of Grace is never imposed and always respects our freedom... Choosing Christ does not guarantee success according to the world's criteria but assures the peace and joy that he alone can give us' (Pope Benedict XVI, on the feast of Christ the King, 22 November 2009).

CCC Links	Knowledge lens content
<p>Canon of Scripture YC 14 CCC 120</p> <p>Elijah CCC 522, 718</p> <p>John the Baptist CCC 523-524, 717-720</p> <p>Isaiah CCC 522</p> <p>Prophets CCC 522</p> <p>John the Baptist CCC 523-524, 717-720</p> <p>Christ the King YC 186 CCC 524, 1171</p> <p>Creed YC 29 CCC 195, 668</p> <p>Advent CCC 524</p>	<p><b>Hear</b></p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> <li>• The miracle of the flour and the oil (1 Kings 17:7-14)</li> <li>• Elijah's encounter with God: the journey 1 Kings 19:4-8, The meeting: 1 Kings 19:9-15</li> <li>• The preaching of John the Baptist (Matt 3:1-12 and Mk 1:1-8)</li> <li>• Isaiah 40:3 (contained within the gospel accounts)</li> <li>• The ancestry of Jesus (Matt 1:1-17)</li> </ul> <p>By the end of this unit of study, pupils will know some facts about:</p> <ul style="list-style-type: none"> <li>• The importance of understanding historical context to appreciate the literal sense of biblical stories.</li> <li>• What is meant by 'prophecy'.</li> </ul> <p><b>Believe</b></p> <p>By the end of this unit of study, pupils will know that the Church teaches that:</p> <ul style="list-style-type: none"> <li>• For Christians, the prophets awaken an expectation of the coming of the Messiah in people's hearts.</li> <li>• John the Baptist is sent to prepare the way for Jesus.</li> <li>• In the Advent liturgies, Christians pray for the second coming of Jesus alongside preparing for Christmas.</li> <li>• Advent is a time of preparation for Jesus' incarnation at Christmas and for the second coming as King of the Universe.</li> </ul> <p><b>Celebrate</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• The Feast of Christ the King.</li> <li>• The Jesse tree.</li> <li>• 'He will come again in glory' from the Nicene Creed.</li> </ul> <p><b>Live</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• How Christians prepare for the coming of Christ during Advent.</li> <li>• How Christians use the Jesse tree during Advent, identifying its meaning and representation in art around the world, connecting to God's plan for salvation.</li> <li>• How some artists have depicted Jesus Christ as King.</li> </ul>

Key vocabulary
<p>Advent</p> <p>prophet</p> <p>Elijah</p> <p>John the Baptist</p> <p>Jesse tree</p> <p>Christ the King</p>

Expected outcomes	
 <b>Understand</b> By the end of this unit of study, pupils will be able to:	U4.2.1. Describe what a prophet is drawing on Elijah and John the Baptist as examples.
	U4.2.2. Show some understanding of the cultural and religious context of Elijah's time and why people needed to be reminded of God's covenant.
	U4.2.3. Compare the description of John the Baptist in Mark and Matthew's accounts and describe the beliefs about John the Baptist the gospel writers show.
	U4.2.4. Make links with the words of Isaiah, the preaching of John the Baptist, and the season of Advent.
	U4.2.5. Know that the feast of Christ the King marks the end of the Church's year and describe what is celebrated.
	U4.2.6. Makes links with the ancestry of Jesus and the Jesse tree.
 <b>Discern</b> By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:	D4.2.1. Responding to a variety of artistic ways in which the Jesse tree is portrayed. Suggest reasons for the artist's choices and give reasons for their personal preference.
	D4.2.2. Talking about the type of king they think Jesus would be and give reasons for their answers.
	D4.2.3. Responding to a variety of artistic ways in Christ the King portrayed. Suggest reasons for the artist's choices, give reasons for their personal preference and compare their ideas with others.
 <b>Respond</b> During this unit of study, pupils will be invited to respond to their learning, for example by:	R4.2.1. Reflecting on how Elijah and John the Baptist's words speak to people today.
	R4.2.2. Reflecting on what it means to be a good leader and talk to others about their ideas. (RVE)

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## Branch Three: Galilee to Jerusalem

### Notes for teachers

In this branch, pupils will consider Jesus' question to Peter, 'Who do you say I am?' They will also reflect on Jesus as the servant Messiah and how he announces the Kingdom of Heaven to those at the edge of society. It is essential that, alongside learning from Scripture, pupils understand the historical and cultural context in which Jesus' healings occur. In the time of Jesus, many illnesses were seen as making a person 'impure'. Under the rituals of the Law of Moses, many things could make someone ritually unclean. Examples include skin diseases (such as leprosy), childbirth, touching a corpse, or eating prohibited food. Impurity could ceremonially be passed to others through personal contact. When someone was seen as ceremonially impure, they were separated from the community and during their period of impurity could not worship at the general






guidance. However, purity could be restored by following the Law, depending on the extent of the impurity. Purification could happen through various rites, from ritual washing to animal sacrifice as atonement (penance) for uncleanness. However, diseases such as leprosy could not be cured and became associated with a moral impurity or personal sinfulness. Lepers were outcasts for the whole of their lives. In this context, Jesus' approach to those who were ritually unclean is remarkable. He reaches out to them, making himself unclean in the eyes of the Law, taking their impurity onto himself and curing them of their affliction. Jesus' holiness overcomes their illness and their ritual impurity.

Today, we understand how and why many diseases happen through infection, and the practices of Jesus' time can seem very unfamiliar. It is crucial that when pupils learn about the rituals of the Jewish faith, they recognise that the laws protect the broader community from spreading infectious diseases. For example, touching a dead body could spread an infectious disease in a time without antiseptics or antibiotics. Similarly, today illnesses such as epilepsy are understood scientifically. However, in the time of Jesus, people believed that an evil spirit caused some diseases, often called a demon, devil, or djinn in some cultures. When Jesus casts out or exorcises a devil, he is curing them of an unexplained illness that sometimes takes possession of their whole mind, body, and spirit. Again, though this seems far removed from modern medicine, thinking in picture language can help explain how illnesses can, at times, feel to take possession of a person in mind or body or both. Jesus extends his merciful, healing help and restores each person to wellness. In the same way, the Sacrament of Reconciliation extends God's mercy to each person in their human brokenness.

General guidance: When talking about different religious beliefs and practices in the context of the past or present, it is important that conversations are respectful not comparative. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence. If choosing alternative texts to teach Scripture, teachers must ensure that it is free from any racial stereotyping or inaccuracies. Key vocabulary is provided for guidance, not assessment purposes.

CCC Links	Knowledge lens content
<p>St Peter CCC 153, 440, 442</p> <p>Miracles YCfK 25 YC 90-91 CCC 547-550</p> <p>John the Baptist CCC 718</p> <p>Incarnation YCfK 23-26 CCC 461-464</p> <p>Messiah/Christ YCfK 24, YC 73 CCC 436-440, 453</p> <p>Care of the sick YC 241 CCC 1503-1505</p> <p>Creed YC 26 CCC 185-186, 192-197</p> <p>Sacrament of Reconciliation YCfK 63, 83, 85 YC 224, 231-233 CCC 1450-1460, 1490-1492, 1494</p> <p>Anointing of the Sick YCfK 88-91YC 244</p> <p>Advent CCC 524</p>	<p><b>Hear</b></p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> <li>• Peter's mother-in-law and casting out devils (Matt 8:14-17)</li> <li>• Cure of the woman with a haemorrhage. The official's daughter raised to life (Matt 9:18-26) or Cure of two blind men and cure of a demoniac (Matt 9:27-34)</li> <li>• The Baptist's question (Matt 11:1-15)</li> <li>• Jesus walks on the water and, with him, Peter (Matt 14:22-33)</li> <li>• Peter's profession of faith (Matt 16:13-26)</li> </ul> <p>By the end of this unit of study, pupils will know some facts about:</p> <ul style="list-style-type: none"> <li>• The importance of understanding historical context and cultural values at the time of the gospels.</li> </ul> <p><b>Believe</b></p> <p>By the end of this unit of study, students will know that the Church teaches that:</p> <ul style="list-style-type: none"> <li>• Jesus is the Messiah/Christ but in a way that subverted the expectations of those of his own day: Jesus comes as a suffering servant, not a triumphant king.</li> <li>• Jesus is fully God and fully human. We call this belief the incarnation.</li> <li>• Jesus reveals the kind of messiah he is by showing that God's Kingdom includes those who are excluded by society.</li> <li>• Jesus showed compassionate healing in mind and body through his ministry and continues to do so through His Body, the Church, especially in the sacraments, such as the Sacrament of Reconciliation and the Anointing of the Sick.</li> </ul> <p><b>Celebrate</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• Why Catholics pray the Creed at Mass.</li> <li>• How Catholics experience God's forgiveness in the Sacrament of Reconciliation and through it are reconciled with their community and how the Anointing of the Sick brings God's strength to help those who are sick.</li> </ul> <p><b>Live</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• How the work of a person or organisation who has been inspired by Jesus, work with those marginalised by societal attitudes to illness (e.g., St Francis Leprosy Guild, St Damien of Molokai, Ruth Pfau, Catholics for AIDS prevention and Support (CAPS), Sr Julie Driscoll and the House of Ruth).</li> </ul>

Key vocabulary
<p>Messiah</p> <p>Christ</p> <p>incarnation</p> <p>kingdom</p> <p>Sacrament of the Sick</p> <p>Nicene Creed</p> <p>marginalised</p>

Expected outcomes	
 <p><b>Understand</b> By the end of this unit of study, pupils will be able to:</p>	U4.3.1. Show understanding of why some people gave Jesus the title 'Christ' (the anointed one) by making links with the Scripture studied.
	U4.3.2. Make links between Jesus' speech to John the Baptist's followers and signs that he is the Messiah.
	U4.3.3. Show understanding of the belief that Jesus reveals the kind of messiah he is by showing that God's Kingdom includes those who are excluded by society, making relevant links to the Scripture studied.
	U4.3.4. Using some religious vocabulary, describe the Sacrament of Reconciliation and the Sacrament of the Sick.
	U4.3.5. Make relevant links between the belief in that Jesus is the Messiah and the Nicene Creed (specifically Articles 2-4) and suggest why Catholics say this prayer.
	U4.3.6. Describe the work of a person or organisation who has been inspired by Jesus to work with those marginalised by societal attitudes to illness making links with the virtues of faith, hope, and love. (RVE)
 <p><b>Discern</b> By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:</p>	D4.3.1. Thinking about and discussing answers to Jesus' question, 'Who do you say I am?', consider the response of Peter and the response of Christians today.
	D4.3.2. Considering the claim 'The miracles that Jesus worked were signs that the Kingdom of God was beginning. They expressed his love for humankind and reaffirmed his mission' (YOUCAT 91), expressing a point of view, supported by relevant reasons, in response to this statement.
 <p><b>Respond</b> During this unit of study, pupils will be invited to respond to their learning, for example by:</p>	R4.3.1. Reflecting on those that society excludes today and consider how they could show love for these people as Jesus did. (RVE)
	R4.3.2. Considering how Jesus serves others and discussing how Christians can follow this example today. What could this mean for their lives and the lives of their local communities? (RVE)

## Branch Four: Desert to garden

### Notes for teachers

In this branch, pupils will explore Lent's themes of forgiveness and reconciliation and the idea that devotion to God leads a person to do good works. They will also look at Holy Week in St Matthew's gospel and see that St Matthew shows Jesus as the servant-Messiah. For Lent, they will explore two parables.

The Parable of the Lost (or prodigal) Son is one of the most familiar parables in the gospels. It is a beautifully crafted story through which Jesus reveals that God does not break his relationship with his children. The lost son is always the Father's son and is only lost to himself. Pope Francis says, 'This teaching of Jesus is important: our condition of children of God is the fruit of the love of the Father's heart; it does not depend on our merits or our actions and, therefore, no one can take it away, not even the devil! No one can take away this dignity'. (General Address 11.05.16). However, pupils should also think about the character of the elder brother. He has always done as his Father

has asked but cannot forgive his brother, so have his reasons for following his Father's wishes come from a place of love? St Luke does not answer this but leaves it as a puzzle which pupils can discuss.

The Parable of the Judgement of the Nations is often called the parable of the sheep and the goats. It is about the last judgement at the end of time. As a parable, pupils will need to think about what it means because it is not as it first appears. It is not a parable about people being ranked because of the number of good deeds they carried out. Instead, it says that the people who love God cannot help but do good deeds. God is love and those who seek to love him see the face of God in each other and will always move to help those in need. The 'goats' have chosen not to do good deeds because they act out of self-interest. Their hearts are not with God, so their actions do not flow from faith and hope in God. The parable is the source of the Church's corporal works of mercy. Both parables can prompt reflection on why pupils might fast or raise money for charity in Lent.


Regarding teaching the events of Holy Week, pupils should have an overview to form a sequence of the last week of Jesus' earthly life. They are not expected to study each scriptural passage in detail and teachers will decide how pupils hear the narrative of Holy Week; they may wish to reference the Palm Sunday Liturgy. The outcomes focus on how Jesus continues to reveal that he is the servant-Messiah. At the beginning of the week, Jesus is welcomed into Jerusalem, and the people shout 'Hosanna!'. However, he refuses to be like an earthly king. Instead, as with his healing miracles, he reaches out to humanity and takes on the burden of sin for the whole world. Even his closest friends do not understand his course of action. Pupils can get some sense of this through the actions of Peter. Only after the Resurrection do the disciples understand that Jesus came, 'not to be served but to serve... For the Christian, to reign is to serve him, particularly when serving the poor and suffering, in whom the Church recognises the image of her poor and suffering founder'. (CCC 786)



General guidance: Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence. If choosing alternative texts to teach Scripture, teachers must ensure that it is free from any racial stereotyping or inaccuracies. Key vocabulary is provided for guidance, not assessment purposes.

CCC Links	Knowledge lens content
Prodigal son CCC 1439  Judgement of the Nations CCC 1038  Peter CCC 1851  Holy Week CCC 1169	<p><b>Hear</b></p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> <li>• The lost son (the prodigal) and the dutiful son (Lk 15:11-32)</li> <li>• The Judgement of the Nations (sheep and goats) (Matt 25:31-46)</li> <li>• The events of Holy Week from the gospel of Matthew</li> </ul> <p>Entry into Jerusalem (Matt 21:1-11), Judas' betrayal (Matt 26:14), the Passover and Peter's denial foretold (Matt 26:17-35) Jesus prays (Matt 26:36-46) the betrayal and arrest of Jesus (Matt 26:47-56), Peter's denials (Matt 26:69-75), Pilate questions Jesus (Matt 27:11-14), the Crucifixion (Matt 27:32-44), the death of Jesus (Matt 27:45-56) and the Burial of Jesus (Matt 27:57-61)*</p> <p>*Pupils should have an overview of the events of Holy Week. Please see teachers notes for additional information.</p>

<p>Forgiveness YCfK p94 YC 524 CCC 277, 1439, 2838</p> <p>Virtues YC 306-309 CCC 1840- 1841, 1844</p> <p>Lent &amp; repentance YC 230 CCC 1438</p> <p>Acts of mercy YC 450-451 CCC 2447</p> <p>Holy Week CCC 1169</p>	<h2>Believe</h2> <p>By the end of this unit of study, pupils will know that the Church teaches that:</p> <ul style="list-style-type: none"> <li>• God loves everyone. He can and wants to forgive people's sins.</li> <li>• When people love God, they want to help others as the virtues of faith, hope, and love have their foundations in God who is love.</li> <li>• Lent is a time for Christians to make a new start by loving God with their whole heart and expressing this love through good works.</li> </ul> <h2>Celebrate</h2> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• The works of mercy show Christians how to treat other people.</li> <li>• That Lent is a time to live out the works of mercy (for example, by praying for someone who is sad, practising patience, fasting, or giving time or money to those in need).</li> <li>• Holy Week begins on Palm Sunday and marks the annual celebration of Jesus' passion, death, and resurrection.</li> </ul> <h2>Live</h2> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• The corporal and spiritual acts of mercy.</li> <li>• How the life and work of a person or organisation (historical or contemporary) lives out the works of mercy and/or the love for those oppressed by poverty (e.g., St Damien of Molokai, Ruth Pfau, National Justice and Peace Network, CAFOD).</li> </ul>
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Key vocabulary
<p>Lent</p> <p>Holy Week</p> <p>parable</p> <p>sin</p> <p>forgiveness</p> <p>mercy</p>

Expected outcomes	
	<p><b>Understand</b></p> <p>By the end of this unit of study, pupils will be able to:</p>
U4.4.1.	Retell, with increasing detail, the parable of the prodigal son, and make simple connections with Christian beliefs about God's mercy and forgiveness.
U4.4.2.	Make simple connections with the Judgement of Nations parable and the Christian belief that helping others is part of loving God.
U4.4.3.	Correctly sequence the events of Holy Week, describing some of the different reactions to Jesus during the events of Holy Week and how they speak to Christians today.
U4.4.4.	Retell the story of St Peter during Holy Week.
U4.4.5.	Correctly use developing specialist vocabulary to name and describe the corporal works of mercy, making links with the Judgements of the Nations parable.
U4.4.6.	Make simple connections between belonging to the Church and living out the 'Works of Mercy' in support of those in need (for example, giving alms in Lent or praying for someone who is sad).

	<p><b>Discern</b></p> <p>By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:</p>
D4.4.1.	Considering why St Peter might have turned away from Jesus and how that made him feel making connections with when they have let people down or broken a promise.
D4.4.2.	Expressing a point of view about the difference between the people who are like sheep and the people who are like goats in the Judgement of Nations.
D4.4.3.	Making connections between being a Christian and choosing to live out the 'Works of Mercy'. (RVE)
	<p><b>Respond</b></p> <p>During this unit of study, pupils will be invited to respond to their learning, for example by:</p>
R4.4.1.	Reflecting on how the life and work of a person or organisation (historical or contemporary) lives out the works of mercy and/or the love for those oppressed by poverty and the inspiration they offer for their life. (RVE)
R4.4.2.	Reflecting on what it is they need to change about themselves during Lent to be better people and discuss how focusing on one of the acts of mercy could help with this, for example, caring for the most vulnerable in their communities. (RVE)
R4.4.3.	Considering how their own lives and the future of the communities to which they belong could be transformed by what they have learned about forgiveness. (RVE)

## Branch Five: To the ends of the Earth

### Notes for teachers

In this branch, pupils will complete the narrative of St Peter as they look at the Resurrection from St John's gospel and make links with St Matthew's account of Peter's declaration of faith and subsequent betrayal. In St John's gospel, Jesus asks Peter if he loves him three times which links with the three times Peter denied knowing Jesus. Through the story of St Peter, they will look at the role of the Pope as St Peter's successor and begin to understand the structure of the Church and why it is called 'apostolic'. All members of the Church are of equal dignity, everyone is welcomed and valued, and everyone has the same mission to build the Kingdom of God. In addition, pupils need to learn about the role of clergy and how they have organisational (governance) roles, are teachers and bring people closer to God through the sacraments (sanctify). Understanding of this will begin at a local church level, but teachers could expand to look at the role of the bishop and the diocese. One of the titles of the Pope is 'servant of the servants of God', which makes it clear that he should follow Jesus' example of servant leadership.

'Wherever Jesus went, heaven touched earth' (YC 123). It is easy to focus on the Church's visible rather than invisible dimensions. However, Pupils should encounter the Catholic belief that the Church is made up of all people who have 'placed their hope in Christ and belong to him through baptism, whether they have already died or are still alive'. (YC 146). All are part of the body of Christ.

Pupils will look at the Apostles' Creed, which summarises the beliefs of the Christian faith. Pupils are not expected to learn this creed (though they can) but rather to study it as a text as it summarises the faith of the Apostles. In saying their creed, Christians today profess their faith and affirm their belief just as they did at baptism. Unlike the Nicene Creed, there is a reference to 'hell', which pupils have not yet studied. However, pupils may have an idea of hell from popular culture or paintings. Teachers may need to offer some insight into this reference. The Catechism states, 'Scripture calls the abode of the dead, to which the dead Christ went down, "hell" - Sheol in Hebrew or Hades in

Greek - because those who are there are deprived of the vision of God' (CCC 633). Jesus really died on the cross and so went to the place of the dead. The whole human experience is open to the love of God.

May is a Marian month where Catholics pay particular attention to asking for the Virgin Mary's prayers. This tradition's origins are unclear, and many areas will have local practices that pupils will observe and participate in. However, if none of these takes place in the school or parish, teachers may wish to look to Pope St Paul's encyclical 'Mense Maio' (1965), where he suggests that people ask the Blessed Virgin Mary for her help as they pray for peace in the world.

'May she who experienced the cares and hardships of earthly life, the weariness of daily toil, the hardships and trials of poverty, and the sorrows of Calvary, come to aid the needs of the Church and the human race. May she graciously lend an ear to the devout pleas of those all over the world who beg her for peace. May she enlighten the minds of those who rule nations. And finally, may she prevail on God, who rules the winds and storms, to calm the tempests in men's warring hearts and grant us peace in our day.'<sup>154</sup>

Alternatively, St John Henry Newman's 'Meditations and Devotions' offers short reflections on why May is the month of Mary. An example is below.



'The first reason is because it is the time when the earth bursts forth into its fresh foliage and its green grass after the stern frost and snow of winter, and the raw atmosphere and the wild wind and rain of the early spring. It is because the blossoms are upon the trees and the flowers are in the gardens. It is because the days have got long, and the sun rises early and sets late. For such gladness and joyousness of external Nature is a fit attendant on our devotion to her who is the Mystical Rose and the House of Gold.'<sup>155</sup>

CCC Links	Knowledge lens content
<p>St Peter CCC 765, 881</p> <p>Creed YCfK 13 YC 26, 28 CCC 194</p> <p>The Pope YCfK 51 YC 141, CCC 880-882</p> <p>Apostle &amp; apostolic succession YCfK 51, YC 137, CCC 77, 861, 857</p> <p>Church YCfK 50, YC 121, 123 CCC 763-769, 774-776, 780-786</p> <p>Mary YC 147 CCC 964-965, 972</p>	<p><b>Hear</b></p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> <li>• The empty tomb (Jn 20:1-10)</li> <li>• The appearance on the shore of Tiberius (Jn 21:1-19)</li> <li>• The Apostles' Creed</li> </ul> <p><b>Believe</b></p> <p>By the end of this unit of study, pupils will know that the Church teaches that:</p> <ul style="list-style-type: none"> <li>• The Pope is the successor to Peter.</li> <li>• The Church is the People of God.</li> <li>• The Church is apostolic.</li> <li>• The work of the Church is to continue the ministry of Jesus and build the Kingdom of God.</li> <li>• Mary is the Mother of the Church and Queen of Heaven.</li> </ul> <p><b>Celebrate</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• That the Apostles' Creed summarises Christian beliefs.</li> <li>• That May is the special month of Mary.</li> <li>• Some Marian prayers or hymns, e.g., Hail Mary, the Angelus, the Rosary, the Magnificat, Ave Maria.</li> </ul>




	<p><b>Live</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• Some artistic depictions of the Blessed Virgin Mary as Mother of the Church or as Queen of Heaven from different times and places.</li> <li>• Some ways in which the Church today (locally or globally) continues the work of Jesus.</li> </ul>
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Key vocabulary
Church Pope apostles apostolic Creed people of God communion of saints Mary, Mother of the Church and Queen of Heaven

Expected outcomes	
	<p><b>Understand</b></p> <p>By the end of this unit of study, pupils will be able to:</p>
	U4.5.1. Make links between Jn 20:1-10 and Peter's declaration of faith in Matt 16:13-20 and/or between Peter's three denials of Jesus and Jesus' three requests of Peter (Jn 21:15-17).
	U4.5.2. Find connections between Jesus' words to Peter as the rock (Matt 16:18), John's account of Peter, and the role of the Pope as Peter's successor.
	U4.5.3. Explain the term 'apostle' and explain why the Church is 'apostolic'.
	U4.5.4. Encounter the words of the Apostles' Creed and know that it summarises the central beliefs of Christians.
	U4.5.5. Explain how the one, holy, Catholic, and apostolic Church is structured.
	U4.5.6. Describe some ways in which the Church today (locally or globally) continues the work of Jesus.
	U4.5.7. Describe what is meant by the 'communion of saints' and recognise that the Church teaches Mary has a special place within this communion as Queen of Heaven.
	<p><b>Discern</b></p> <p>By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:</p>
	D4.5.1. Saying what they wonder about Peter's feelings when he entered the tomb and when he saw Jesus by the lake.
	D4.5.2. Talking about why the Pope is described as 'the servant of the servants of God', making links with the ministry of Jesus.
	D4.5.3. Saying why they like either an artistic representation of Mary or a prayer or hymn, giving reasons for their answer. Listen to the responses of others.



Expected outcomes	
	<b>Respond</b> During this unit of study, pupils will be invited to respond to their learning, for example by:
	R4.5.1. Reflecting on the story of Peter, share their ideas and listen to the ideas of others about what his life teaches Christians today.
	R4.5.2. Thinking about the examples of apostleship in the Church today and discussing how they follow the example of Jesus.
	R4.5.3. Reflecting on how Christian communities continue the work of Jesus in the community where they live. (RVE)

General guidance: Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence. The outcomes are provided as exemplars for teachers but are not compulsory. Key vocabulary is provided for guidance, not assessment purposes.

## Branch Six: Dialogue and encounter

### Notes for teachers

Pupils will begin the dialogue part of the branch by exploring a little more about the life and work of St Paul, one of the most significant figures in the New Testament. The Acts of the Apostles recount much of his life following his encounter with Christ on the road to Damascus. The thirteen letters or epistles attributed to him form a large part of the New Testament and the Sunday Liturgy. Unlike the twelve disciples, Paul comes not from Galilee but from Tarsus on the southern coast of present-day Turkey, which was then part of the Roman Empire. Paul was a Roman citizen who grew up in a busy Greek-speaking port. He was therefore well equipped for social and geographic mobility. Paul travelled around the Mediterranean as an apostle of Christ, leaving behind a series of Christian communities.

In this branch, pupils will look at Paul's commitment to announcing the gospel to the world and simply reflect on the gift of unity Christ gave from the beginning (CCC 820). St Paul is the first model of intercultural dialogue. Pupils will encounter a little of what he wrote and his actions that still act as a model of interreligious dialogue today. Many age-appropriate Bibles have maps of the journeys of St Paul, which also help pupils to understand his life in a historical context. The feast of St Peter and St Paul falls during this term, allowing pupils to celebrate the importance of these two great apostles.

Pupils will explore something of the universal Catholic Church and the many different communities of faith that form part of the Catholic Church. In the same way that learning about other religious beliefs should begin by exploring the communities closest to the pupils' own experiences, looking at the diversity within the Catholic Church should start with the school community or the wider local community.




Just as schools should seek to foster interreligious dialogue between different faith communities, they should also look to deepen understanding between different Christian communities. Teachers should consider where opportunities exist for pupils of other Christian denominations, for example, Anglicans or Free Methodists, who could share something of their faith and belief. Pupils

could explore different Christian communities in their locality and find out about ways Christians work together for the common good.

The encounter element of the branch focuses on the five pillars of Islam.

CCC Links	Knowledge lens content
<p>St Paul CCC 639, 1846</p> <p>Liturgical rites in the Catholic Church CCC 1203</p> <p>CCEO c.28</p> <p>YC 130</p> <p>CCC 817 - 819</p>	<p><b>Dialogue</b></p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> <li>• The road to Damascus (Acts 9:3-9, 17-19)</li> <li>• The first letter to the Corinthians (1 Cor 13:1-7,13)</li> </ul> <p>Teachers should choose additional texts about the mission of St Paul, for example,:</p> <ul style="list-style-type: none"> <li>• Paul's speech before the Council of the Areopagus (Acts 17:22-26, 28-29)</li> <li>• Galatians 1:11-24</li> <li>• 2 Cor 11:22-23</li> <li>• Galatians 3:27-28</li> </ul> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• There are different traditions in the Liturgy of the Church*</li> <li>• Some simple facts about a different liturgical tradition in the Church, for example, some prayers or artistic traditions, reflecting a community in their local area where possible.</li> </ul> <p>By the end of this unit of study, pupils will know some ways in which Christians work together for the common good.</p> <p><b>Encounter</b></p> <ul style="list-style-type: none"> <li>• Know some facts about the five pillars of Islam.</li> <li>• Understand some ways Muslims in Britain today live out their beliefs.</li> </ul>

Key vocabulary
<p>Damascus</p> <p>Liturgy</p> <p>rite</p> <p>Christian</p> <p>Islam</p> <p>Five Pillars of Islam</p> <p>Shahada, Salah, Sawm, Zakat, and Hajj</p> <p>Common good</p>

Expected outcomes	
 <b>Understand</b> By the end of this unit of study, pupils will be able to:	
U4.6.1.	Describe some facts about the life of St Paul and explain why he is an important figure for Christians. (RVE)
U4.6.2.	Make links between Cor 13:1-7, 13 and the theological virtues.
U4.6.3.	Recount some facts about a different liturgical rite within the Catholic Church.
U4.6.4.	Recognise some reasons why different liturgical traditions arose in different parts of the world.
U4.6.5.	Describe some ways Christians in their local area work together for the benefit of the whole community (or the common good). (RVE)
U4.6.6.	Describe the five pillars of Islam and why they are an important part of Islamic faith and religious practice for British Muslims today. (RVE)
 <b>Discern</b> By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:	
D4.6.1.	Looking at how a range of artists show St Paul's encounter with Jesus and discuss which one they prefer, giving relevant reasons for their opinion.
D4.6.2.	Exploring some examples of art or music from a different Catholic community, for example, icons of the Coptic Church, and asking questions about what they have noticed. (RVE)
D4.6.3.	Listening to the stories and experiences of others from different Christian communities in the class and the wider community and asking questions about their beliefs, worship, or life. (RVE)
 <b>Respond</b> During this unit of study, pupils will be invited to respond to their learning, for example by:	
R4.6.1.	Discussing the meaning of what they have learned for their own lives. (RVE)
R4.6.2.	Talking, asking, and answering questions with others about their beliefs, experiences, and feelings, recognising the ways in which this could change the way they live and the relationships in their local communities. (RVE)
R4.6.3.	Reflecting on what they can learn from the stories of families from different Christian traditions or who follow different liturgical traditions. (RVE)

\*The liturgical rites used by different Catholic Churches stem from six major traditions, Latin (including certain local rites such as Ambrosian and those of certain religious orders), Alexandrian (including Coptic) Antiochene or West Syrian (including Maronite and Syro-Malankara), Armenian, Chaldean or East Syrian (including Syro-Malabar), and Byzantine or Constantinopolitan. (CCC 1203, CCEO c.28)

### Age 9 learning outcomes:

The learning outcomes below are summative and demonstrate what pupils should have covered in religious education.

#### Understand

1. Show some understanding of the historical, cultural, and religious context of texts.
2. Show some understanding of the term covenant, referencing the story of Abraham, and recognising its importance to the Abrahamic faiths.
3. Show some understanding of the theological virtues, reflecting on how these are shown in some of the texts studied and in the work of a Christian person or organisation.

4. Make links between prayers that show trust in God and the virtues of faith, hope, and love and connect with the Christian belief in the significance of showing love to others. Make connections between faith and actions.
5. Describe what a prophet is with examples from the Old and New Testaments.
6. Recognise the significance of John the Baptist, making links with the Old Testament.
7. Know the reasons for some feasts of the Church, linking scripture and liturgical feasts or seasons.
8. Show understanding of why some people gave Jesus the title 'Christ' (the anointed one) and the Messiah by making links with the scripture studied.
9. Using some religious vocabulary, describe the Sacrament of Reconciliation and the Sacrament of the Sick and simply explain how they offer Catholics Jesus' healing help today. Make links with relevant scripture, such as the parable of the prodigal son.
10. Make relevant links between the Nicene Creed and the Apostles' Creed and the central beliefs of Christianity.
11. Know the story of St Peter and St Paul, describing their importance to the early Church, the Church today, and the role of Pope as Peter's successor.
12. Correctly sequence key events from the life of Christ recognising how they speak to and are celebrated by the Church today.
13. Describe the apostolic structure of the Church and its mission in the world today.
14. Recognise that the Church teaches that the Blessed Virgin Mary has a special place in the communion of saints.
15. Recount some facts about a different liturgical tradition within the Catholic Church.
16. Make simple links and connections between some Dharmic religious laws, beliefs, worship, and life (e.g., The role of gurus for followers of Sikhism).

**Discern:** By age 9, pupils will begin to expand critical and creative skills in religious education by thinking imaginatively about the implications of faith in Christ and actions. They will express preference supported by reasons when asked to choose between different aspects of study, such as works of art or musical expression and discuss their reasons with others. They will ask and answer questions about belief in Christ and what the Kingdom of God means to them. They will consider their personal experiences drawing on learning about other cultures, communities, and traditions. They may express their creative or critical reflections through different mediums, such as writing, poetry, art, music, or dance.

**Respond:** By age 9, pupils will be invited to make connections between religious personal experiences and expressions of religious beliefs. They will have opportunities to reflect on personal learning, sharing thoughts and ideas and valuing the views and opinions of others. Pupils will spend reflective time wondering about what they have studied and thinking about positive changes they could make in their own lives, in the life of their local community, and the wider world. Pupils will be invited to respond through individual or collective prayer, singing or music, making simple connections with Christian traditions locally and globally.

#### 2.4.5 Age 9-10 (Year Five)

Through this year the pupils will reflect on the significance of the Old Testament as part of Christian understanding of the revelation of Jesus. In the first two branches, pupils will explore Moses and David. Moses is the lawgiver and the one who leads the people of Israel out of slavery. David is the great king who is a shepherd to his people. Pupils should have opportunities to understand how to read the Bible, recognising stories meant to the people at the time of telling and what they mean to us now. For example, in the O Antiphons the scriptural references from