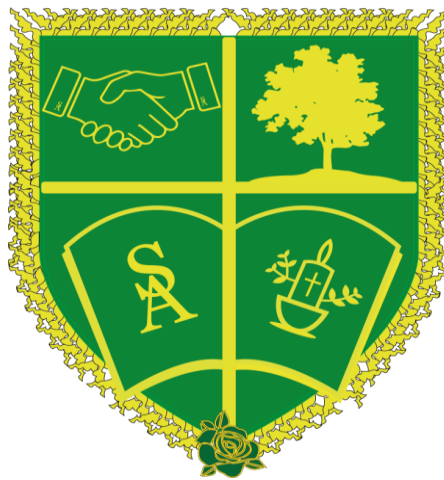


St. Antony's Catholic Primary School



YEAR 5 RED MODEL CURRICULUM

taken from Religious Education Directory

Learning Together In God's Love

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

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Isaiah point to Jesus and the incarnation. Pupils will look at the Ten Commandments and at Jesus' summary of the Law and how this speaks to us today. They will learn about the Sacrament of Confirmation where people choose to be anointed as a disciple of Christ and seek to follow his teachings and reflect on the last things. They will spend some time thinking about the Bible itself. They will also develop a deeper understanding of Sacred Scripture in the Jewish religion.

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

In this branch, pupils will learn about Moses, focusing on two critical events in his life. If not already covered, teachers may want to use a summative age-appropriate text of the story of Joseph to understand why the Hebrews are in Egypt. Teachers may wish to use a summative story of Moses to place these two events in the broader context of the book of Exodus though this could be as a story rather than studied Scripture.

In the first event in Moses' life, pupils will study his theophany, or 'God manifestation', where God reveals his name to Moses and Moses encounters God in the form of a burning bush. Pupils should spend some time reflecting on the words and imagery of the revelation to Moses. Unlike the gods of mythologies, God does not reveal himself as having a 'superpower'; God is God.

We recognise that the Ten Commandments speak to us today, but pupils should also reflect on the context in which they appear in the Bible. A list of prohibitions seems to be a constraint in the modern world. However, in the context of Exodus, they are profoundly liberating. A group of people freed from slavery are given a rest day, and family is a priority. A human life has value and must not be taken. People can own possessions, though jealousy of what others have is never good. A life centred on the love of God will bring good things to the lives of the Israelites. Jesus distils this into three things: a whole-hearted love of God, from which flows a desire to do good for others and a love of self that is not selfish.

If the commandments say what people need to do to flourish, the virtues show people how to live out Jesus' great commandment and lead a good life. The theological virtues of faith, hope, and love flow from welcoming the love of God and experiencing his loving goodness, or grace, the first part of Jesus' summary of the law. The cardinal virtues of prudence, justice, fortitude, and temperance help people develop reason, fairness, emotional resilience, and self-mastery habits. They are human virtues and, as such, are part of the development of people of all faiths or none as they learn how to flourish, thrive, and have a life supported by strong and caring relationships. The cardinal virtues come from the teachings of Plato and Aristotle. They are shared with people of many faiths or none. St Thomas Aquinas attributes the theological virtues as having their foundation in God and as the way people can reach 'the abundant life' (Jn 10:10). In the religious

education curriculum, pupils should understand how virtues link with the Christian view of what makes people experience true happiness of the soul.

General guidance: The story of Moses is of great significance to people of the Jewish, Islamic, and Christian faith. Pupils should be aware that this is a shared story originating in the Jewish Torah. Similarly, virtue education is typical across many religious traditions and non-religious worldviews. However, for Christians, the virtues are completed with the grace of God. 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. Key vocabulary is provided for guidance, not assessment purposes.

CCC Links	Knowledge lens content
<p>Moses YCRK 12 CCC 62, 204</p> <p>Sinai covenant CCC 62, 72</p> <p>Ten Commandments YCRK 10–134 YC 349–351, CCC 2070–2072</p> <p>Jesus and the Old covenant YC 336, CCC 2052–2055</p> <p>Covenants YC 8 CCC 70–2</p> <p>Purpose of 10 commandments YCRK 11, YC 350–351, CCC 2058, 2070–2072</p> <p>Jesus and the new law YC 336 CCC 1965–1972, 1977, 1983–1985, 2055</p> <p>CST YC 42 CCC 2419–2420, 2422–2433</p> <p>Cardinal virtues YC 299–304, CCC 1805, 1834</p> <p>Theological virtues YC 305–306, CCC 1812–1813, 1840–1841</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <p>The Moses story, focusing on the two key events of the call and the covenant:</p> <ul style="list-style-type: none"> • The Burning Bush (Ex 3:1–15) • The Sinai covenant and the Ten Commandments (Ex 19:3–8, 20:1–17) • Jesus' summary of the law (Matt 22:36–40) <p>Believe</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"> • A covenant is a binding agreement between God and human beings, which makes them his people. • God made several covenants throughout history – with Noah, Abraham, Moses, and David. • God gives the Ten Commandments to help human beings live good and happy lives. • That Jesus teaches that the most important commandments are to love God and to love other people. • Catholic Social Teaching helps us to see that loving our neighbour demands a commitment to social change and transformation: 'We profoundly belong together and are fundamentally dependent on one another'. (YC 321) <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • That sin is the deliberate spoiling of our friendship with God and each < other. • We can develop habits that will help us accomplish what is good. These habits are called virtues. • Virtues are practical wisdom (prudence), justice, fortitude, and temperance (also known as the cardinal virtues). Through God's grace we can enjoy the theological virtues of faith, hope, and love. <p>Live</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • Examples of acting with great love (e.g., Little Way week shows the importance of doing small things with great love). • What growing in virtue could mean in their school (e.g., Jesuit Pupil Profile, Virtues to Live By (Diocese of Leeds)).

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Key vocabulary

covenant
Moses
Exodus
Sinai
Commandments
virtues
grace

Expected outcomes



Understand

By the end of this unit of study, pupils will be able to:

U5.11.	Retell the Moses story, focusing on the two key events of the call and the covenant (the Burning Bush (Ex 3:1-15); the Sinai covenant and the Ten Commandments (Ex 19:3-8, 20:1-17)).
U5.12.	Make links between the Ten Commandments and Jesus' summary of the law in Matthew's Gospel (22:36-40).
U5.13.	Correctly use developing specialist vocabulary to describe what a covenant is, recognising that God made several covenants throughout history, e.g. with Noah, Abraham, and Moses.
U5.14.	Use developing specialist vocabulary to show how the Ten Commandments help human beings live good and happy lives.
U5.15.	Correctly use developing specialist vocabulary to describe sin as deliberately spoiling our friendship with God and each other.
U5.16.	Know that a virtue is a positive habit that helps people live a good life. (RVE)



Discern

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:

D5.11.	Playing with possibilities, asking questions about the Ten Commandments, such as What does 'you shall not steal' mean? Or what if there were eleven Commandments? (RVE)
D5.12.	Expressing a point of view about what are positive habits (virtues) and negative habits and how virtues might help them grow in goodness. (RVE)
D5.13.	Discussing what loving our neighbour means for Christians today, for example, welcoming asylum seekers and refugees. Express a point of view and give reasons relating to the Church's teaching on the common good and love of neighbour. (RVE)



Respond

During this unit of study, pupils will be invited to respond to their learning, for example by:

R5.11.	Reflecting on the words and images used to describe Moses' encounter with God.
R5.12.	Reflecting on what makes them truly happy. (RVE)
R5.13.	Discussing and dialoguing with others about how rules can help people be happy (YC1K 110).
R5.14.	Reflecting on their habits and where they could 'grow in virtue' to be better neighbours. (RVE)

Branch Two: Prophecy and promise

Notes for teachers

The people want a king to protect them from their enemies. The prophet Samuel advises them to rely on God (1 Sam 8:11-18). However, the people persist, and Saul becomes the first king. However, Saul does not prove to be a worthy king and Samuel sets out to find his successor guided by God. David is not chosen because of his power. He comes from humble beginnings, working as a shepherd boy in Bethlehem. These facts are important to the writers of the gospels who see the parallels with Jesus' birth. When David is anointed the spirit of the Lord is 'mightily' upon him, language echoed in Isaiah (61:1) and in St Luke's gospel as Jesus reads from the scroll announcing the beginning of his ministry (Lk 4:18). Though pupils will not know the scriptural references they should begin to make links with the language used to describe David and the language the gospel writers draw upon to show Jesus is the one spoken of in the Old Testament. David is a shepherd and in the story of Goliath he speaks of rescuing lambs from the jaws of predators. David is the king who unites the tribes of Israel and conquers Jerusalem, though he remains a shepherd king, caring for his people, rather than the king who demands from his people (the type of king Samuel warns about). In St John's gospel (which pupils will study in Year Six) Jesus says, 'I am the good shepherd' (Jn 10:11) and describes how he nurtures, guides, and protects his flock. Pupils can play with possibilities about the type of king Jesus is and the type of king David is called to be. (Though reading the whole story of David shows he is deeply flawed.) God makes a covenant with David and promises that one of his descendants will have the throne established forever, which connects to the covenant with Abraham and with the universal kingship of Christ for Christians. Knowing this, pupils can recognise the significance of Jesus' birthplace and that Joseph is descended from David. As he dies, David urges that the people remain faithful to the law and the covenant. David is significant as he is seen as the great king of the past, the one who unites the people, led them to victory and established a centre of political power in Jerusalem. In the psalms, he is a model of prayer.

The O Antiphons have been sung in the Church for over a thousand years. They are part of the evening prayer of the Church, sometimes called Vespers. They use biblical imagery that draws on the messianic hope of the prophet Isaiah to proclaim the coming of Christ, not only at Christmas but at the end of time. They are listed below for teachers. The hymn 'O come, O come Emmanuel' sets the antiphons into an Advent carol which may be more accessible for pupils and teachers may want to focus on one or two images, such as 'Key of David'.

- Wisdom (sapientia): Is 11:2-3, Is 28:29
- Lord (Adonai): Is 11:4-5, Is 33:22
- Radix (root): Is 11:1, Is 11:10
- Key of David (clavis): Is 22:22, Is 9:7, Is 42:7
- Rising dawn (oriens): Is 9:1-2
- King of Nations (rex gentium): Is 2:4, Is 28:16
- God-with-us (Emmanuel): Is 7:14

The Rosary is a prayer of the Catholic Church in honour of Our Lady. October is traditionally the month of the Rosary.

General guidance: The image of a shepherd is remote from many pupils' lives today. Abraham and Moses begin as shepherds, as does David. Pupils may need to research shepherding life in Palestine to help them understand the imagery, as it is quite different to shepherding in the UK. 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,

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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.

CCC Links	Knowledge lens content
<p>David CCC 2579</p> <p>Covenant CCC 709</p> <p>David, model of prayer CCC 2579, 2585</p> <p>Jesus fulfils the old covenant YC 336 CCC 1977, 1982</p> <p>David the king 'after God's own heart' CCC 2579</p> <p>Psalms YCFK 156, YC 473 CCC 2579, 2585</p> <p>Rosary YCFK 155, YC 481, CCC 2678</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> • Scripture passages that speak of David's life and importance: <ul style="list-style-type: none"> • 1 Samuel 16:1-13: anointing of David (a great king) • 1 Samuel 17:1-11, 32-54: David and Goliath • 2 Samuel 5:1-5: David becomes king • 2 Samuel 7: 8-15 God's covenant with David • 1 Kings 2:1-4, 10-12: David's death • Psalm 21:1-7, Psalm 23 <p>Scripture passages that speak of Jesus' as the fulfilment of the promise to David (e.g., Matt 1:1-17; Lk 1:32-33).</p> <p>Believe</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"> • There were great kings anointed and chosen in the Old Testament. • God chooses in unexpected ways and especially values those the world overlooks. David, the shepherd was called by God to become a servant king. • David became a great king and united his people who loved him (see Psalm 21:1-7). • For Christians, Jesus fulfils the promises made to David. • Psalms are part of the Church's treasury of prayers. In praying psalms David is a model of prayer. <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • Some words of Psalm 23 to speak or sing. • The links between the O antiphons and the Evening Prayer of the Church (Vespers) for 17-23 December. • The verses of the hymn 'O Come, O Come Emmanuel' as expressions of beliefs about who Jesus is. • The joyful mysteries of the Rosary: the Annunciation, the Visitation, the Nativity of our Lord, the Presentation of the Child Jesus in the Temple, and the Finding of the Child Jesus in the Temple. <p>Live</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • Psalms are an ancient way of prayer that are still prayed every day. • How the O Antiphons are expressed in art from around the world (e.g., illuminated manuscripts, sung versions of the O Antiphons). • How the O Antiphons are used by Christians to reflect on the significance of Jesus and his coming at Christmas (e.g., The O Antiphons, by Ansgar Holmberg C.S.J.).

Key vocabulary

Samuel
David
anointing
antiphon
psalm
Advent

Expected outcomes**Understand**

By the end of this unit of study, pupils will be able to:

U5.2.1.	Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context.
U5.2.2.	Show an understanding of some gospel passages that present Jesus as the fulfilment of the promise to David (Matt 1:1-17; Lk 1:32-33), recognising the gospel writers are writing for Christians. Recognise links with God's covenant with Abraham.
U5.2.3.	Use specialist vocabulary to describe and explain the nature of David's kingship in the Old Testament, with reference to the passages that speak of David's kingship and Psalm 21:1-7.
U5.2.4.	Recognise that David is a model of prayer, referencing one of the psalms.
U5.2.5.	Know that the Rosary is a prayerful reflection on the life of Christ and explain what the joyful mysteries remember.

**Discern**

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:

D5.2.1.	Playing with possibilities, asking 'what if?' questions that explore why God especially values those the world overlooks. For example, what if Samuel had followed his own judgement rather than God's in choosing a king? What is the possibility of those values being overlooked in today's communities? (RVE)
D5.2.2.	Wondering about the imagery of shepherd used in the scripture passages studied and explore how it helps them, as readers, understand servant leadership.
D5.2.3.	Exploring artistic representations of the O Antiphons, describe what they represent, and say which they prefer, giving reasons for their choice.

**Respond**

During this unit of study, pupils will be invited to respond to their learning, for example by:

R5.2.1.	Reflecting on your understanding of David and the idea of a leader as a shepherd.
R5.2.2.	Talking with others about their ideas about leadership, thinking about what it means to be a good shepherd today. (RVE)
R5.2.3.	Considering how their own lives and the future of the communities to which they belong could be transformed by offering their own lives in service to others, as part of their preparation during Advent. (RVE)

Branch Three: Galilee to Jerusalem

Notes for teachers

In this branch, pupils will explore the 'new law' given by Jesus, his summary of the law of Moses, and the transfiguration of the Jesus, where the disciples Peter, James and John see him accompanied by Elijah, the greatest of the prophets and Moses, the giver of the Law. Pupils will also look at how Jesus shows the love of neighbour in action through one of his parables and the Our Father as the perfect prayer and summary of the whole gospel (CCC 2774).

The collection of teaching known as the 'Sermon on the Mount' may have been given over time and in different locations but St Matthew places Jesus, like Moses, in a high place. Pupils will focus on the Beatitudes, though the sermon does go on to explain why the new law is of a higher standard than the old law. Jesus goes beyond the letter of the law into the heart of sinful behaviour, it is wrong to kill but it is also wrong to show anger, you should love your neighbour, but also your enemy. St Luke illustrates this in his account of Jesus' parable of the Good Samaritan. Beatitude comes from the Latin 'beatus'. In English it is often translated to happy or blessed, though it is closer to a state of happiness, or a state of wholeness in the presence of God rather than a passing emotion. Like the Ten Commandments, the Beatitudes offer an affirmation of what it is to have a good life, though Jesus points to some unfamiliar paths of happiness for the human eye. For example, 'Happy are the poor in spirit; theirs is the kingdom of heaven', flies in the face of what is judged as bringing earthly happiness. The term translated as poor comes from a Hebrew word closer to 'crouching beggar'. But the poor are not attached to material things, they are aware of their state and need for God, as references in Psalm 34:18. The additional dimension of the poor in spirit calls attention to the emptiness of an inner life without God. Jesus calls attention to the need to love God first, as did Moses in the first commandment.

Both St Matthew and St Luke offer Jesus' summary of the law that pupils have looked at when studying Moses. It is worth revisiting this summary in light of the Beatitudes and consider the implications this has for a Christian's way of life. Pupils are invited to do this through looking at a parable. The Parable of the Good Samaritan is one example, but teachers could choose something less familiar if they felt it appropriate. For example, the Rich Man and Lazarus (Lk 16: 19-31), the Workers in the Vineyard (Matt 20: 1-16) or the Lost Son (Lk 15:11-32).

At the Transfiguration Jesus reveals his divine glory to his disciples just for a moment. Moses and Elijah both experience revelations of God on the mountain and they are with Jesus at the Transfiguration. Moses is the law giver and Elijah the prophet who was expected before the arrival of the Messiah (Malachi 4:5). The awe and wonder of the disciples reflect that this is a mystery that they cannot explain or understand.

St Thomas Aquinas describes the Our Father as the perfect prayer because it shows Christians how to ask for what they desire in the order they should be desired (CCC 2763). Pupils could reflect on Jesus' invitation to call God 'Father' or 'abba' which is closer to Daddy in English. It is a prayer that calls Christians into a family relationship with God.

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.

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CCC Links	Knowledge lens content
<p>The Beatitudes YCfK 136, YC 282–284, CCC 1716–1717, 1725–1726</p> <p>Transfiguration CCC 554–556</p> <p>Our Father YCfK 149 YC 511–527 CCC 2857–2865</p> <p>Prayer YC 483,486 CCC 2629–2933</p> <p>Our Father CCC 2763</p> <p>Virtues CCC 1820–1823</p> <p>Virtues CCC 2597</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> • The Beatitudes from the Sermon on the Mount (Matt 5:1–12) • Jesus summarises the law (the great commandment) (Matt 22:36–40, Lk 10:27) • A parable about living out Jesus’ law (e.g., The Good Samaritan (Lk 10:25–37)) • The Transfiguration (Matt 17:1–13) • Our Father prayer (Matt 6:7–13) <p>Believe</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"> • The Beatitudes show the loving face of Christ. • The Beatitudes describe how faithful Christians should aim to live their lives. • Christian hope and charity unfold from the Beatitudes as they show the path to a life in Christ. • The Our Father is the perfect prayer given to us by Jesus himself. It is composed of seven petitions. • At the Transfiguration Jesus revealed his divine glory. <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • A petition is a form of prayer. • The Our Father is the perfect prayer given to us by Jesus. • The theological virtues help Christians follow Jesus’ great commandment. <p>Live</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • That the virtues of faith, hope and love help Christians to live out the Beatitudes. • Examples of some artists who have imagined the Transfiguration.

Key vocabulary
<p>Beatitude</p> <p>sermon</p> <p>petition</p> <p>Transfiguration</p> <p>Our Father</p> <p>virtue</p>

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Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U5.3.1.	Recognise that in the Beatitudes Jesus tells his followers important messages about what makes a life blessed.
U5.3.2.	Compare Matthew and Luke's description of the new law, or great commandment and make links between the new law a parable and Jesus' summary of the law and lessons for Christian life today.
U5.3.3.	Make simple links between the Beatitudes and the Ten Commandments.
U5.3.4.	Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.
U5.3.5.	Make links between the seven petitions (requests) of the Our Father and their meaning for Christians.
U5.3.6.	Show understanding of how the virtue of either hope or charity (love) links with Jesus' teaching in the Beatitudes.
	Discern 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:
D5.3.1.	Expressing a point of view about Jesus' great commandment as a rule for life.
D5.3.2.	Imagining how Peter, James, or John felt at the Transfiguration. Explain their thinking with reference to why this event is a mystery.
D5.3.3.	Exploring how they and others interpret artists' meanings, in response to paintings of the Transfiguration.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R5.3.1.	Reflecting on the mystery of the Transfiguration.
R5.3.2.	Reflecting on why Jesus invites us to call God 'Father'.
R5.3.3.	Reflecting on the meaning of what they have learned about Jesus' great commandment for their own lives.
R5.3.4.	Reflecting on how the communities they are part of could be transformed if everyone chose to love their neighbour as themselves. (RVE)

Branch Four: Desert to garden

Notes for teachers

At the Ash Wednesday service, the priest places an ash cross on each person's forehead and says, 'Turn away from sin and believe in the Gospel' or 'Remember that you are dust, and to dust you shall return'. In this branch, pupils will explore the meaning of these words by exploring what it means to sin and the last things, death, judgement, heaven, and hell as part of God's plan for salvation. God's plan is for everyone to go to heaven. However, the Church teaches that, as people, we often turn away from this plan and become tempted to make choices that turn us away from God's plan. Jesus is God, but he is also fully human. In the wilderness, he is tempted

to make choices that appeal to his human nature. He is hungry and is tempted to eat; he is tempted to show his power over the invisible (the angels will catch him) and the visible (ruling all the kingdoms of the world). Jesus rejects these temptations. (In Year Six, pupils will look at the second story of Creation and how Adam and Eve did not resist the temptation!) When people are tempted, they often make a choice that turns them away from God and focuses instead on human needs. Pupils can explore this in an age-appropriate way. Being selfish or mean or saying unkind things are all focused on what 'I' want, not loving our neighbour. To understand this, pupils must reflect on the concept of conscience as an 'inner voice' that guides the choices people make. They will also link with the idea of the commandments as 'moral codes' that help to guide the conscience. St Paul's writing about love provides a powerful guide on leading a life turned towards God and links with the theological virtues already studied.

The season of Lent is a time in the Church's year when Catholics reflect on the importance of realigning their lives to God. Fasting reminds people that everything comes from God and shows solidarity with those who have less. Giving is also sharing the gifts of God with others and building a more just world. Praying strengthens a person's relationship with God, and in Lent, they should examine their conscience to understand where they have fallen short of God's love. They can also pray that other people will help them to be a better witness to the Gospel. For Christians, Lent is a time to reflect on the spiritual or interior life through becoming more mindful of God's love in their lives and examining what in their life is drawing them away from God's purpose. Lent is a time for spiritual exercises, contemplation on scripture, and penitential pilgrimages alongside the self-denial of fasting and charitable works (see CCC 1438). The conclusion of Lent is Holy Week culminating in the Resurrection of Jesus. This year, pupils will think about prayer reflections on the passion, death, and Resurrection of Christ through continuing to learn about the Rosary through looking at the Sorrowful mysteries.

Understanding God's plan for heaven includes thinking about how people get there. The Church teaches that at some point in the future, Christ will come again, and there will be a final judgement. However, until then, the only way to get to heaven is to die. The Church teaches that when a person dies, their soul goes to God. People can no longer change when they die, and God sees them as they are. The Church teaches that when we meet God after death, he brings about what is just. No one knows how this happens. The Church teaches that God is loving and forgiving, heaven is when people's souls join him in endless love, and purgatory is a time after their death of getting ready to join God in his infinite love. Because God loves all people, he gives them a choice not to love him and to choose to turn away from the love of God forever is called hell.

General guidance: Conversations about death always come with a 'trigger warning'. Teachers know their class and the circumstances of the pupils in a class. If conversations about the last things will cause distress because of personal circumstances, teachers should use their professional judgement about what to cover or leave out. 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.

2.4 Model curriculum

CCC Links	Knowledge lens content
<p>Jesus' temptations CCC 538–540</p> <p>Sin YCFK 55, 81 YC 315, CCC 1849–1851, 1871–1872</p> <p>Conscience YCFK 21,113, YC 295 CCC 1776–1779</p> <p>The Last Things YCFK 58–62, YC 154, 157–162, CCC 1021, 1023, 1026,1030,1031, 1033</p> <p>Ash Wednesday YC 272, CCC 1667, 1677</p> <p>Penitential practice CCC 1438</p> <p>Rosary YCFK 155, YC 481, CCC 2678</p> <p>Prayer YCFK 139, 145 YC 469, 487 CCC 2558–2565</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> • A selection of Ash Wednesday readings e.g., Joel 2:12–18, Psalm 50:3–6, 12–14, 17, 2 Cor 5:20–6, Matt 6:1–6, 16–18 • Temptation in the Wilderness (Matt 4:1–11) • The Resurrection of the Dead Paul (1 Corinthians 15:1–8, 20–25, 54–57) <p>Believe</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"> • Ash Wednesday marks the beginning of the season of Lent and is the first of the forty days of Lent leading up to Easter. The forty days refer to the time Jesus spent in the desert during which he was tempted. • A sin is a word, deed, or intention by which a person deliberately chooses to turn away from God. • Sin separates people from love and from good. All sins are damaging but some are so deadly they break our friendship with God. • Conscience is an 'inner voice' that guides the choices people make. God speaks to people through their conscience. • The Last Things are death, judgement, heaven, purgatory, and hell. • Prayer is turning the heart towards God. <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • What the ashes on Ash Wednesday symbolise. • A simple examen and/or act of contrition. • The Sorrowful Mysteries of the Rosary. <p>Live</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • Prayer is a way of sharing with God everything that is in a person's heart, what makes them happy and what is troubling them. • What Christians express by prayer postures e.g., kneeling, standing, sitting, joined hands.
Key vocabulary	
<p>Ash Wednesday</p> <p>Lent</p> <p>sin</p> <p>deadly sin</p> <p>fasting</p> <p>prayer</p> <p>conscience</p> <p>death</p> <p>judgement</p> <p>heaven</p> <p>hell</p>	

Expected outcomes



Understand

By the end of this unit of study, pupils will be able to:

U5.4.1.	Explain what happens at the Ash Wednesday Mass and how Christians mark this day, using religious vocabulary to describe symbols and actions.
U5.4.2.	Make links between the Ash Wednesday readings and Lent as a time when Christians reflect on their sins and listen to God's call to return to him. Describe some ways Christians act to answer that call in Lent, including the importance of prayer.
U5.4.3.	Describe how Catholics define sin, making links with the Ten Commandments and Jesus' great commandment as guides for a good life.
U5.4.4.	Use specialist vocabulary to describe the term 'conscience'. (RVE)
U5.4.5.	Simply describe Catholic beliefs in the last things, death, judgement, heaven, and hell.
U5.4.6.	Recognise that the words of St Paul (1 Corinthians 15:1-8, 20-25, 54-57) describe the Christian belief that through the Resurrection of Jesus, people can follow his path to heaven.
U5.4.7.	Know that the Rosary is a prayerful reflection on the life of Christ and explain what the sorrowful mysteries remember.



Discern

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:

D5.4.1.	Discussing if all points of view are equally valid when thinking about conscience. For example, is it ever okay to be cruel or unkind to another person?
D5.4.2.	Thinking about the temptations Jesus faces in the wilderness, ask 'what if' questions about the times they have faced temptations in their own lives.



Respond

During this unit of study, pupils will be invited to respond to their learning, for example by:

R5.4.1.	Considering how examining their conscience could help them recognise when they have acted to hurt themselves or others and how they could change. (RVE)
R5.4.3.	Reflecting on the meaning of what they have learned for their own lives. (RVE)

Branch Five: To the ends of the Earth

Notes for teachers

In this branch, pupils will study the Sacrament of Confirmation, understanding its links with scripture from the words of the prophets through to the Acts. The Sacrament of Confirmation is one of the three sacraments of initiation of the Church. It recalls the Holy Spirit descending on the disciples at Pentecost. The word 'confirmation' comes from the Latin 'firmare', meaning to strengthen. In the Sacrament people are strengthened in faith through the power of the Holy Spirit, the gifts of the Spirit are increased. In each sacrament, the prayer asking for the power of the Holy Spirit is called an epiclesis (CCC 1127). Pupils will learn what happens at confirmation and the rich symbolism accompanying the sacrament. When a person is confirmed, they follow in a line of all who have been witnesses to Christ before them. A bishop usually administers confirmation. A bishop is the highest degree of ordination. The ordination of bishops ensures the transmission of the Apostolic line. Every Pope, every Bishop, every Priest has had hands laid on them by someone who has had hands laid on them, by someone who has had hands laid on them by one of the first Apostles. This spiritual character changes them and marks them permanently, imparting them grace – an invitation to live a life inspired by the Holy Spirit and the gifts needed for their ministry. In the Sacrament of Confirmation, the bishop extends his hands over the confirmands as a successor of the apostles.

The oil of chrism is the oil of anointing. Anointing with Chrism links with the name 'Christian', which means anointed as Christ means 'the anointed one'. People anointed with chrism will spread 'the aroma of the gospel' (2 Cor 2:15) as the seal of chrism 'marks our total belonging to Christ' (CCC 1296).

Pupils should witness how Christians live out their vocation by studying the life of a saint. Teachers can consider which saint will demonstrate a life lived in the Spirit. It may be that the school's name is a saint whose life will help pupils reflect on what it means for a person to be open to the work of God throughout their lives. It is essential to consider that the gifts of the Spirit are not always seen in lives of action but can also be seen in lives of prayerful contemplation. St Clare of Assisi is an example of a saint who advocated a path of prayer and reflection because she sought to love Christ perfectly. Teachers may choose to contrast her life with St Francis of Assisi, who preached out in the world. Their lives show that prayer is also an action of the Holy Spirit.

The Blessed Virgin Mary is the model for every Christian in her openness to the Holy Spirit.




General guidance: Teachers should check what happens in their diocese regarding the Sacrament of Confirmation. The age at which children are Confirmed and by whom can vary from diocese to diocese. 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.

CCC Links	Knowledge lens content
<p>Confirmation in Scripture YC 204, CCC 1286-1288</p> <p>Pentecost YC 118 CCC 1076</p> <p>Gifts of the Spirit CCC 1830-1832</p> <p>Holy Spirit manifest in the life of Jesus YC 114, CCC 689-691, 702-731 CCC 1285</p> <p>Confirmation YC 203-207, CCC 1302-1305, 1317</p> <p>Effects of Confirmation CCC 1303, 1830-1832</p> <p>Mary YC 147 CCC 972</p> <p>Names and signs of the Holy Spirit YC 115, CCC 691-693</p> <p>Confirmation rite YC 203-207, CCC 1293-1300</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> • Scriptural echoes of the Sacrament of Confirmation (Is 11:2, 61:1, Lk 4:16, Mt 3:13-17) • Pentecost (Acts 2:1-8, 14-18) • The gifts of the Spirit Paul (1 Cor 12:4-11) • Baptism in the Spirit (Acts 8:14-16) <p>Believe</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"> • 'Without the Holy Spirit, we cannot understand Jesus'. (YC 114) • The Sacrament of Confirmation completes baptismal grace, enriches those receiving the sacrament with the strength of the Holy Spirit who helps them be true witnesses of Christ in word and deed. • The effects of confirmation are an increase in the gifts of the Holy Spirit, a closer bond with Jesus and the Church and a desire to spread the Gospel. These are experienced as the gifts and fruits of the Holy Spirit. • Mary is an example of discipleship. • The Holy Spirit appears under different names and signs through Scripture. <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • The actions, signs, prayers, and symbols of the Catholic rite of Confirmation. • The Rosary is a prayerful reflection on the life of Christ and the glorious mysteries remember what followed the Resurrection. • 'Come Holy Spirit, fill the hearts of your faithful' prayer. <p>Live</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • Some examples of artistic symbolic representation of the Holy Spirit. • An example of a saint whose life was transformed by encountering Jesus and who went on to transform the lives of others.

Key vocabulary

confirmation
 discipleship
 Holy Spirit
 anoint
 chrism
 Bishop
 baptismal grace

2.4 Model curriculum

Expected outcomes	
 Understand By the end of this unit of study, pupils will be able to:	
U5.5.1.	Identify that scripture speaks of the outpouring of gifts of the Holy Spirit on the Messiah in the Old Testament and the gospels. Make links with the Sacrament of Confirmation.
U5.5.2.	Use specialist religious vocabulary to show knowledge and understanding of the religious actions and signs involved in the celebration of confirmation.
U5.4.3.	Describe the gifts of the Holy Spirit and describe some ways they help Christians be good disciples, making simple links with some of the fruits of the Spirit.
U5.5.4.	Using the lives of Mary and another saint as examples, explain what the term 'discipleship' means.
U5.5.5.	Describe the names and signs under which the Holy Spirit appears and explain some simple links with scripture and the Sacrament of Confirmation.
U5.5.6.	Know that the Rosary is a prayerful reflection on the life of Christ and explain what the glorious mysteries remember.
 Discern 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:	
D5.5.1.	Saying what they wonder about the Holy Spirit in the life of Jesus and mystery of the Holy Trinity.
D5.5.2.	Expressing and explaining a preference for an artistic representation of the Holy Spirit, listening to different points of view and giving reasons for their answers.
D5.5.3.	Consider the claim 'the Sacrament of Confirmation helps a Christian grow in virtue', expressing a point of view about this statement.
 Respond During this unit of study, pupils will be invited to respond to their learning, for example by:	
R5.5.1.	Reflecting on the links between the words chrism and Christian and discuss what it means for Christians to be anointed for Christ today.
R5.5.2.	Reflecting on how they can use their gifts to make a better world. (RVE)
R5.5.3.	Considering the gifts and virtues Christians need to be disciples today.

Branch Six: Dialogue and encounter

Notes for teachers

The Bible itself is a work of dialogue as the writers' recount humanity seeking to 'converse' with God. It is important that pupils begin to understand how Christians view the Bible and the importance of the Church in helping people encounter the meaning of the text beyond what is written. The word 'bible' comes from a Greek word 'biblia' which means 'little books'. The Bible is not one large volume as pupils will perceive it in their classrooms. It is a collection of different writings gathered over time. Within these writings, there are different types of literature, gathered from different sources, probably including oral accounts, that have been gathered and edited over centuries. However, the Church teaches that this library has been written by those inspired by the Holy Spirit. It is more than a work of literature from the ancient and classical world. 'All scripture is inspired by God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy' (2 Tim 3:16). But because it carries the human fingerprints of its many authors, the Church assists Catholics in their reading and interpretation of sacred texts.

Pupils should recognise that the texts that Christians refer to as the Old Testament are texts of the Jewish religion. For Christians, they are 'old' as Jesus Christ fulfils a new covenant which the New Testament recounts. However, God's covenantal relationship with Abraham told in the book of Genesis remains and the texts of the Old Testament remain relevant to Christians. However, Christians read the Old Testament in the light of Christ, seeing signs of him in the words, actions, and deeds of the Old Testament. The Jewish religion does not share this interpretation and teachers may wish to highlight the importance of being respectful to different understandings of sacred text. This is the nature of understanding intercultural dialogue. The Church proclaims an understanding of Sacred Scripture as part of the revelation of God made complete in Jesus Christ while respecting that different religious and non-religious views may not share in the same revelation.

In previous years, pupils have explored the importance of sacred scripture for the Jewish religion. In the encounter dimension of this branch, pupils will be invited to explore more about the importance of Hebrew, the holy language for Jewish people, and understand how prayer, beliefs and sacred objects form part of Jewish life. The Torah is central to Jewish life and the scrolls in synagogues are sacred objects. The Torah contains different names for God, many of which are familiar to Christians. The Shema prayer is the most important prayer in Judaism because it reminds Jewish people that there is only one God. The prayer is handwritten by a sofer (scribe) who uses ink and a quill to write. The written prayer is placed inside a tiny box called a Mezuzah. The Mezuzah hangs on the doorposts of Jewish homes. The case can be made of many different materials and the Jewish Museum in London has further information on their website, <https://jewishmuseum.org.uk/?s=mezuzah>.

CCC Links	Knowledge lens content
<p>Sacred Scripture YCfK 12, YC 12-19, CCC 81, 120-123, 134-141</p>	<p>Dialogue</p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> • The many different writers of the Bible were inspired by the Holy Spirit. • What Christians call the Old Testament originates in Hebrew scriptures. • The Old Testament is important for Christians because it speaks of God's covenant with Abraham and is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity. <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • The Bible was originally written in Hebrew, Aramaic, and Greek which were the languages of the writers. • God's covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity. <p>Encounter</p> <p>By the end of this unit of study, pupils will have encountered the following:</p> <ul style="list-style-type: none"> • That the Tanakh (or Hebrew Bible) uses different names for God, to express different aspects of His nature (see e.g., https://bje.org.au/knowledge-centre/Jewish-prayer/names-for-god/). • That the Shema prayer is the basic creed of Judaism. It encapsulates the intrinsic unity of the world and its Creator. • Use specialist vocabulary to describe some Jewish beliefs expressed in the Shema prayer ('Hear Oh Israel – the Lord our God, the Lord is One'). • A mezuzah as it contains the Shema prayer and on the box is the letter 'Shin' or sometimes the whole word 'Shaddai' meaning mighty, (i.e., God is strong/almighty/powerful) on the mezuzah case.

2.4 Model curriculum

Key vocabulary

Old Testament
New Testament
Bible
Tanakh
Shema
Mezuzah

Expected outcomes



Understand

By the end of this unit of study, pupils will be able to:

U5.6.1.	Explain that the Bible came together over a period of more than a thousand years and contains sacred texts from Judaism, the four Gospels, and other early writings of the Church.
U5.6.2.	Know that the Church teaches that Sacred Scripture is the inspired Word of God and the Church helps Catholics read and understand the Bible.
U5.6.3.	Know that the Bible is translated from different languages into many languages. (RVE)
U5.6.4.	Recognise that the Tanakh uses different names for God that reveal aspects of his nature. (RVE)
U5.6.5.	Use specialist vocabulary to describe some Jewish beliefs expressed in the Shema prayer.



Discern

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:

D5.6.1.	Asking 'How can Sacred Scripture be "truth" if not everything in it is right?' (YOUCAT 15) and discussing how to read the Bible prayerfully and how the Church helps us understand Scripture.
D5.6.2.	Exploring the place of Sacred Scripture in Jewish life today. (RVE)
D5.6.3.	Discussing why the whole Bible is important for Christians, not just the New Testament. (RVE)



Respond

During this unit of study, pupils will be invited to respond to their learning, for example by:

R5.6.1.	Reflecting on the books that matter to them in their lives. (RVE)
R5.6.2.	Talking to others about their sacred texts and why they matter. (RVE)
R5.6.3.	Thinking and talking about ways of showing respect for sacred texts. (RVE)

Age 10 learning outcomes:

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

Understand

1. Explain the significance of David and Moses in the Old Testament and for Christians today. Use specialist vocabulary to describe and explain the nature of David's kingship and the law of Moses.
2. Correctly use developing specialist vocabulary to describe what a covenant is, recognising that God made several covenants throughout history, e.g., with Noah, Abraham, and Moses.

3. Use developing specialist vocabulary to show how the Ten Commandments help human beings live good and happy lives, making links with Jesus' teaching.
4. Correctly use developing specialist vocabulary to describe the terms sin and conscience.
5. Explain how virtue teaching, the Ten Commandments and Jesus' teaching help people live a good life.
6. Know that prayers can be petitions or meditative, making links with Catholic prayers, for example, the Rosary and Our Father.
7. Explain the significance of Ash Wednesday and say why Lent is an important season for Christians.
8. Explain the significance of Moses and Elijah at the Transfiguration.
9. Describe Catholic beliefs in the last things, death, judgement, heaven, and hell.
10. Describe the Sacrament of Confirmation, signs, symbols, and gifts of the Holy Spirit.
11. Explain the term 'discipleship' with reference to a powerful example.
12. Recognise that the Bible is the inspired Word of God and that the Church helps people understand the meaning of sacred scripture.
13. Use specialist vocabulary to describe some Jewish beliefs in the Shema prayer.

Discern: By age 10, pupils will begin to expand critical and creative skills in religious education by playing with possibilities and asking 'what if' questions about the subjects they have studied. They will express a point of view and discuss their point of view with others. They will have opportunities to form and share opinions about what it means to live a good life, developing an understanding of what this means in a Christian context. Pupils will have opportunities to explore artistic and creative expressions of events from the Bible and representations of beliefs in signs and symbols. Pupils will have opportunities to reflect and use their imaginations in responding to texts.

Respond: By age 10, pupils will be invited to reflect on their learning, considering what it means to them. They will have opportunities to reflect on what makes them truly happy and why rules can be useful and share their thoughts with others. Pupils will be invited to talk about leadership and service and consider how they could improve the communities to which they belong. They will be invited to reflect on the meaning of conscience and consider what Christian discipleship means today.