To know You more clearly

The Religious Education Directory

for Catholic Schools, Academies and Colleges in England and Wales

Religious Education Directory

To know You more clearly

The Religious Education Directory for Catholic schools, colleges, and academies in England and Wales

Copyright © 2023 Bishops' Conference of England and Wales

All rights reserved. No part of this book may be reproduced or used in any manner without written permission from the publisher owner except by certain non-commercial institutions such as schools and educational organisations and charities.

ISBN 978-1-3999-4501-1 (printed edition)

Catholic Education Service
39 Eccleston Square
London
SW1V 1BX
www.catholiceducation.org.uk

Acknowledgements
Unless otherwise stated, all biblical references are taken from the Jerusalem Bible and the New Revised Standard Version.

Dedication IV

Preface V

Acknowledgements VI

Introduction VII

Part 1: Context and norms 1

Section 1.1: Religious education in the context of Catholic schools 1

Section 1.2: General norms 6

Part 2: Programme of study 8

Introduction 8

Section 2.1: Religious education in the context of Catholic schools in England and Wales 9

Section 2.2: The structural elements of the programme of study 20

Section 2.3: Expected end of age-phase outcomes 40

- 2.3.1 Hear 41
- 2.3.2 Believe 47
- 2.3.3 Celebrate 51
- 2.3.4 Live 55
- 2.3.5 Dialogue 58
- 2.3.6 Encounter 60

Section 2.4: Model curriculum 61

- 2.4.0 EYFS 64
- 2.4.1 Age 5-6 (Year One) 78
- 2.4.2 Age 6-7 (Year Two) 96
- 2.4.3 Age 7-8 (Year Three) 114
- 2.4.4 Age 8-9 (Year Four) 131
- 2.4.5 Age 9-10 (Year Five) 149
- 2.4.6 Age 10-11 (Year Six) 167
- 2.4.7 Year Seven 186
- 2.4.8 Year Eight 208
- 2.4.9 Year Nine 227

References 248

In memoriam

Anthony Towey

1959–2022

Preface

Over 170 years ago, the Catholic Bishops of England and Wales insisted that the newly restored Catholic communities of these islands should 'prefer the establishment of good schools to every other kind of good work' (*First Provincial Synod of Westminster*, 1852). In this, they recognised the crucial role that good Catholic schools play in the educational mission of the Church to make 'Christ known to all people' (*Christ at the Centre*, 2012, p.7). Good Catholic schools play their part in this mission by supporting parents in the formation of their children as disciples of the One who calls them to life in all its fulness (Jn 10:10).

The importance of 'good Catholic schools' has not diminished over time. Whilst their educational and structural forms have had to adapt to political and social changes, the mission of Catholic schools remains unchanged. At the heart of that mission is good religious education. Similarly, while changes in culture and society have presented new challenges for Catholic school leaders and teachers, their role as religious educators remains as vital today as ever to the mission of Catholic schools.

In a Catholic school, all pupils are invited to encounter Our Lord and Saviour Jesus Christ as the living person at the heart of their study in a way that respects their individual religious identity. As well as seeking to assist parents with the education and religious formation of their children, Catholic schools strive also to be of service to society. Religious education plays its part in this endeavour by enabling all pupils 'to be confident and secure in their religious faith and knowledgeable and respectful of other religions,' and so play 'a crucial role in building a cohesive society' (*Christ at the Centre*, 2012, p.9). In these aspects of a Catholic school's mission, dialogue plays a key part. Indeed, Pope St John Paul II had affirmed that 'the need for the Catholic school becomes evidently clear when we consider what it contributes to the development of the mission of the People of God, to the dialogue between Church and the human community, and to the safeguarding of freedom of conscience.' (*Address to Catholic schools*, 9 March, 1985).

Just at the time this Directory was coming to completion, the Congregation for Catholic Education published its *Instruction: The Identity of the Catholic school for a culture of dialogue* (CCE, 2022). The *Instruction* emphasises that authentic dialogue requires the partners in that dialogue to have a thorough understanding of their own identity, since all we can present to the other in dialogue is ourselves. Therefore, Catholic religious education must ensure that Catholic pupils are 'initiated into the knowledge of the mystery of salvation' (Ibid., CCE, 2022, §13) and become ever more aware of the faith into which they have been baptised. At the same time, fidelity to its mission requires a Catholic school, and the religious education it provides, to form its pupils in the virtues that will foster their life in Christ and assist them to serve the Church and society; and, to lead 'its pupils to promote efficaciously the good of the earthly city and also prepare them for service in the spread of the Kingdom of God, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community' (*Gravissimum Educationis*, Declaration on Christian Education, Second Vatican Council, 1965, §8).

This new edition of the Religious Education Directory strives to embody these inspiring objectives.

Rt Rev Marcus Stock
Bishop of Leeds
Chairman of the Department of Education and Formation of the Bishops' Conference of England and Wales

Acknowledgements

The directory is the fruit of many years of collaborative effort, and the Bishops of the Department of Education and Formation would like to thank the following for their contributions:

The **Catholic Education Service**, particularly Philip Robinson, Dr Nancy Walbank, and Eileen Williams.

The **academic panel and invited guests** who participated in the initial symposium that launched the revision of the directory, including: Prof Robert Bowie, Prof Stephen Bullivant, Dr Margaret Carswell, Dr Kate Christopher, Prof Trevor Cooling, Dr Sandra Cullen, Prof Susan Docherty, Prof Leonardo Franchi, Dr Maureen Glackin, Dr Richard Kueh, Prof Peter McGrail, Dr John Moffatt SJ, Dr Daniel Moulin-Stożek, Stephen Pett, Dr Ros Stuart-Buttle, Prof Anthony Towey, Dr Clare Watkins, Deborah Weston OBE, and Dr Kathryn Wright.

Particular thanks go to Prof Robert Bowie, Dr Margaret Carswell, Dr John Moffatt SJ and Prof Anthony Towey who acted as a standing committee of consultants throughout the writing process.

The **NBRIA consultation panel**, including: Kate Bailey, Julia Cunningham, Maggie Duggan, Ann Fowler, Deborah Fox, Bethany Friery, Trisha Hedley, Claire Hetherington, Susan Kambalu, Rev Paul Mannings, Dr Paul McHugh, Anna Nuttall, Kathleen O'Brien, Claire O'Neill, David Quinn, Diana Roberts, Julie Rourke, Rev Des Seddon, Rev Bernard Sixtus, Rev Jonathan Veasey, and Peter Ward.

Particular thanks go to those who committed so much time and energy with the CES to the drafting of the content of the model curriculum: Kate Bailey, Julia Cunningham, Maggie Duggan, Ann Fowler, Bethany Friery, Claire Hetherington, Trisha Hedley, Susan Kambalu, Julie Rourke, and Paul McHugh.

The teachers on the **ATCRE teacher consultation panel**, including: Danielle Baidoo, Christopher Banham, David Bayliss, Alison Berwick, Matthew Blissett, Mateusz Boniecki, Andrew Capone, Hannah Coe, Betty Conboy, Emily Crook, Sarah Daley, Mark Davoren, Matthew Dell, Hannah Emery, Hannah Fogell, Karol Grobicki, Mary-Claire Hardie, Catherine Herring, Kate Humphrey, Timothy Lee-Mohan, Dave Legrand, Andy Lewis, Louise Mason, Laura Maw, Lisa McDermott, Oliver Newton, Adrian Ross, Sinéad Valente, and Elaine Warnett. Particular thanks to the chair of ATCRE, Matthew Dell, who not only contributed in his own right, but made the contributions of the others possible too.

Introduction

In the language of the Catholic Church, a Directory draws together material from Church documents and applies them to a particular context. This Directory aims to articulate the nature and purpose of religious education in the Catholic schools of England and Wales. It has two parts.

The first section of part 1, with assistance from the latest Instruction from the Congregation for Catholic Education, outlines the current context of Catholic schools, alongside their nature and purpose and that of the religious education which is delivered as part of the curriculum.

The second section of part 1 sets out the norms that follow from this outline, fulfilling the canonical duty the Bishops' Conference has for setting out the general norms for religious education in Catholic schools.[1] These build upon existing practice in dioceses and the norms already established by the Bishops' Conference in 1996, 2000, and 2012.

Part 2 presents a programme of study, including a model curriculum that seeks to present the teaching of religious education in a sequential and progressive form. This part has been developed after widespread consultation and is intended to be revised periodically by the Department for Education and Formation to reflect the best professional practice and evolving nature of the whole Catholic curriculum. It contains a further reflection on the nature and purpose of religious education in Catholic schools as found in the teaching documents of the Church, and the implications this has for religious education and for the religious educator.

Part 1: Context and norms

Section 1.1: Religious education in the context of Catholic schools

At about the same time that the project of updating our Religious Education Directory began, a World Congress was organised by the Congregation for Catholic Education in Rome, entitled *Educating Today and Tomorrow*, at which this Bishops' Conference was represented by the Catholic Education Service. At the Congress, a need was identified to provide a clearer awareness and consistency of the Catholic identity of the Church's educational institutions all over the world, in the face of the rapid changes in the landscape of education, not least in terms of the importance of intercultural and interreligious dialogue. As Pope Francis said at the time, 'We cannot create a culture of dialogue if we do not have identity'.[2]

The Congregation began the process of producing a document to describe the identity of Catholic schools, and the fruits of that process were published in March 2022, as an Instruction entitled *The Identity of the Catholic School for a Culture of Dialogue*.

By serendipity, its publication coincides with the task of writing an introduction on the nature and purpose of the Catholic school as an introduction to the Religious Education Directory, and so provides a useful template.

In the opening paragraphs it begins by quoting Pope Francis as follows:

> 'To educate is to take a risk and to hold out to the present a hope that can shatter the determinism and fatalism that the selfishness of the strong, the conformism of the weak and the ideology of the utopians would convince us is the only way forward.'[3] Only a strong and united action by the Church in the field of education in an increasingly fragmented and conflict-ridden world can contribute both to the evangelising mission entrusted to her by Jesus and to the construction of a world in which human persons feel they are brothers and sisters, because 'Only with this awareness of being children, that we are not orphans, can we live in peace among ourselves'.[4,5]

In the first chapter entitled 'Catholic schools in the mission of the Church', the Instruction draws a maternal analogy to describe the Church's role in education:

> Among other things, the Second Vatican Ecumenical Council drew from the Fathers the maternal image of the Church as an expressive icon of her nature and mission. The Church is the mother who generates the believers because she is the bride of Christ. Almost all Council documents draw on the Church's motherhood to unveil her mystery and her pastoral action, and to extend her love to an ecumenical embrace of the 'children separated from her' and to believers of other religions, reaching out to all people of goodwill. Pope John XXIII opened the Council by expressing the Church's irrepressible joy of being a universal mother: Gaudet Mater Ecclesia.
>
> The icon of the Mother Church is not only an expression of tenderness and charity, but also holds the power to be a guide and a teacher. The Pope Himself has associated the denomination of mother to that of teacher, because this Church, 'the pillar and ground of the truth (cf. 1 Tim 3,15) […] was entrusted by her holy Founder [with] the twofold task of giving life to her children and of teaching them and guiding them – both as individuals and as nations – with maternal care. Great is their dignity, a dignity which she has always guarded most zealously and held in the highest esteem'.

> As a consequence, the Council affirmed that 'To fulfil the mandate she has received from her divine founder of proclaiming the mystery of salvation to all people and of restoring all things in Christ, Holy Mother the Church must be concerned with the whole of person's life, even the secular part of it insofar as it has a bearing on their heavenly calling. Therefore, she has a role in the progress and development of education. Hence this sacred synod declares certain fundamental principles of Christian education especially in schools'.[6] This clarifies that the educational action pursued by the Church through schools cannot be reduced to mere philanthropic work aimed at responding to a social need but represents an essential part of her identity and mission.[7]

In our own context, where so many of our schools comprise large numbers of non-Catholic pupils and teachers, this maternal analogy seems particularly apposite, because a mother is not restricted in her expressions of 'tenderness and charity', nor partial in her role as teacher.

The Catholic school, if it is thought of as a family with Church as 'mother', can naturally extend her embrace to include others than her 'own' children.

The Instruction then goes on to lay down what it calls the 'fundamental principles' of Christian education in schools, describing the school as a community rather than an institution, and the educational task as one of formation:

> The Council offered a set of 'fundamental principles' regarding Christian education, especially in schools. In the first place, education, as the formation of the human person, is a universal right: 'All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth. For a true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share.'[8]
>
> As far as Catholic schools are concerned, the conciliar declaration represents a turning point, since, in line with the ecclesiology of *Lumen Gentium*,[9] it considers the school not so much as an institution but as a community. The characteristic element of the Catholic school, in addition to pursuing 'cultural goals and the human formation of youth', consists in creating 'for the school community a special atmosphere animated by the Gospel spirit of freedom and charity'. To this end, the Catholic school aims 'to help youth grow according to the new creatures they were made through baptism as they develop their own personalities', as well as 'to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith'.[10] In this way, the Catholic school prepares pupils to exercise their freedom responsibly, forming an attitude of openness and solidarity.[11]

This 'conciliar' description of school as 'community' and education as 'formation' may not sound strange to the modern era in our own culture, but it dates back to a time when it certainly would have sounded discordant, and it still sounds prophetic in large parts of the world where a secular institutional model prevails.

It also helps us to realise the characteristics we need to celebrate and foster in our own schools, and especially in the classroom, not least in religious education.

The Instruction goes on to define what ought to make a Catholic school truly distinctive, firstly regarding its nature as 'school':

> As a school, it essentially shares the characteristics of all school institutions, which, through an organised and systematised teaching activity, offer a culture aimed at the integral education of individuals.[12] In fact, school as such 'is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life. Between pupils of different talents and backgrounds it promotes friendly relations and fosters a spirit of mutual understanding'.[13] Therefore, to be defined as a school, an institution must know how to integrate the transmission of the cultural and scientific heritage already acquired with the primary purpose of educating individuals, who must be accompanied towards achieving integral development while respecting their freedom and individual vocation. The school must be the first social setting, after the family, in which the individual has a positive experience of social and fraternal relationships, as a precondition for becoming a person capable of building a society based on justice and solidarity, which are prerequisites for a peaceful life among individuals and peoples. This is possible through a search for truth that is accessible to all human beings endowed with rationality and freedom of conscience as tools useful both to study and in interpersonal relationships.[14]

This definition of what constitutes a school helps us realise that the education we provide in our schools needs to be 'integral', developing not just the intellectual capacities of the individual, but by integrating them in the ambit of a life of virtue in the social setting which prepares each member of the school community to play a part in the building of a 'just' society. The religious education school curriculum should play a central part in this exalted task.

Having provided a definition of what the Church means by 'school', the Instruction goes on to define its distinctive 'Catholic' identity:

> In addition to the above-mentioned characteristics which draw it apart from other ecclesial institutions such as the parish, associations, religious institutes, etc, a Catholic school is endowed with a specific identity, namely, 'its reference to a Christian concept of life centred on Jesus Christ'.[15] The personal relationship with Christ enables the believer to look at the whole of reality in a radically new way, granting the Church an ever renewed identity, with a view to fostering in the school communities adequate responses to the fundamental questions for every woman and man. Therefore, for all the members of the school community, the 'principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal'.[16] In other words, it can be said that in the Catholic school, in addition to the tools common to other schools, reason enters into dialogue with faith, which also allows access to truths that transcend the mere data of the empirical and rational sciences, in order to open up to the whole of truth so as to respond to the deepest questions of the human soul that do not only concern immanent reality. This dialogue between reason and faith does not constitute a contradiction, because the task of Catholic institutions in scientific research is 'to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth'.[17, 18]

Here the Instruction provides a succinct description of the objective we are striving to provide in the Religious Education Directory: a forum where 'reason enters into dialogue with faith', where the pursuit of truth opens the mind and then the heart to address the 'deepest questions of the human soul'.

From here, the Instruction begins to cite the school within the wider ecclesial community, a vital element which Catholic schools can easily overlook when their reflections are inward looking:

> The Catholic identity of schools justifies their inclusion in the life of the Church, even in their institutional specificity. And all the more, the fact that Catholic schools are part of the Church's mission 'is a proper and specific attribute, a distinctive characteristic which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission'.[19] Consequently, the Catholic school 'takes its stand within the organic pastoral work of the Christian community'.[20, 21]

The Religious Education Directory is intended to ensure that the subject of religious faith is studied in the context of the faith community and reflects its missionary character.

Lastly, the Instruction addresses the way in which the Catholic School is called to dialogue and engage with the world at large:

> The history of Catholic schools is characterised by welcoming pupils from different cultural backgrounds and religious affiliations. In this context, 'what is required […] is courageous and innovative fidelity to one's own pedagogical vision',[22] which is expressed in the capacity to bear witness, to know and to dialogue with diversity.
>
> For the Catholic school, a great responsibility is to bear witness. 'The Christian presence must be shown and made clear, that is, it must be visible, tangible and conscious. Today, due to the advanced process of secularisation, Catholic schools find themselves in a missionary situation, even in countries with an ancient Christian tradition.'[23] They are called upon to commit to bearing witness through an educational project clearly inspired by the Gospel. 'Through the educational plan it is possible to create the conditions for a person to develop a gift for searching and to be guided in discovering the mystery of his being and of the reality that surrounds him, until he reaches the threshold of the faith. To those who then decide to cross this threshold the necessary means are offered for continuing to deepen their experience of faith.'[24, 25]

The Religious Education Directory is designed to provide just such an 'educational plan' to 'create the conditions for a person to develop a gift for searching'. Finally, the Instruction goes on to accentuate that:

> Catholic schools are ecclesial entities. As such they participate 'in the evangelising mission of the Church and [represent] the privileged environment in which Christian education is carried out'.[26] In addition, the Church considers dialogue as a constitutive dimension, as she is rooted precisely in the Trinitarian dynamics of dialogue, in the dialogue between God and human beings and in the dialogue among human beings themselves. Because of its ecclesial nature, the Catholic school shares this element as constitutive of its identity. It must therefore 'practise the "grammar of dialogue", not as a technical expedient, but as a profound way of relating to others'.[27] Dialogue combines attention to one's own identity with the understanding of others and respect for diversity. In this way, the Catholic school becomes 'an educating community in which the human person can express themselves and grow in his or her humanity, in a process of relational dialogue, interacting in a constructive way, exercising tolerance, understanding different points of view and creating trust in an atmosphere of authentic harmony. Such a school is truly an educating community, a place of differences living together in harmony.'[28, 29]

In the nineteenth century, St John Henry Newman passionately defended the principle that Catholic universities become places where dialogue between academic disciplines was

encouraged and celebrated as essential in the pursuit of truth. To dialogue means to reach out to others by actively listening to them.

In our times and circumstances, we strive to extend this principle to our schools, and the religious education curriculum needs to lead the way, offering everyone the opportunity to speak openly and with true freedom so that minds can meet in the pursuit of truth.

Newman said, 'I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is, that they should be found in one and the same place and exemplified in the same persons'.[30]

Our task is to make that place the Catholic school, with religious education at its heart.

Section 1.2: General norms

Article 1 – Oversight of religious education

Formation and education provided in schools is subject to the authority of the Church (can. 397, 806). It is for the Episcopal Conference to issue general norms concerning formation and education in the Catholic religion and for the diocesan Bishop to regulate and watch over it (can. 804).

Article 2 – Aims of religious education

The aims of religious education are:

1. to engage in a systematic study of the mystery of God, of the life and teaching of Jesus Christ, the teachings of the Church, the central beliefs that Catholics hold, the basis for them and the relationship between faith and life;
2. to enable pupils continually to deepen their religious and theological understanding and be able to communicate this effectively;
3. to present an authentic vision of the Church's moral and social teaching to provide pupils with a sure guide for living and the tools to critically engage with contemporary culture and society;
4. to give pupils an understanding of the religions and worldviews present in the world today and the skills to engage in respectful and fruitful dialogue with those whose worldviews differ from their own;
5. to develop the critical faculties of pupils so to bring clarity to the relationship between faith and life, and between faith and culture;
6. to stimulate pupils' imagination and provoke a desire for personal meaning as revealed in the truth of the Catholic faith;
7. to enable pupils to relate the knowledge gained through religious education to their understanding of other subjects in the curriculum.

Article 3 – Outcome of religious education

The outcome of excellent religious education is religiously literate and consciously engaged young people who have the knowledge, understanding, and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who recognise the demands of religious commitment in everyday life.

Article 4 – Religious education as the heart of the curriculum

1. Religious education is the core of the core curriculum and is to be the source and summit of the whole curriculum.
2. Religious education is an academic discipline with the same systematic demands and rigour as other disciplines.
3. Religious education is to be delivered within a broad and balanced curriculum, where it informs every aspect of the curriculum. Every other subject is to be informed by religious education and have a strong relationship with it.
4. In each year of compulsory schooling, religious education is to be taught for at least 10% curriculum time within each repeating cycle of the regular school timetable.
5. In each year of sixth form schooling, religious education is to be taught for at least 5% curriculum time within each repeating cycle of the regular school timetable.

Article 5 – Compliance with the Religious Education Directory

1. The Religious Education Directory includes the programmes of study approved by the Bishops' Conference for the various age groups. The competence for approving these programmes of study is currently exercised by the Department of Education and Formation, but the Bishops' Conference can delegate this function to another department, commission, or committee of the Conference.
2. Catholic schools are required to comply with the Religious Education Directory.

Article 6 – Implications of the primacy of religious education in the curriculum

1. Religious education is to be properly organised, coordinated, taught, and resourced.
2. In primary schools there is to be a Coordinator of Religious Education who is to have at least parity in status and remuneration with those of any other curriculum area.
3. The religious education department in secondary schools is to have at least parity of status and resourcing with any other subject department. The department is to be given the highest possible status. This is to be reflected in the status and remuneration of the person leading that department.

Article 7 – Interpretation

'School' means a Catholic school as understood in canon 803, and includes all Catholic maintained schools, independent schools (including academies), non-maintained special schools, and sixth form colleges.

Article 8 – Transitional provisions

1. This Religious Education Directory replaces all previous norms from 1 September 2025.
2. Until 1 September 2025, in any aspect within the scope of this Directory, schools may choose to comply with this Directory or the Religious Education Curriculum Directory 2012.
3. These transitional provisions do not derogate from any requirements which do not derive from this Religious Education Directory or the Religious Education Curriculum Directory 2012.

Part 2: Programme of study

Introduction

In *Gravissimum Educationis*, the Fathers of the Second Vatican Council teach that the purpose of an education that is distinctively Christian is threefold.[31] Its first purpose is to ensure that the baptised increase in their understanding of the faith which they have received. Second, that they learn how to worship God in spirit and truth through prayer and liturgy. Third, that they are formed to live in conformity with the pattern of human goodness and truth that we find in Jesus Christ. The role of religious education in Catholic schools is primarily to contribute to the first of these purposes, although it exists in a relationship of complementarity to the other two. It is the place where faith seeks understanding and at the same time where all pupils, whether they are believers or not, can increase in their knowledge and understanding of the Catholic faith. It is therefore to be distinguished from the two other aspects of a Christian education, which in our other documents we refer to as prayer and liturgy (collective worship), and Catholic life and mission. When we speak of religious education, we are speaking of activity in schools that primarily happens in a classroom, through the delivery of a curriculum. It is an activity, unlike prayer and liturgy, that does not presume the assent of faith in those being taught.[32]

In this part of the Religious Education Directory the Bishops set out their expectations for the contents of this curriculum of religious education in each age-phase. This part of the directory has four sections:

Section 1 (2.1) is a theological and historical exposition of the purpose of religious education in the context of Catholic schools in England and Wales at the beginning of the twenty-first century. It seeks to articulate how it is that religious education can play a role in the faith formation of Catholics and at the same time provide an education that allows all pupils to increase in their understanding of the nature of religious commitment in such a way that they are able to build their own lives on 'a credible premise'.[33]

Section 2 (2.2) provides an explanatory framework for both the prescribed end of age-phase outcomes and the model curriculum which exemplifies them. It includes explanations of the key structural elements that comprise the programme of study: knowledge lenses, ways of knowing, expected outcomes, and curriculum branches. It also includes an explanatory note on the place of the study of scripture in this directory and some advice on how to ensure that the texts of scripture are faithfully opened up to pupils of different ages and capacities.

Section 3 (2.3) sets out both systematically and in age-phase overviews the prescribed content for religious education in each age-phase. These outcomes are presented systematically for each age-phase around the core concepts within each knowledge lens. The age-phases in England are 3-5, 5-7, 7-9, 9-11, 11-14, 14-16, and 16-19. In Wales they are 3-5, 5-8, 8-11, 11-14, 14-16, and 16-19.

Section 4 (2.4) exemplifies these prescribed outcomes in the form of a model curriculum, which demonstrates one way in which a coherent, progressive curriculum could be developed to deliver the prescribed outcomes of section 3. Schools will be expected to meet the end of age-phase outcomes through providing a curriculum which is at least as coherent, progressive, and demanding as the model curriculum presented in this document.

Section 2.1: Religious education in the context of Catholic schools in England and Wales

At the heart of every Catholic school is the person of Jesus Christ. This presence of Christ is in the present tense: it is a real presence, in the here and now. Recognition of it impacts on everything a Catholic school is and does, not least its religious education. And Jesus Christ, the person whose presence the school proclaims, is the Word made flesh, the God who emptied himself and made himself small for our sake, 'small enough to fit into a manger'.[34] That is, at the heart of our schools, as at the heart of our faith, there is a commitment to a paradoxical wisdom that can seem like foolishness to the world (1 Cor 1:23): a person who is fully God and fully human. Such a paradox defies our simplistic binaries, disrupts our complacency, and confounds the world, but finds its resolution in the person of Christ. In him alone, we are able to grasp how it can be that apparent paradoxes turn out to be life-giving truths: where the last shall be first (Mt 20:16), where weakness is strength (1 Cor 12:10), and where death leads to life (Mt 16:25).

The purpose of both Catholic schools and Catholic religious education reflects this wisdom. It is signified in that power of a Catholic school to draw into happy unity things which seem at odds, committing itself to ends which appear in tension. For example, it is a particular place for the Church's mission and at the same time has profound respect for freedom of conscience. It is focused on integral formation of its students and at the same time prepares them for full participation in civic life. It forms the Catholic student as 'both human and a person of faith, the protagonist of culture and the subject of religion'.[35] It teaches subjects with methods proper to them and at the same time imbues the whole curriculum with a Christian outlook. It is established for Catholic students and at the same time draws others to its doors. In short, the Catholic school reflects the apparent paradox of the incarnation that is resolved in Christ: it is both fully Catholic and really a school. Religious education in a Catholic school also bears witness to the same mystery: it is both fully religious and genuinely educational.

2.1.1. The purpose of Catholic schools: fully Catholic and really schools

2.1.1.1. The Catholic school is fully Catholic

Catholic schools are fully Catholic because they participate in the Church's universal educational mission to proclaim the Gospel of Jesus Christ.[36] This imperative to evangelise embraces all:[37] it is to inflame the hearts of those for whom faith is already a living reality; it is to bring about a new conversion of heart for those who are baptised but do not yet live up to the demands of that baptism; and it is an invitation to those who do not yet know Christ, to meet him and, in him, to find rest for their restless hearts.[38] Since Catholic schools in England and Wales welcome into their corridors and classrooms sincere hearts of all three kinds, they are in a privileged position to fulfil this mission.

Since the Catholic school stands at a meeting place of faith and culture it is uniquely placed to become a 'place of integral formation'[39] where pupils can integrate faith and life. Like a city on a hill that cannot be hidden (Mt 5:14), the Catholic school should be a visible sign to the community of the presence of God in their midst. Pupils at a Catholic school will learn that they are part of the world, but are called, at the same time, to be at its service in their Christian distinctiveness: salt for the Earth (Mt 5:13), light for the world (5:14), and leaven in the lump (Mt 13:33).[40] The Catholic school therefore becomes a place of genuine encounter and dialogue, so that in response to contemporary culture, pupils become discerning rather than docile, its critics not its creatures. This is 'another way of saying that the school is an institution where young people gradually learn to open themselves up to life as it is, and to create in themselves a definite attitude to life as it should be'.[41]

Presenting such a coherent vision of 'life as it should be' is a further aspect that gives Catholic schools their identity. In a Catholic school, education is understood in the broadest possible sense: the communication of a 'comprehensive vision of life, in the conviction that the truths contained in that vision liberate students in the most profound meaning of human freedom'.[42] For some, such a breadth of ambition is viewed with suspicion, as lacking proper objectivity, or for not giving sufficient regard for the freedom of individual consciences. However, 'to proclaim or to offer is not to impose', since 'the latter suggests a moral violence which is forbidden by the Gospel'.[43] To receive truth as truth, one needs freedom of conscience, for the 'truth cannot impose itself except by virtue of its own truth, as it makes its entrance into the mind at once quietly and with power'.[44] Furthermore, education is always about the transmission of a values framework of some kind, or else it is not education at all; no education is value-free. In education, it is impossible to avoid presupposing, either implicitly or explicitly, a particular anthropology, a particular view of the meaning of human existence, a particular vision of what constitutes a good life.[45] The particular worldview communicated in other kinds of school may well only be implicit, but in a Catholic school it must be explicit, so that 'each member of the school community… adopts a common vision, a common outlook on life' and so is able to ensure that all of its activities are 'directed to the growth of the whole person'.[46]

It is the growth of the whole person, rooted in the Church's fundamental commitment to the dignity of the human person made in the image of God (Gen 1:26), that gives a Catholic school another of its marks of identity. Catholic education is always personal, because it is an activity that happens within a community: it is always inherently social. Here we can make a distinction between a secular understanding of a human being as an individual and a Christian understanding of a human being as a person. If we think of a human being as an individual, then it is possible to define their actions and ends without reference to anyone else. However, the Christian understanding is that we never exist in isolation and at the very heart of our identity is our relationship with those with whom we share community. Therefore, education is always the work of a community of persons: it is an education of the person, by the person, for the person.

The first community into which a person is born, the family, receives directly from the Creator the duty and right to educate its children.[47] The Church supports parents by offering the educational assistance of the larger community of faith, the local parish. The educational support the parish provides embraces both the catechesis offered by the worshipping community and the education offered by the Catholic school. Hence, parents are the first educators of their children[48] and schools, in partnership with the worshipping community, 'are the principal assistance to parents in fulfilling the function of education' (CJC c.796). In the Christian family, which is the domestic Church and the school of virtues, we find the model for the Catholic school as a catechising, educating, and formational community. The Catholic school should be experienced 'not so much as an institution but as a community'.[49] A Catholic school should be like a home,[50] because young people struggle in institutions, but flourish in families. And if they flourish in Catholic institutions, it is because they are families.

Catholic education is always personal for another reason too, which is because it aims at the formation of the whole person: mind, heart, and will. It rejects both the impoverished view of knowledge presented by 'scientism' and the narrow, utilitarian understanding of education prevalent in some accounts of the purpose of schools. Scientism is 'the philosophical notion which refuses to admit the validity of forms of knowledge other than those of the positive sciences'.[51] It collapses all enquiry into the pursuit of only that knowledge which can be empirically demonstrated, missing as it does all that makes us human and overlooking those ultimate questions which the human being 'has pondered constantly from the beginning of time'.[52] However, what is rational is greater than what is scientific. Without denying the huge contribution

the natural sciences have made to the store of human knowledge, it will always remain true that, as human persons, we recognise more than we can depict, understand more than we can explain, believe more than we can prove, and know more than we can say. The success of the empirical sciences in so many areas of enquiry does not accredit it for studying every area of enquiry. A 'scientific mentality' is proper in its own domain but 'incapable of explaining everything'.[53] 'Students learn many things about the human person by studying science; but science has nothing to say about mystery, in particular, the mystery of the person, loved by God, with a mission on earth and a destiny that is immortal.'[54]

A Catholic school also rejects a purely pragmatic notion of education[55] because such a view fails to see education as an intrinsic good, but only as a means to an end. According to the pragmatic view, education should only seek to equip a person for life and livelihood; anything else is viewed as indulgent. On the one hand, an education opposed to a person's participation in life and culture is no education at all. On the other hand, an education defined solely by external outcome is superficial. To ask what education is for is inevitably to ask what humans and life are for. These might seem like leading questions but, while we educate, we always answer them in some way. All education answers, even if only implicitly, the question of the good for humankind. This unavoidably opens up transcendent questions of meaning and purpose. Sometimes such questions are avoided on the grounds that these can only be divisive in a diverse society. However, as an anxiety not to offend hardens to incuriosity about fundamental questions, human life can increasingly become the unexamined life. While the useful is not always good, the good is always useful. In Catholic understanding a true education's usefulness stems from its goodness, not its goodness from its usefulness. Education comprehends training, but not vice versa. We can train for all manner of purposes, but we educate for the human person, the only creature on Earth God 'willed for its own sake'.[56]

In summary, what gives the Catholic school its identity is its participation in handing on that 'which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the Word of life' (1 Jn 1:1). The Catholic school, alongside the parish, assists parents in this transmission of the faith to a new generation: helping pupils to understand what the faith means; to experience it as living reality in a community that seeks union with God through its prayer and liturgy; and to incarnate it in their service of others.[57] It helps them to learn how to love God with all their heart, mind and strength and to love their neighbour as they love themselves (Mt 22:36-40; Mk 12:30-31; Lk 10:27). In short, a Catholic school 'provides a rounded education for the whole person. And a good Catholic school, over and above this, should help all its students to become saints'.[58]

2.1.1.2. The Catholic school is really a school

When we speak of Catholic schools and religious education, it might suggest that schools existed first and then the Catholic community opened Catholic versions of such institutions, or that education existed as a category before religious education became one particular type of education. However, history subverts this apparent ordering of words. Over long centuries, it was an atmosphere of Christian faith expressed in liturgy, catechesis, and life which slowly gave rise to the familiar Western model of a school and university. It should not be a surprise then that Catholic schools are really schools and that they are committed to the same civic goals as any other kind of school. In exactly the same way as other schools, 'the Catholic school pursues cultural goals and the human formation of youth'.[59] The Catholic school as a civic institution is not at odds with its identity as a Christian community whose educational goals are rooted in Christ and his Gospel.[60] Thus it is truly civic and apostolic.[61] For this reason, Canon Law obliges Catholic school leaders under the supervision of their bishop to ensure that education in a Catholic school is at least as good as that in other schools (see CJC c.806).

A Catholic school does not become less of a school because it is Catholic in the same way as a baptised person does not become less of a person by becoming a Christian. On the contrary, all that is humanly present and good by nature – gifts, talents, moral virtue, personality, and so on – is graced by baptism, taken up and completed in the new creature. They become formed in Christ, who reveals what it is to be fully human, fully alive. And so, the Christian is ushered towards their full humanity in baptism. In the same way, the Catholic school is more fully a school in virtue of being a Catholic school. The blueprint of the school and the university we know today owes something to that which took slow form in the Church in myriad catechetical and theological endeavours in Christian homes, monasteries, cathedrals, and parishes. Out of the graced emerged the good.

In providing schools, the Church was anointing something human, natural, and ancient. Education is a noble aspect of our human condition and is in essence a nurturing activity engaged in by every parent since the dawn of time. Rightly identified by St Thomas Aquinas as a principle of Natural Law,[62] this shared concern to educate the young has led directly to the emergence of schools. Although for most of human history schooling was limited only to the wealthy and those involved in specialist training, 'education for all' has gradually become a universal aspiration and is now recognised internationally as a human right. In this regard, the Church has a generous, pioneering tradition and she continues to provide educational opportunities for millions of young people across the globe today. It is for this reason that the Church provides schools that are inclusive of all, especially the poor.[63] As of the Church, so of her schools: 'In you, all find their home' (Ps 87:7). People are attracted to light even when they do not know the source. They are drawn to the Catholic school by the sense that its sacred precincts guard true human values like the family, the moral law and the dignity of the human person. In the setting of a Catholic school a pupil should experience their dignity as a person 'before they know its definition'.[64] Therefore, the typical Catholic school community is characterised not by homogeneous complacency, but by a desire for all its members – parents, staff, students – to grow together, respecting everyone's pace, diversity, and accomplishments. The Catholic school is made into a family by its diversity, not despite it.

Given its diversity of membership, the Catholic school provides curricula that reflect this breadth and inclusivity. In fact, because it rejects a purely pragmatic view of education, it can often find itself standing alone in its defence of a properly broad, balanced, and liberal curriculum. St John Henry Newman, for example, a staunch defender of the multidisciplinary nature of the educational enterprise, counselled strongly against conceptualisation of learning as a mere exercise in utility, 'since any kind of knowledge, if it be really such, is its own reward'.[65] These considerations are demonstrably applicable in the modern school context where the pragmatic concerns of society, together with premature career sensitivities, may lead to a focus on scientific and vocational subjects to the exclusion of the arts and humanities. Instead, the Catholic school should be 'a privileged place, a living encounter with a cultural inheritance' in its widest sense.[66] Awoken by a sense of wonder, the pupil in the Catholic school must have their hunger for intellectual discovery nourished across all disciplines, for we inhabit a graced arena charged with God's grandeur.[67]

This commitment to the value of a school as a place where knowledge is rightly pursued arises from a Catholic commitment to the unity of truth, which recognises that, whatever its source and by whatever methods it is discovered, 'truth cannot contradict truth'.[68] Catholic education 'is distinguished by its free search for the whole truth about nature, man and God… It does this without fear but rather with enthusiasm, dedicating itself to every path of knowledge, aware of being preceded by him who is "the Way, the Truth, and the Life"'.[69] This is because it is a particular Catholic insight that faith and reason are not in conflict. Rather, they exist in a relation of reciprocal support. They are 'like two wings on which the human spirit rises to the contemplation of truth'.[70] Insofar as a subject is a pursuit of knowledge, it is a pursuit of truth, with God as its source.[71] A Catholic school, then, will always defend the true pursuit of knowledge, and respect 'the autonomy

and the methods proper to human knowledge'.[72] Hence it is that individual subjects 'must be taught according to their own particular methods'.[73] In a Catholic school, at the centre of these individual subjects, at 'the core of the core curriculum',[74] is religious education, for the sake of which Catholic schools exist in the first place.[75]

2.1.2. The purpose of religious education: fully religious and genuinely educational

2.1.2.1. Religious education is fully religious

Religious education is religious by virtue of its intent to serve the missionary mandate of the school. The Catholic school is a community of faith, and religious education is where that faith seeks understanding, where pupils learn to love God with all their minds, where they learn to 'know their creed so well that they can give an account of it'.[76] In an atmosphere of faith, religious education is the engine room of the missionary dynamic of the Catholic school as a whole. It is for this reason that religious education, although distinct from catechesis,[77] can be received as catechesis by those students for whom the study of 'the Catholic religion'[78] is a study of the faith that makes them who they are.

Religious education is religious also because its central subject matter is 'the comprehensive and systematic study of the mystery of God, of the life and teachings of Jesus Christ, the teachings of his Church, the central beliefs that Catholics hold, the basis for them and the relationship between faith and life'.[79] As has been said above, any education must presume an anthropology and religious education will present a Christian anthropology as part of its authentic area of study. At the heart of Catholic education lies the Christian vision of the human person. This vision is expressed and explored in religious education, which recognises the human person as one 'created in "the image and likeness" of God… unfaithful to God in original sin, but redeemed by Christ… [and] destined to eternal life'.[80] This Christian anthropology is one with a worldview of all reality as from the creative activity of God, of sin in its power to limit and numb human beings, and of the all-conquering dynamism for human and cosmic renewal in the Resurrection of Christ. It is for this reason that religious education, although distinct from evangelisation, can be received as Good News by those students who, in this authentic encounter with Christ, discover answers to 'the deepest questions of life and find reasons for the hope which is within them' (1 Pt 3:15).[81]

Finally, religious education is religious because it is the bond of the whole curriculum. The ultimate etymology of the word 'religious' is uncertain, but one suggested root is that it comes from the Latin word *religare* which means 'to bind together'.[82] If this is its origin, it works aptly for religious education in this context, which binds together the whole of a curriculum in a Catholic school. Just as it is true that schools emerged from the historical commitments of Catholic communities to education, so it is true that religious education preceded every other kind. It is not the case that curriculum subjects were invented, to which we in Catholic schools append religious education. On the contrary, it was a Christian religious vision of reality which led to the founding of the first universities in Europe, in which many of the different subject disciplines we recognise today first found their place, each discipline pursuing the truth under some aspect. It is in faithful and engaging religious education that a student can gradually appreciate other subjects as separate disciplines but find their rationale and unity within a Catholic religious vision of reality. 'Therefore, religious education is never simply one subject among many, but the foundation of the entire educational process.'[83]

2.1.2.2. Religious education is genuinely educational

Religious education binds together in another sense: it is a subject which by its nature embraces multiple disciplines in its pursuit of truth. At the heart of the disciplinary matrix that religious education draws upon is theology, a subject paradoxically specific in its focus but inclusive

by its nature, since its object is God and the 'word "God" is a theology in itself, indivisibly one, inexhaustibly various, from the vastness and the simplicity of its meaning. Admit a God, and you introduce among the subjects of your knowledge, a fact encompassing, closing in upon, absorbing, every other fact conceivable… All true principles run over with it, all phenomena converge to it; it is truly the First and the Last'.[84] This insight explains why theology is often called the 'Queen of the Sciences' in the Catholic tradition. It is not to imply religious superiority or exclusivity but rather to capture the idea that the quest for truth has no boundaries in its scope and no fathoming of its depth since it must include the search for ultimate meaning. Religious education explores the origin and destiny of the created order in all its complexities of discovery and awe, of joy and of sorrow, of death and of life. Hence the subject discipline must necessarily be profiled appropriately on school curricula, for 'religious doctrine is knowledge… teaching without theology is simply unphilosophical'.[85] Theology, which is at the heart of Catholic religious education, is not merely one lens among others. It coheres the human quest to discover truth which is inclusive of 'reason' (philosophy) and 'observation' (science) but open to paradox, the portal through which the mind is invited to navigate reality using a different compass: the realm of transcendence, the miracle of beauty, the disclosure of revelation and the wisdom of love.

In its holding together of these different disciplinary approaches (amongst which are theology, philosophy, and the social sciences), the curriculum subject of religious education is a discipline in its own right which presents 'the same demand for rigour and for being systematic as the other disciplines'.[86] Both for religious education and for other subjects, the 'light of Christian faith stimulates a desire to know the universe as God's creation… a love for the truth that will not be satisfied with superficiality in knowledge or judgment… a critical sense which examines statements rather than accepting them blindly. It impels the mind to learn with careful order and precise methods, and to work with a sense of responsibility'.[87] It is for this reason that the Church makes clear that religious education, while complementary to catechesis, is not identical to it. 'Where the distinction is not clear, there is the danger that both may lose their identity. Catechesis promotes personal adherence to Christ and maturing of the Christian life, while school teaching gives the students knowledge about Christianity's identity and the Christian life.'[88] Catechesis presumes the assent of faith; religious education does not. However, we must guard against what can loosely be called a 'head or heart' heresy. That is the error that would assert that when we deal with religion, we must opt for the 'heart', but when we deal with, for example, physics, we must opt for the 'head'. In fact, all human beings by nature desire to know. The affective dimension of 'desiring' and the cognitive dimension of 'knowing' are always united in the living enquirer, no matter whether they study religion or physics. That is, religious education, while properly academic and intellectually robust, nonetheless engages the enquiring mind in a myriad of ways. Since it considers questions that touch on every aspect of our humanity and destiny, it provides a critique of prevailing values and offers possibilities for personal transformation and liberation. In this way, 'there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom'.[89] In short, in a Catholic school, religious education is always more than just an academic subject, but it is never less than one.

As an academic subject, it respects the critical space for enquiry which is a hallmark of all genuine academic pursuits. As such, it is also respectful of the arc of growth from childhood to adulthood which impacts on pupil learning at different stages of maturity. This parabola of development is God-given and presents particular challenges during adolescence when children are becoming physically and mentally strong enough to live independently. Developing intellectual autonomy in turn involves critiquing all received wisdom – parental, priestly, pedagogical – wisdom often central to the very subject matter of religious education. At this stage, the subject classroom is likely to be a stormy place, where doubts and convictions wrestle, as adolescents chart their

journey to adulthood and 'put out into the deep' (Lk 5:4). This means students engaging with the subject must be familiarised with the critical reasoning that characterises the discipline as academic. Yet while the classroom must have space for disagreement – a grammar of dissent – it must at the same time have space for agreement, moral ambition, and confessional commitment – a grammar of assent. This reflects the position of religious education at the heart of a catechetical community, as it deals with the very nature and destiny of life itself and is freighted with transformative possibility. All the more reason, therefore, that care should be taken so that every pupil is able to engage with such ultimate concerns with intellectual freedom. Without ever collapsing into a mere exchange of baseless opinions, the religious education classroom must be a place of critical, but respectful, dialogue: a safe place to discuss difference.

Engaging in such a critical dialogue witnesses to those Catholic pupils in the classroom that faith is rationally defensible and that a life given to God is a meaningful life. A closing down of that conversation speaks of an indefensible timidity, where caution not to offend could be wrongly interpreted as a weakness in the faith itself. Such a dialogue, of course, requires both courage and trust: courage to allow the voicing of contrary narratives to be heard and trust that the questioning and challenges of adolescence do not ultimately undermine faith, but rather strengthen it if they are permitted to be voiced in the context of a classroom and a community that is committed to Christ, who reassures us 'take courage; I have already conquered the world!' (Jn 16:33)

2.1.3. Our historical and cultural context

This openness to dialogue is essential in our current context. From the very beginning of the reestablishment of the Catholic community in England and Wales, the bishops recognised the pre-eminent importance of building schools. In a synodical letter following the synod of Westminster in 1852, the bishops wrote: 'The first necessity, therefore, is a sufficient provision of education… No congregation should be allowed to remain without its schools… Do not rest until you see this want supplied: prefer the establishment of good schools to every other work. Indeed, wherever there may seem to be an opening for a new mission, we should prefer the erection of a school, so arranged as to serve temporarily for a Chapel, to that of a church without one. For the building raised of living and chosen stones, the spiritual sanctuary of the Church, is of far greater importance than the temple made with hands. And it is the good school that secures the virtuous and edifying congregation'.[90] This is one of the things that gives Catholic schools in England and Wales their particular character: they were built by the Catholic community primarily for the Catholic community. It is for this reason that the bishops made it a condition of their partnership with the state in the provision of schools that the right of Catholic schools to give preference to Catholic pupils in its admissions criteria was guaranteed. It is also why in so many of the Church's teachings on education it presumes that both the pupils and the teachers in a Catholic school will be Catholics.

At the beginning of the Church's educational mission in England and Wales it was broadly true that Catholic schools were staffed by committed Catholics and filled with children from Catholic families. However, for some time now Catholic schools have been growing more diverse in both their pupil and staff populations. Fewer than 1% of schools nationally now have pupil populations that are entirely Catholic.[91] In more than half of Catholic schools nationally, fewer than two-thirds of the pupils are Catholic. At the same time, the demography of our school pupil populations is shifting in the same direction as national trends indicate,[92] with those identifying as Christian in decline, and those identifying as non-religious increasing. While it remains true that on average in Catholic schools nationally, most pupils are Catholic and the second largest group after that identify as 'other Christian', the single largest group after these two are those who identify as non-religious. The census data on teaching staff in Catholic schools has also shifted significantly since our Catholic schools were founded. Fewer than 2% of Catholic schools nationally have

teaching populations that are entirely Catholic, and in 43% of Catholic schools nationally, Catholic teaching staff are in the minority.

This has two immediate implications for religious education in Catholic schools in England and Wales. Given that the Church is committed to interreligious dialogue as an essential feature of its evangelising mission, a reality affirmed by the bishops of England and Wales in our own context,[93] the first implication is the important part religious education can play in this dialogue, by securing a curriculum that includes a study of other religions and worldviews. Second, given that in Catholic primary schools at least, the requirement that all teachers of religious education should be Catholic is not one that can be met in most schools, there is a need to clearly articulate what is required for authentic witness from teachers who do not hold the Catholic faith.

2.1.4. A pluralistic curriculum

In preparing the ground for interreligious dialogue it is obviously first necessary to begin from a place of confidence in one's own position – confidence both in terms of understanding and in terms of conviction. Therefore, careful thought must be given, for the sake of those Catholic pupils for whom the religious education may be received as catechesis, to when and to what extent other religious and non-religious perspectives are introduced. That is to say, a pluralistic curriculum must never be a relativistic one, at least not in a Catholic school. Nevertheless, there are a number of good reasons why a Catholic religious education curriculum must include the study of other religions and worldviews.

The first reason is because the Church itself teaches that by virtue of their baptism, Catholics are called to engage in dialogue with others.[94] Even if our schools were not increasingly diverse, this imperative to dialogue would remain, since we are bound in our shared search for truth to recognise reflections of the 'ray of that truth which enlightens all'[95] and the 'seeds of the Word'[96] present in the traditions of others. The Church teaches that a shared commitment to the promotion of peaceful societies requires educational institutions to allow various cultural expressions to coexist and in that context to promote respectful dialogue.[97] This commitment to authentic dialogue is an expression of our Catholic identity, not a dilution of it. The authenticity of the dialogue is secured by observing three fundamental guidelines: first, a respect for one's own identity and that of others; second, the courage to recognise difference and to embrace those who are different as 'fellow-travellers'; third, a journeying together with these fellow-travellers in a sincere shared search for truth.[98] In Catholic schools, where the presence of partners in dialogue occurs naturally due to their diverse nature, religious education becomes ideally placed to facilitate this dialogue. The dialogical attitude is nurtured by the Catholic school through its provision of a pluralistic religious education curriculum and its modelling of respectful dialogue in classroom practice. This latter is a particularly powerful witness in the context of a culture where the rise of social media has had such a detrimental impact on the civility of public discourse.

The second reason is that it prepares Catholic pupils for the world they will encounter outside of the Catholic atmospheres of the home, parish, and school. Outside of these contexts, sometimes the best a Catholic can hope for is indifference to religious commitment, at worst what is actually encountered is hostility. As Catholic pupils mature, the cultural milieu into which they emerge from school is one that is both increasingly religiously pluralistic and at the same time increasingly secular. If we have not prepared them for an encounter with this context through equipping them with compelling arguments for the faith, then we leave them intellectually vulnerable. If we do not expose them to intercultural dialogue in the context of a school where the faith is known and loved, we deny them the opportunity to hear the responses and challenges the Church has to offer contemporary culture which has often 'been shaped by the climate of secularism and ethical relativism'.[99]

Both reasons speak to the fidelity of the Catholic school to the tradition it is tasked with handing on. At the same time, the Catholic school is called, with the Church, to an openness to culture, to share with all people of goodwill in the pursuit of that which leads to human flourishing. In this way, the interreligious and intercultural dialogue that can be facilitated in a Catholic classroom is a witness to the love we owe our neighbour. This openness to dialogue in Catholic schools flows from our 'witness to the Gospel' and our 'love for all that is free and open'. Religious education in Catholic schools is committed to 'developing an intercultural approach in all school settings' and an 'indispensable condition for cooperation is openness to plurality and differences'. It is axiomatic that teachers in Catholic schools should love their pupils and the love for all men and women 'is necessarily also a love for their culture. Catholic schools are, by their very vocation, intercultural'.[100]

In addition, the provision of a pluralistic curriculum that opens for pupils the opportunity to engage in meaningful interreligious and intercultural dialogue gives a rationale for the subject that explains its relevance to all pupils, not just to those who are Catholic. While religious education is taught in the context of a school that is committed to a Catholic worldview, all people, whether consciously or unconsciously, hold a worldview. Each of us goes out into the world upon a vision, discerning meaning in it, drawing on deep moral sources, entering relationship, joining in common cause, acting from a general framework about how things are and what is worth pursuing. Religious education allows all pupils to discern for themselves the vision of reality that motivates the shape they will give to their own lives. A religious education curriculum that includes the study of other religions and worldviews allows all pupils in the classroom to become agents of dialogue so that, wherever they stand, they have a stake in the conversation. Religious education ultimately provides all young people with 'the cultural tools necessary for giving direction to their lives', and through 'the routine of the classroom, to experience real listening, respect, dialogue and the value of diversity'. In so doing, it will help 'young people 'to understand their own time and plan their lives around a credible premise'.[101]

This classroom dialogue in a Catholic school will also include non-religious perspectives. The first reason for this is that if we fail to do so, the ubiquitous, atheistic worldview which dominates much of our cultural life will end up being the only worldview we do not expose to critical scrutiny. This can mean that certain features of some non-religious worldviews that are inimical to the Catholic worldview (such as scientism and materialism) remain unchallenged. This is a missed opportunity since many who profess to be unbelievers frequently believe things that are incompatible with the tenets of scientism and atheistic materialism. Revealing the implications of the non-religious worldview not only exposes it to explicit critical scrutiny but offers an opportunity for those young people in our schools who are culturally and unthinkingly atheist to ask how well such a commitment actually answers the deepest desires of their hearts.

But the second is that the voices of those students who identify as non-religious are equally ones that are welcomed into the intercultural exchanges that religious education opens. The inclusion of non-religious perspectives in the conversation is rooted in our vision of Catholic schools as places where 'the integration of faith, culture and life'[102] is sought. Engaging with contemporary culture, at least in our context, requires dealing with the rise of secular atheism and 'conscious of how weighty are the questions which atheism raises, and motivated by love for all… [the Church] believes these questions ought to be examined seriously and more profoundly'.[103] Equally, since religion 'presents itself as the meaningful answer to… the unsolved riddle of the human condition' that religions must 'dialogue not only among themselves, but also with the various forms of atheistic, or non-religious, interpretations of the human person and history, since these latter are also faced with the same questions about meaning'.[104] That is, in the encounter between faith and culture that occurs in the religious education classroom, dialogue 'remains the only

possible solution, even when faced with the denial of the religious sentiment, with atheism and agnosticism'.[105]

The inclusion of non-religious perspectives in Catholic religious education, and a study of the non-religious worldviews that underpin them, is one with the Church's educational commitment to a dialogue, motivated ultimately by love, with all those who do not recognise the universal scope of Christ's salvation. By the time children reach adolescence, many of those non-religious voices will be passionate and motivated by a genuine thirst for truth and righteousness. Such dialogues become important moments of pre-evangelisation since those students who remain unconvinced by the arguments, will still feel valued because their perspective has been treated with seriousness and their own convictions have been respected. It becomes pre-evangelising because the commitment to the inclusivity of the dialogue shows a willingness to engage in debating the questions that really matter to students and, in turn, to create within them an openness to mystery. The study of the non-religious perspective gives students who identify as such permission to engage with the subject. Failing to do so potentially risks alienating them and, at the same time, misses the opportunity the exchange provides for them to fall, contrary to all their expectations, into the hands of the living God (Heb 10:31).

2.1.5. The importance of the religious educator

Finally, holding all these threads together, is the religious educator. The vocation of teacher is a high calling in the Church: 'God has appointed in the Church first apostles, second prophets, third teachers' (1 Cor 12:28). In any school, the engagement of the teacher with the young at their critical formative period should evoke a sense of privilege and awe. For 'the teacher does not write on inanimate material, but on the very spirits of human beings'.[106] If Catholic schools are places of human formation, the task of the teacher cannot be underestimated since it takes the human to form the human. Time and again, the Church proclaims the irreplaceability of the teacher at the heart of education. They are essential to a school's success. 'Perfect schools are the result not so much of good methods as of good teachers.'[107] 'Let teachers recognise that the Catholic school depends upon them almost entirely for the accomplishment of its goals and program.'[108] The achievement of the formation of pupils at the Catholic school 'depends not so much on subject matter or methodology as on the people who work there'.[109] It has become almost a truism that students listen more willingly to witnesses than to teachers, and if they do listen to teachers, it is because they are witnesses.[110] In the context of Catholic schools where many teachers of religious education are not Catholics, there is a need to articulate what authentic witness requires in this context.

Authenticity requires first that teachers should be able to witness to what they teach. For this reason, in a Catholic context, it remains desirable, as far as possible, that teachers of religious education should be committed Catholics. Where religious education is taught by a person who bears witness to their belief, they can bring the lived dimension of a life in Christ into their classroom community. There is, however, a concomitant vulnerability. For example, expressions of contempt for Christ in the classroom may be more acutely felt by the believing teacher than contempt for impersonal tenets held dear in the Arts or Sciences. In addition, teachers themselves may feel compromised by challenges presented by their own faith journey or life circumstances. In such cases, authentic witness requires at least this much: a recognition of the importance of the questions that religious education poses, a deep commitment to the enquiries it generates and a passion for the debates it engenders. It also requires that the Catholic worldview be presented authentically with a profound understanding of the positive response it gives to those questions, enquiries, and debates.

This leads to the second kind of authenticity that is required: a genuine expertise in the subject of religious education. If the teaching of religious education is to bear fruit, teachers need to be 'capable of presenting the relationship between faith and culture, human and religious components, science and religion, school and other educational agencies'.[111] The teacher's role is to lead out (*ex-ducare*) and accompany their students on an intellectual journey. Thus, formation of this professional body needs to be recognised as a responsibility of the wider Church,[112] acknowledging that the Catholic school is an ecclesial subject.[113] The theological literacy of teachers should not be limited to the religious education classroom if the vision of Catholic schools as places of human formation is to be realised. Across various dioceses, the teaching of religious education, particularly in the primary sector, may at times be undertaken by colleagues who are not Catholic. Developing their skill set must form a critical part of the professional development of the school and be embedded through reflection on the ecclesial and pastoral values of the school's mission. While our schools cannot demand unthinking assent to the Catholic faith from staff, they should maximise access to resources and events that facilitate appropriate levels of theological literacy. In reciprocal fashion, the Catholic school can legitimately demand professionalism and technical competence from all its staff. No less than for pupils, engagement in the serious task of religious education creates spaces where evangelisation for staff becomes possible.

Finally, in the context of classrooms that are facilitating intercultural dialogue, a third kind of authenticity is necessary. Religious education teachers need to become guardians of dialogue. As schools become 'ever more multicultural', teachers are tasked with 'helping people with different experiences to relate to each other… [to] act as mediators between such people'. For this reason, they need 'to offer shared perspectives, while respecting the individual nature of different people's development and world visions'.[114] If religious education classrooms are to become safe spaces to discuss difference, then it is religious education teachers who create those spaces and guarantee their safety. Religious education teachers – perhaps especially those for whom faith is a living reality – must not be brittle when they encounter disagreement and dissent in their lessons. Ultimately, as well as being competent in subject knowledge, they must be agile conductors of classroom debate, resilient custodians of religious wisdom, and sensitive mentors to enquiring students.

2.1.6. Conclusion

No consideration of religious education is complete without reference to the ministry of Jesus. His teaching was authoritative, challenging, imaginative, memorable, transformative, and consoling. He was called 'Teacher' (Lk 18:18) by those closest to him and it is the privilege of religious education practitioners to follow in his footsteps. If education is the leading out on a shared road of exploration then, like Christ, religious education teachers throughout all school years accompany children in their learning, as he accompanied the disciples journeying to Emmaus (Lk 24:13-33). Teaching approaches must be dialogical, meeting students where they are (v15), exhibiting an openness to uncertainties and doubts (v21), but unafraid to recognise the central figure of Jesus and the claims of Catholic teachings (v27). While we have noted that not every pupil will respond to the invitation to 'stay awhile' (v29) in the precincts of faith, all students are invited to feel their hearts burn within them as religious education fosters a culture of curiosity about religion and what a life of faith might mean (v32). The classroom should facilitate a spirit of synodality, as students dialogue about the questions which religious education raises, and the implications for how to live in an open and neighbourly spirit sharing the 'joys and the hopes, the griefs and anxieties of the people of this age'.[115] In this way, the religious education teacher can encourage a sharing of experiences and gathering of spiritual treasures such that the classroom becomes, like the Areopagus of St Paul, a place of dialogue for the children of God 'in whom we live and move and have our being' (Acts 17:28).

Section 2.2: The structural elements of the programme of study

The programme of study for religious education in Catholic schools presented in this directory has a framework with four structural elements: knowledge lenses, ways of knowing, expected outcomes, curriculum branches.

Knowledge lenses set out the object of study for pupils; they indicate what should be known by the end of each age-phase. They are referred to as lenses, since they are the things we are looking at and they divide the content of the programme of study into four systematic sub-sections for the study of Catholicism and two additional lenses for the study of religions and worldviews, which together comprise the six knowledge lenses of hear, believe, celebrate, and live (the study of the Catholic religion), dialogue, and encounter (the study of other religions and worldviews).

Ways of knowing set out the skills that pupils should be developing as they progress through their curriculum journey. Whenever we know something, we always know it in more than one way: we remember it, we critically assimilate it, and we put it into practice. All three are ways of coming to know the things that are the object of our study. The ways of knowing are an evolution of the *Age-related Standards in Religious Education*, which were themselves an evolution of the *Levels of Attainment in Religious Education*. The three ways of knowing are: understand, discern, and respond. They are represented in the programme of study by icons: head (understand), heart (discern), and hands (respond).

Expected outcomes are a synthesis of the content outlined in the knowledge lenses and the skills described in the ways of knowing. Each age-phase will have a prescribed set of outcomes that will indicate what pupils are expected to know, remember, and be able to do, using the language of the ways of knowing and applying it to the discrete knowledge within each lens.

Curriculum branches are the way this programme of study presents its model curriculum. The model curriculum presents the expected outcomes in six curriculum branches that correspond to the six half-terms of a school year. The model curriculum is rooted in the narrative of salvation history and leads pupils on a journey in each year of schooling that gives a sequence to the learning. As they revisit each branch in each year of school they come to a deeper understanding of its significance for Catholic belief and practice, which allows them to make links between the four knowledge lenses within the context of the narrative of salvation history. The six curriculum branches are: creation and covenant, prophecy and promise, Galilee to Jerusalem, desert to garden, to the ends of the Earth, and dialogue and encounter.

2.2.1. Knowledge lenses

In both the 1996 and 2012 Religious Education Curriculum Directory the programme of study that outlined what was required to understand the nature of the Catholic religion divided the study into four systematic subsections that were based on the four constitutions of the Second Vatican Council: Revelation (after *Dei Verbum*), Church (after *Lumen* Gentium), Celebration (after *Sacrosanctum Concilium*), and Life in Christ (after *Gaudium et Spes*). In this directory the four knowledge lenses that constitute a study of Catholicism are closer to the four parts of the *Catechism of the Catholic Church* but are still recognisably related to the historical subsections of the previous two directories. The four lenses are Hear (Section 1 of Part 1 of the *Catechism*), Believe (Section 2 of Part 1 of the *Catechism*), Celebrate (Parts 2 and 4 of the *Catechism*), and Live (Part 3 of the *Catechism*). The names of these four lenses reflect the language of the Catechism itself which states that the mystery of faith which we hear and receive requires us to 'believe in it', to 'celebrate it' and to 'live from it' (CCC 2558).

For each of the key concepts within each of these four lenses, and for each of the two lenses that comprise a study of other religions and worldviews, references are given to facilitate further reading. The following abbreviations are used to refer to different catechetical and canonical sources:

- CCC – *Catechism of the Catholic Church* (https://www.vatican.va/archive/ENG0015/_INDEX.HTM) (https://www.usccb.org/sites/default/files/flipbooks/catechism/)
- CCCC – *Compendium of the Catechism of the Catholic Church* (https://www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html)
- CSDC – *Compendium of the Social Doctrine of the Church* (https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)
- CJC – *Code of Canon Law 1983*
- CCEO – *Code of Canons of the Eastern Churches 1990*
- YC – *YouCat*
- DC – *DoCat*
- YCfK – *YouCat for Kids*

YouCat and *DoCat* are versions of the Catechism of the Catholic Church, specifically written for Catholic teenagers and young adults. *YouCat for Kids* is a version of the *Catechism of the Catholic Church* prepared for children. All three have a nihil obstat and an imprimatur. In addition, *YouCat for Kids* has been approved for use by the Pontifical Council for Evangelisation.

2.2.1.1. The first lens: Hear

The first knowledge lens is called 'Hear' and is an exemplification of Section One of Part One of the *Catechism* ('I Believe' – 'We Believe') that discusses the human capacity for God, Divine Revelation, and its transmission, Sacred Scripture, and the human response to God's invitation. It is called 'hear' because it focuses on the Word of God which we hear: the Word made flesh, Jesus Christ, a person in whom God is fully revealed, whom we know by faith and who is revealed to us through the Sacred Scriptures and the living tradition of the Church. The lived experience of faith in the Resurrection of Jesus Christ by the early Church precedes the writing down of the event in Sacred Scripture, thus the one source of revelation – the Word of God – is transmitted to us via the streams of sacred tradition and Sacred Scripture:

> Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently, it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore, both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.[116]

Thus, throughout this directory we expect students to engage with God's revelation as it is received in both sacred tradition (through magisterial texts, the teachings of the Fathers, and the lives of the saints, for example), and in Sacred Scripture.

This directory treats revelation and Sacred Scripture separately from the profession of the Creed (which makes up the rest of part one of the *Catechism*) since one of its goals is to ensure that a proper study of Sacred Scripture is at the heart of religious education, complementing that which sacred tradition communicates, so that pupils are able to gain a thorough grasp of the book that the Church venerates 'just as she venerates the body of the Lord'.[117]

Understanding Sacred Scripture should be treated as an educational goal in its own right. Sacred Scripture should be a primary source of study and not just as the means for the study of a predefined idea or topic, where its only purpose is to validate the social or doctrinal ideas being discussed. Such a proof-text approach is contrary to the Church's own reading of Sacred Scripture, where very careful attention is paid to both the literal and spiritual senses of the text itself (CCC 109-119). There are several indicators that a proof-text approach is being adopted, for example: inaccurate and poor paraphrasing, scant acknowledgement of the author and community from which passages come, lack of attention to literary form, the amalgamation of more than one author's words, and the reduction of passages to fragments of themselves, often single verses. Far from offering pupils the chance for a 'fruitful reading'[118] of Sacred Scripture, such practices actively encourage readings which are literalist, with all the attendant risks of fundamentalism.[119] This directory seeks to avoid these kinds of error when teaching Sacred Scripture to pupils.

In contrast, the Church describes a two-fold process for an authentic reading of Sacred Scripture. The first level involves analysing passages, in ways common to the development of more general literacy skill and competence and familiar in classroom settings. At the level of text analysis, the Church encourages practices such as working with the best translation possible and keeping individual passages whole so that literary form is identifiable, which is recognised as 'a major tool for correct understanding of the text'.[120] Noting the presence of literary techniques, including figurative language, analogy, contrast, dialogue, repetition, as well as attending to the circumstances of writing (author and community), is also affirmed. However, such academic analysis, even when it leads to an ability to retell a passage, cannot be the final goal for the reading of Sacred Scripture. Pope Benedict XVI cautions that this reductive level risks presenting Sacred Scripture as a novelty from a bygone era: 'One can draw moral consequences from it, one can learn history, but the Book as such speaks only of the past.'[121] Nothing of the divine, which is denied and explained away, remains. Added to an analytical reading, therefore, must be a *lectio divina*, a sacred reading, which allows the reality of faith expressed in the words that are studied, to be uncovered. A spiritual reading moves attention from the head to the heart as it seeks to interpret what is signified by the words. Purposefully seeking meaning, and truths, conveyed in the author's words, it reads passages through the eyes of faith.[122]

Reading the Bible is not easy; teaching it is more difficult. However, if we want our pupils to encounter the God who touched the lives of those we read about, who inspired those whose words we read, and who transformed those whose lives were built on their own reading of it, it is a task we must tackle and face with courage and passion. In 1920 Benedict XV concluded his encyclical, *Spiritus Paraclitus*, by calling for St Jerome's example to 'fire both clergy and laity with enthusiasm for the study of the Bible'.[123] One hundred years later, celebrating the sixteen-hundredth anniversary of Jerome's death, Pope Francis equally challenges young people to take the study of divine revelation seriously, that revelation which we find in both the sacred tradition and Sacred Scripture, so that they can come to understand that the:

> quest of religious truth can be a passionate adventure that unites heart and mind; how the thirst for God has inflamed great minds throughout the centuries up to the present time; how growth in the spiritual life has influenced theologians and philosophers,

> artists and poets, historians and scientists. One of the problems we face today, not only in religion, is illiteracy: the hermeneutic skills that make us credible interpreters and translators of our own cultural tradition are in short supply. I would like to pose a challenge to young people in particular: begin exploring your heritage. Christianity makes you heirs of an unsurpassed cultural patrimony of which you must take ownership. Be passionate about this history which is yours. Dare to fix your gaze on the young Jerome who, like the merchant in Jesus' parable, sold all that he had in order to buy the "pearl of great price" (Mt 13:46).[124]

Revelation

CCC 31-100; CCCC 1-17; YC 4-13; YCfK 3-9

Everything comes from God. In him, all 'live move and have their being' (Acts 17:28). The desire for God is written in the human heart because we were created by God and for God. The one true God can be known with certainty, using human reason, when we listen carefully to the message of Creation and the voice of conscience. But there is another order of knowledge, which we cannot arrive at by our own efforts: the order of divine revelation. God has revealed his plan of loving goodness, formed from all eternity in Christ, for the benefit of all human beings. This plan is fully revealed when God sends us his beloved Son, our Lord Jesus Christ, and the Holy Spirit. This revelation of God is the one source of divine revelation from which two streams flow: Sacred Scripture and tradition. The task of authentically interpreting the Word of God, whether in its written form or in the form of tradition, has been entrusted to the living teaching office of the Church, which is called the magisterium.

Sacred Scripture

CCC 101-141; CCCC 18-24; YC 14-19; YCfK 10-12

Through all the words of Sacred Scripture, God speaks only one single Word, which is Christ. The Church asks all Christians to read Sacred Scripture often because 'Ignorance of the Scriptures is ignorance of Christ' (*Dei Verbum* 25). God is the author of Sacred Scripture because he inspired its human authors; these authors made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they wrote. To interpret Sacred Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm (what is called the literal sense of Sacred Scripture), and to what God wanted to reveal to us by their words (what is called the spiritual sense of Sacred Scripture). The Sacred Scriptures reveal the unfolding history of the covenant relationship between God and human beings, which culminates in Christ. This history is recorded in the 46 books of the Old Testament and the 27 books of the New Testament, which themselves contain a variety of literary forms, for example: history, prophecy, poetry, Gospel, epistle.

Creation and Fall

CCC 279-421; CCCC 51-78; YC 41-70; YCfK 16-22

Creation is the foundation of all God's saving plans, the beginning of the history of salvation that culminates in Christ: from the beginning, God envisaged the glory of the new Creation in Christ. God alone created the Universe, out of nothing. This Creation of the world, both visible and invisible, and of human beings is the first and universal revelation of God's love. God created the Universe and keeps it in existence by his Word, and by his Spirit. Human beings have always pondered on the origins of the world and of human beings and still today, science enriches our

knowledge of the cosmos, of the origin and evolutionary development of organisms, and of the appearance of human beings. Science can answer questions about when and how the Universe arose physically, or when and how human beings first appeared, but it cannot answer questions about the meaning of such an origin. The world God made was good, but the sin of human beings damaged its original perfection, an event called 'the Fall'. The account of the Fall in Genesis 3 uses figurative language to describe something that took place at the primaeval origins of human beings, when they used their gift of freedom to reject God's love. The whole of human history has since been marked by this original fault committed by our first parents who transmitted to their descendants a wounded human nature, deprived of original holiness and justice; this deprivation is called 'original sin'. The doctrine of original sin is, the 'reverse side' of the Good News that Jesus is the Saviour of all people, that all need salvation and that salvation is offered to all through Christ.

Covenant

CCC 54-73; CCCC 7-9; YC 8-10; YCfK 8,12

After the unity of the human race was shattered by sin, God at once sought to save humanity part by part, by inviting human beings into renewed covenant with him. God made an everlasting covenant with Noah and with all living beings (Gen 9:16). It will remain in force as long as the world lasts. To gather scattered humanity God calls Abram from his country, his kindred and his father's house, and makes him Abraham, that is, 'the Father of a multitude of nations' (Gen 17:4). The people descended from Abraham would be the trustee of the promise made to the chosen people, called to prepare for that day when God would gather all his children into the unity of the Church. God formed Israel as his people by freeing them from slavery in Egypt. He established with them the covenant of Mount Sinai and, through Moses, gave them his law so that they would recognise him and serve him as the one living and true God. In the covenant with David, King of Israel, God promised that he would establish an everlasting reign on Earth. All these promises are fulfilled when God sends his own Son to establish his covenant for ever. The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value, for the Old Covenant has never been revoked.

Prophecy

CCC 64,522-524,702-730; CCCC 8,102,140-143; YC 8,116-117; YCfK 12,47

The coming of God's Son to Earth is an event of such immensity that God willed to prepare for it over centuries. He announces him through the mouths of the prophets who succeeded one another in Israel. Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting covenant intended for all, to be written on their hearts. The prophets proclaim a radical redemption of the People of God, purification from all their infidelities, a salvation which will include all the nations. Above all, the poor and humble of the Lord will bear this hope. Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith, and Esther kept alive the hope of Israel's salvation. The purest figure among them is Mary. In the fullness of time the Holy Spirit completes in the Blessed Virgin Mary all the preparations for Christ's coming among the People of God. By the action of the Holy Spirit in her, the Father gives the world Emmanuel: 'God-with-us'. When the Church celebrates the Liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Saviour's first coming, the faithful renew their ardent desire for his second coming.

The Good News of redemption

CCC 124-141; CCCC 22-23; YC 18; YCfK 12

The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament which hand on the ultimate truth of God's Revelation. Their central object is Jesus Christ, God's incarnate Son: his acts, teachings, passion and glorification, and his Church's beginnings under the Spirit's guidance. The New Testament, whose central object is Jesus Christ, conveys to us the ultimate truth of divine revelation. Within the New Testament the four Gospels of Matthew, Mark, Luke, and John are the heart of all the Sacred Scriptures because they are the principal witness to the life and teaching of Jesus. As such, they hold a unique place in the Church. There are three stages in the formation of the Gospels. The first is the life of Jesus itself. The Gospels faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught. The second is the oral tradition. After the ascension of the Lord, the apostles handed on to their hearers what he had said and done, but with that fuller understanding which they, transformed by their encounter with the risen Christ and enlightened by the Spirit of truth, now enjoyed. The third is the written Gospels. The sacred authors, in writing the four Gospels, selected certain of the many elements which had been handed on, either orally or already in written form; others they synthesised or explained with an eye to the situation of the churches, in such a fashion that they have told us the truth about Jesus. In the Acts of the Apostles, we then learn about the beginnings of the Church, which sought to guarantee that the Father's self-communication made through his Word in the Holy Spirit remains present and active for every generation to come. In the epistles of St Paul and the apostles, amongst the earliest New Testament texts to be written down, all facets of human life are examined in the light of Christ's resurrection. Therefore, the study of the sacred page should be the very soul of sacred theology.

A note on translations and textual adaptations for the classroom

Apart from scholars of Greek and Hebrew, most of us will usually encounter the Sacred Scriptures through an English translation of the original texts. There are many different English translations, seeking to serve different goals. Those intending to present a Bible for academic study try to stay as close to the literal meanings of words as possible. Translators wanting a Bible capable of being read and understood by a reasonably competent but non-academic reader are more liberal with their translations. Those aiming for a younger audience will use words and phrases that are more child friendly.

Given that the task is to try and determine what 'the human authors wanted to affirm and what God wanted to reveal to us by their words' (CCC 102), it is natural that the Church would consider that the best translations are those which come as close to the human author's words as possible.[125] For this purpose, the latest edition of the English Standard Version (Catholic Edition), should be preferred, which is also the translation used in the revised Lectionary. However, Bibles translated for accuracy are not necessarily the easiest to read or work with, especially with the young, and the Bishops' Conference of England and Wales provides a list of those translations which are approved for use in the liturgy (http://www.liturgyoffice.org.uk/Resources/Scripture/Versions.shtml), which includes the NRSV, the Jerusalem Bible, New Jerusalem Bible, Good News Bible, Grail, Abbey Psalms and Canticles, Knox Bible, and New English Bible. Any of these translations would be appropriate for use in religious education in a Catholic school.

The question of translation aside, it is expected, as far as possible, that pupils will engage with *real* passages themselves and not rewritings or paraphrases. While it is also important to engage with how the Church understands the text and avoid falling into subjective understandings, the Church encourages those who teach to give their pupils regular and 'assiduous contact with the texts themselves'.[126] With such contact, even the very young learn what a Bible is, eventually moving on to discover much more about its history, development, structure and arrangement, and place within a community of faith. Furthermore, allowing the Gospel of the year to have priority, modelled on the Lectionary, enables a greater sense of connectedness between passages, and thus an increased appreciation of an author and their work, as well as a natural resonance with the Liturgy of the Church being celebrated in parishes and schools.

Because teaching the Bible is challenging, the Church recognises that at times there will be a need to adapt Sacred Scripture passages to the circumstances, age levels, social conditions, or culture of those being taught.[127] Such allowance is not unfettered, however: any adaptation must be undertaken faithfully, 'with patience and wisdom and without betrayal'[128] so that pupils are able to receive God's Word 'not in mutilated, falsified or diminished form but whole and entire, in all its rigour and vigour'.[129] When adapting or paraphrasing a passage, as few changes as possible should be made, remembering that our pupils should hear, as much as they are able, the author's words themselves, not ours. Our task is not to mask or lose what the author has said. Rather it is to support access to their authentic words. This means we must be attentive to them, and not impose our own external agendas or meaning onto passages left open for our contemplation.

When preparing texts for teaching to children, we should begin with an adult version of the Bible, for example the English Standard Version. The literary form of the passage chosen for teaching should be noted. This will reveal its basic structure which can be useful for the placement of the other elements of the text: characters, settings, events, problems to be overcome, dialogue, movement, and action. Characters should be identified accurately. Sometimes this will mean that they are named, more often though they will be known by their occupation, social position, or role, for example: shepherd, fisherman, widow, Pharisee. Similarly, place names, settings (houses, synagogues, the Temple, Lake Galilee, etc), or cultural and religious practices should not be omitted. Such descriptions invite pupils to learn about the land and society they read about and thus increase biblical literacy; they should be seen as opportunities for learning not impediments to be avoided. As a rule of thumb then, the 'who', 'where', 'what', and 'how' of a passage should be as the author intended.

Changes to individual words, phrases, or sentences may make passages more accessible, particularly to young children. Turning a metaphor into a simile, for example, can assist those who are not yet able to think beyond the literal. Similarly, methods that advocate the 'telling' of passages with the use of concrete materials, such as 'Godly Play', can also be very useful with young children. Moreover, storytelling leads naturally into deeper questions of wonder and meaning, and gentle movement beyond the literal into the spiritual. It can also provide a solid foundation for a complementary reading of the author's own words: different, a little strange sounding maybe, more formal perhaps, but now much more accessible. Sometimes circumstances make the adaptation of Sacred Scripture passages unavoidable in order to meet the needs of pupils. However, adapting Sacred Scripture should never be a first option, since priority should always be given, as far as possible, to teaching Sacred Scripture itself, in its own words, in a way that opens its meaning for children, complete with maps, pictures, play-based material, and artefacts.

2.2.1.2. The second lens: Believe

The second knowledge lens is called '**Believe**' and is an exemplification of Section Two of Part One of the Catechism ('The profession of the Christian faith') that deals with the contents of the Creed. It is called 'believe' because it focuses on the content of the Church's own profession of faith, what

she believes, professes, defines, and teaches. In this lens we look at those doctrines that constitute our faith: trinity, incarnation, the Holy Spirit, the communion of saints, the role of the Blessed Virgin Mary, and salvation and eternal life. Previous directories treated 'Church' as a separate subsection of the programme of study (as they were following the pattern set by the four Constitutions of the Second Vatican Council). However, in this directory, 'Church' is part of this lens, as it is part of the section of the *Catechism* that is being exemplified, as an exploration of professing belief in a communion of saints and in 'one, holy, Catholic and apostolic Church'.

The triune God

CCC 198-278; CCCC 36-50; YC 29-40; YCfK 13-15,27

The first affirmation of the Apostles' Creed, 'I believe in God' is also the most fundamental: the faithful first profess their belief in God. The first words of the Niceno-Constantinopolitan Creed, 'I believe in one God' is equally fundamental: there is only one God. This unity of God is triune. God has revealed himself as Father, Son, and Holy Spirit. The mystery of the Holy Trinity is the central mystery of the Christian faith and Christian life. God is the source of all life and reaches out to us in blessing. God is the Word through whom all things are made and through whom all are invited into a full communion of life. The Spirit of God leads the world, the Church and humanity into truth. Even when he reveals himself, God remains a mystery beyond words. The God of our faith has revealed himself as 'HE WHO IS' and he has made himself known as 'abounding in steadfast love and faithfulness' (Ex 34:6). God's very being is Truth and Love. Faith in the Trinity reveals a communion in love and truth as the pattern, the highest aim, and final goal of human life: everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him.

Jesus Christ, incarnate Word, Son of God

CCC 422-682; CCCC 79-135; YC 71-112; YCfK 23-46

God sent his only begotten Son to make known the mystery of his will: that all should have 'access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature' (*DV* 2). Jesus of Nazareth, born a Jew of a daughter of Israel at Bethlehem, who died crucified in Jerusalem under Pontius Pilate, is the eternal Son of God made man: he is truly God and truly human and is the one and only mediator between God and human beings. The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice on the cross for the redemption of the world, and his resurrection are the actualisation of his Word and the fulfilment of Revelation (*CT* 9). At the heart of this revelation are his death, resurrection, and ascension into heaven. By his death, Christ liberates us from sin; by his resurrection, he opens for us the way to new life; by his ascension, he precedes us into the Father's kingdom so that we may live in the hope of one day being with him for ever. He will come again at the end of time to judge the living and the dead.

The Holy Spirit

CCC 683-747; CCCC 136-146; YC 113-120; YCfK 47-49

From the beginning to the end of time, whenever God sends his Son, he always sends his Spirit: their mission is conjoined and inseparable. By his death and resurrection, Jesus is glorified as Lord and Christ and he pours out the Holy Spirit on the apostles and the Church. On the day of Pentecost, the Holy Trinity is fully revealed. Since that day, the Kingdom announced by Christ has been open to those who believe in him: in faith, they already share in the communion of the Holy

Trinity. The Holy Spirit builds, animates, and sanctifies the Church. By virtue of our baptism, the Holy Spirit communicates to us, intimately and personally, the life that originates in the Father and is offered to us in the Son. The Spirit draws us into the life of the Trinity so that, with the Son, our hearts can cry out 'Abba! Father!' (Gal 4:6).

The Holy Catholic Church

CCC 737-945; CCCC 145-193; YC 119-145; YCfK 50-54

The mission of Christ and the Holy Spirit is brought to completion in the Church: the People of God, the Body of Christ, and the Temple of the Holy Spirit. The Church is one, yet formed of two components, human and divine. She is both visible and spiritual, a hierarchical society on Earth and the Mystical Body of Christ. We become part of the Church by faith and baptism. Christ is the head of the Church: she lives from him, in him, and for him; he lives with her and in her. The Holy Spirit is the soul of the Church: the source of its life, of its unity in diversity, and of the riches of its gifts. The Church is one, holy, Catholic, and apostolic. The Christian faithful have been constituted as the people of God, the Church and in the Church there is a diversity of ministry but unity of mission. The Lord made St Peter the visible foundation of his Church. The bishop of the Church of Rome, successor to St Peter, is 'head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth'. (*CIC* 331). The bishops, established by the Holy Spirit, succeed the apostles. They are 'the visible source and foundation of unity in their own particular Churches'. Priests and deacons assist the bishops in their duty of teaching the faith, celebrating the Liturgy, and guiding their Churches as pastors. Lay people share in Christ's priesthood: ever more united with him, they exhibit the grace of baptism and confirmation in all dimensions of their personal family, social, and ecclesial lives, and so fulfil the call to holiness addressed to all the baptised. The Church in this world is the Sacrament of salvation, the sign and the instrument of the communion of God and human beings.

The Blessed Virgin Mary and the communion of saints

CCC 487-511, 946-975; CCCC 95-100, 194-199; YC 80-85, 146-149; YCfK 28-30, 150-151

The one Church is a communion of all the faithful of Christ. This communion of saints is made up of all people who have placed their hope in Christ and belong to him, whether they have already died or are still alive: those who are pilgrims on Earth, the dead who are being purified, and the blessed in heaven. Our Lady has a pre-eminent place in the communion of saints because God chose her to be the mother of his Son. Mary is the 'Mother of God' because she is the mother of Jesus, who is God himself. She is the mother of the Church because the Church is Christ's body. By her complete adherence to the Father's will, to his Son's redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church's model of faith and charity. Mary is full of grace: from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life. When her earthly life was completed, she was taken up body and soul into heaven, where she already shares in the glory of her Son's resurrection, anticipating the resurrection of all members of his Body. We ask the Blessed Virgin Mary and the saints in heaven to pray for us.

Salvation and life eternal

CCC 599-682, 988-1060; CCCC 118-682, 202-216; YC 98-112, 152-164; YCfK 34-46, 58-62

Jesus, the Son of God, freely suffered death for us in complete and free submission to the will of God, his Father. By his death he has conquered death, and so opened the possibility of salvation to all. Just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live

for ever with the risen Christ. After each person dies, their immortal soul will be judged and they will enter into heaven, either immediately or after a period of purification, or they will experience the eternal separation from God, called hell. We believe that not only will the immortal soul live on after death, but that our bodies too will come to life again, just as the Resurrection of Jesus left the tomb empty. The resurrection of all the dead will precede the Last Judgement when Christ returns at the end of time. In the presence of Christ, who is Truth itself, the truth of each person's relationship with God will be laid bare. At the end of time, the Kingdom of God will come in its fullness. Then the just will reign with Christ for ever, and the material universe will be transformed, and God be 'all in all' (1 Cor 15:28) in eternal life.

2.2.1.3. The third lens: Celebrate

The third knowledge lens is called 'Celebrate' and is an exemplification of Parts 2 (The celebration of the Christian Mystery) and 4 (Christian prayer) of the Catechism that deal with liturgy and prayer. It is called 'celebrate' because it deals with the liturgy in which the Church celebrates the Paschal mystery of Christ which accomplished the work of salvation. A study of Christian prayer is included in this lens because in the liturgy, all Christian prayer finds its source and goal. For the Church, prayer and liturgy are intimately connected. In this lens we look at prayer, liturgy, and sacrament, sacraments of initiation, the Eucharist, sacraments of healing, sacraments at the service of communion, and other liturgies and sacramentals.

> Please note that the teaching of the Sacrament of Reconciliation and the Sacrament of the Eucharist in primary school should be scheduled in any curriculum to best support the ways in which preparation for first sacraments happens in schools, according to the directives of the diocesan bishop.

Prayer

CCC 2558-2864; CCCC 534-598; YC 469-527; YCfK 138-159

Because human beings are religious beings, prayer has been part of the human condition from the very beginning: in their prayers, rituals, and meditations human beings have given expression to the thirst for God that lies in the hearts of all people. Prayer is the raising of the mind and heart to God. It is an expression of the universal search for God and of the response of faith to God's self-revelation. Christian prayer is a living relationship with God in, with, and through Jesus Christ; an encounter which takes place in the intimacy of the heart of each person. All prayer, whether private or public, is God's gift, the action of the Holy Spirit in us, and an expression of this living relationship. The whole history of salvation, past and present, is a treasure house of prayer which we need to explore and share. It was at the heart of Jesus's ministry too. Often done in solitude and in secret, the prayer of Jesus involves a loving adherence to the will of the Father even to the cross and an absolute confidence in being heard. He is the perfect model of prayer. The forms of prayer are blessing, petition, intercession, thanksgiving, and praise. The Church proposes certain rhythms of praying intended to nourish continual prayer. Some are daily, such as morning and evening prayer, grace before and after meals, the Liturgy of the Hours. Sundays, centred on the Eucharist, are kept holy primarily by prayer. The cycle of the liturgical year and its great feasts are also basic rhythms of the Christian's life of prayer. The most important prayer for Christians is the prayer Jesus taught us. The Lord's Prayer is truly the summary of the whole gospel. It is at the centre of the Sacred Scriptures and is the most perfect of prayers. The Church also loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to ask for her help and intercession.

Liturgy and sacrament

CCC 1066-1209; CCCC 218-249; YC 166-192; YCfK 64,109

Liturgy is the divine worship of the Church, in which God the Father is blessed and adored as the source of all the blessings of Creation and salvation with which he has blessed us in his Son, in order to give us the Spirit of adoption as his children. The centre of the liturgical life of the Church is Sunday, which as the celebration of Christ's Paschal offering of himself to the Father, is the foundation and heart of the entire liturgical year and has its culmination in the annual celebration of Easter, the feast of feasts. In the liturgical year the Church celebrates the whole mystery of Christ from his incarnation to his return in glory. Christ's work in the liturgy is sacramental: because his mystery of salvation is made present there by the power of his Holy Spirit; because his Body, which is the Church, is like a sacrament (a sign and instrument) in which the Holy Spirit dispenses the mystery of salvation; and because through her liturgical actions the pilgrim Church already participates, as by a foretaste, in the heavenly liturgy. The sacraments, instituted by Christ and entrusted to the Church, are efficacious signs of grace perceptible to the senses: they are encounters with Christ. A sacramental celebration is woven from signs and symbols which are drawn from the material creation, human culture, and the history of salvation. In the Church's liturgy they are raised to a new level and become signs of grace of the new Creation in Jesus Christ. The seven sacraments touch all the stages and all the important moments of Christian life. Through them divine life is bestowed upon us. The seven sacraments are: baptism, confirmation, Eucharist, reconciliation, Anointing of the Sick, Holy Orders, and matrimony.

Sacraments of initiation

CCC 1210-1321; CCCC 250-270; YC 193-207; YCfK 65-73

The sacraments of initiation are the foundation of Christian life: baptism is the beginning of new life in Christ; in confirmation this new life is strengthened; the Eucharist nourishes the disciple with Christ's Body and Blood for his transformation in Christ. Baptism is necessary for salvation, as is the Church herself, which we enter by baptism. The essential rite of Baptism consists in immersing the candidate in water, or pouring water over the head three times, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit. The fruit of baptism, or baptismal grace, is a rich reality that includes forgiveness of original sin and all personal sins, birth into the new life by which we become adopted children of the Father, a member of Christ's body and a temple of the Holy Spirit. The person baptised is incorporated into the Church, the Body of Christ, and made a sharer in the priesthood of Christ. Confirmation perfects baptismal grace: it is the sacrament which gives the Holy Spirit in order to incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds. Confirmation makes us full members of the Church. In the Eucharist we participate in the Lord's sacrifice. The essential rite of Confirmation is anointing the forehead of the baptised with sacred chrism, together with the laying on of the minister's hand and the words: 'Be sealed with the Gift of the Holy Spirit.'

Eucharist

CCC 1322-1419; CCCC 271-294; YC 208-223; YCfK 74-80

The Eucharist is the source and the summit of the Church's life, because it makes present Christ's offering once for all on the cross to his Father and from it come the graces of salvation. The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements

constitute one single act of worship, which we call Holy Mass. The essential signs of the Eucharistic sacrament are bread and wine, on which the blessing of the Holy Spirit is invoked as the priest pronounces the words of consecration spoken by Jesus during the Last Supper: 'This is my body which will be given up for you.... This is the cup of my blood....' when they become his Body and Blood. Communion with the Body and Blood of Christ increases the person's union with the Lord and reinforces the unity of the Church, since those who participate become what they receive: the Body of Christ. For this reason, the Eucharist is also called Holy Communion. At the very heart of this celebration is the bread and wine that become Christ's Body and Blood. The Catholic faith adores this real presence of Christ not only within the celebration of the Eucharist but in the lives of the faithful outside of it and because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (missio) of the faithful, it gives them strength to fulfil God's will by loving and serving others in the world, as Christ did.

Sacraments of healing

CCC 1420-1532; CCCC 295-320; YC 224-247; YCfK 81-91

Through the sacraments of healing, the Church, in the power of the Holy Spirit, continues the healing and saving work of the Lord Jesus Christ, physician of our souls and bodies. The two sacraments of healing are the Sacrament of Reconciliation and the Anointing of the Sick. Through the Sacrament of Reconciliation those sins we commit after baptism are forgiven. It makes sacramentally present Jesus' call to conversion and its essential elements are repentance and contrition for our sins, confession of them to a priest, and absolution spoken by the priest in the name of Jesus Christ. True repentance will always include a commitment to change and turn away from sin in the future. As a mark of the commitment, the priest will propose the performance of certain acts of 'penance' to be performed by the penitent in order to repair the harm caused by sin and to re-establish habits befitting a disciple of Christ. For this reason, the sacrament is also called the Sacrament of Penance. The Anointing of the Sick makes sacramentally present, for those who are sick or dying, the compassion and healing power of Christ through the laying on of hands and anointing with oil.

Sacraments at the service of communion

CCC 1533-1666; CCCC 321-350; YC 248-271; YCfK 92-108

Two other sacraments, Holy Orders and matrimony, are directed towards the salvation of others; if they contribute as well to personal salvation, it is through service to others that they do so. They confer a particular mission in the Church and serve to build up the People of God. Already consecrated by baptism and confirmation for the common priesthood of all the faithful, those who receive the Sacrament of Holy Orders (deacons, priests, bishops) are entrusted with the apostolic ministry: to preach the Gospel, preside in the celebration of the sacraments, and be leaders and servants according to Christ's example. They have responsibility for the faithfulness of the Church to the Word of God. The Sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordinand the graces of the Holy Spirit required for his ministry. The marriage covenant, by which a man and a woman form with each other an intimate communion of life and love, was founded by God from the beginning of Creation. Christ raised marriage between the baptised to the dignity of a sacrament. The Sacrament of Matrimony signifies the union of Christ and the Church. It gives husbands and wives the grace to love each other with the love with which Christ has loved his Church. Marriage is based on the consent of the contracting parties, that is, on their will to give themselves, each to the other, mutually and definitively, in order to live a covenant of faithful and fruitful love.

This fruitful love is the basis for the Christian family, the place where children receive the first proclamation of the faith. For this reason, the family home is called 'the domestic church'.

Other liturgies and sacramentals

CCC 1174-1178, 1378-1381, 1667-1690; CCCC 243, 286, 351-356; YC 188, 218, 272; YCfK 109, 142

The Church celebrates other liturgies as well as the sacraments, such as the Liturgy of the Hours, Exposition and Benediction, and the Funeral Rite. The Liturgy of the Hours is the public, daily prayer of the Church which recognises the presence of God at every moment of the day. The seven hours of prayer are a treasury of the Church's prayers. Exposition and Benediction are liturgical rites that worship the presence of Christ in the Blessed Sacrament. At a funeral, the Christian community expresses its sorrow at the loss of the person who has died, praying for their soul and celebrating that through baptism they share in Christ's resurrection. In other ways, the Church provides its people with sacred signs that, even though they are not sacraments, are signs of God's presence and work in the world. These are called 'sacramentals'. Some examples of sacramentals are the blessing of a house, the receiving of ashes on Ash Wednesday, and blessing ourselves with Holy Water as we enter and leave church.

2.2.1.4. The fourth lens: Live

The fourth knowledge lens is called '**Live**' and is an exemplification of Part 3 (Life in Christ) of the Catechism and the summary of Catholic social teaching found in the *Compendium of the Social Doctrine of the Church* that deals with the ways in which the disciples of Christ are called to be in the world. It is called 'live' because it focuses on the impact of faith on how Christians live. In this lens we look at the dignity of the human person; freedom, conscience, and virtue; law, grace, and sin; Catholic Social Teaching; and the relationship between faith and life as expressed in art, in culture, and in the lives of those who are exemplars of Christian living: the saints.

The dignity of the human person

CCC 1691-1729; CCCC 357-362; YC 279-285; DC 47-83; YCfK 136

The human being, made in God's image, is the only creature on Earth that God willed for its own sake (GS 24). Endowed with a spiritual soul, with intellect, and with free will, the human person is from conception ordered to God and destined for eternal beatitude. God has placed a desire for happiness in the heart of every human person, and by God's gifts of reason and free will, human beings are capable of knowing and choosing the good and rejecting what is evil. As human persons we desire the good, yet human nature bears the wound of original sin and is subject to temptation. It is in Christ that the gift of eternal life is assured. It is in him that the perfection of human dignity is revealed. It is he who teaches the way of happiness, and at the heart of this teaching are the Beatitudes. The Beatitudes teach us the final end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, rest in God. The beatitude of heaven sets the standards for discernment in the use of earthly goods in keeping with the law of God.

Freedom, conscience, and virtue

CCC 1730-1845; CCCC 363-390; YC 287-311

Freedom is the power given by God to act or not to act. The more we do what is good, the freer we become. Freedom means that people are responsible for their actions: there is always the possibility of choosing between good and evil. The choice of evil is an abuse of freedom and leads to the slavery of sin. Human beings are confronted with this choice between good and evil in the

secret sanctuary of their hearts, which we call conscience. 'Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths' (GS 16). Conscience is a judgement of reason by which the human person recognises the moral quality of choices and actions. Conscience needs to be informed and reason enriched by prayerful reflection under the guidance of the Holy Spirit. The formation of conscience is assisted by the gifts of the Holy Spirit and the witness or advice of others and guided by the authoritative teaching of the Church. A well-formed conscience is upright and truthful. It formulates its judgements according to reason, in conformity with God's law. Everyone must inform their conscience. Even though conscience can make mistakes, a human being must always obey the certain judgement of their conscience. Conscience is more likely to judge rightly if the person has practised making good choices throughout their life, by cultivating the virtues. The human virtues are stable dispositions of the intellect and the will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith. They can be grouped around the four cardinal virtues: prudence, justice, fortitude, and temperance. The theological virtues dispose Christians to live in a relationship with God who is their origin, their motive, and their object - God known by faith, God hoped in and loved for his own sake. There are three theological virtues: faith, hope, and charity. They inform all the moral virtues and give life to them.

Law, grace, and sin

CCC 1846-1876, 1949-2557; CCCC 391-398, 415-533; YC 312-320; YCfK 81-82, 110-137

We come to know God's law both through the right use of reason (natural law) and through revelation (revealed law). Natural law is the law that is written on the heart of every person and can be known in principle by anyone through the right use of reason. Natural law is valid for everyone and is the basis of human rights, as well as the foundation for all civic law. The Old Law is the first stage of revealed law. Its moral prescriptions are summed up in the Ten Commandments, which are themselves summed up in the commands to love God and love our neighbour. The Law of Moses contains many truths naturally accessible to reason. God has revealed them because human beings did not read them in their hearts. The Old Law is a preparation for the Gospel. The New Law is the grace of the Holy Spirit received by faith in Christ, operating through charity. It finds expression above all in the Lord's Sermon on the Mount. The Law of the Gospel fulfils and surpasses the Old Law and brings it to perfection. The New Law is a law of love, a law of grace, a law of freedom, summed up in the new commandment of Jesus: 'Love one another as I have loved you'. A failure to love as Christ commanded is to sin. Sin is any word, action, or desire that is contrary to God's law. It is always a failure of genuine love of God, of neighbour, of ourselves. Serious (mortal) sin 'separates' us from God until we repent and confess. Mortal sin is to be distinguished from venial sin. A sin is mortal if it involves a grave violation of God's law (for example murder, blasphemy, adultery) and is committed with full knowledge and full consent. A sin is venial if it does not meet any one of the three criteria for a sin to be mortal.

Catholic Social Teaching

CCC 1865-1948, 2401-2463; CCCC 397-414, 503-520; CSDC 1-583; YC 317-332, 426-451; DC 1-328; YCfK 128-129

Human beings need life in society and are dependent on community. Society ensures social justice by providing the conditions that allow individuals to flourish. Catholic Social Teaching sets forth the principles of just social action and requires the faithful to denounce social, economic, or political structures that are contrary to these principles which are rooted in both natural and divine law. The principles are the dignity of the human person, the common good, subsidiarity, and solidarity. Respect for the human person presupposes respect for the fundamental rights

that flow from the dignity intrinsic to each person. The equal dignity of human persons requires the effort to reduce excessive social and economic inequalities. It also requires the pursuit of the common good which comprises 'the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily' (GS 26). Everyone should be concerned to create and support institutions that improve the conditions of human life. It is the role of the state to defend and promote the common good of civil society. At the same time, the principle of subsidiarity requires that neither the state nor any larger society should substitute itself for the responsibility of individuals and intermediary bodies, like the family. Every societal task is always the responsibility of the smallest possible group that can perform it. Solidarity requires that we each recognise the obligations we have to other human beings, and it demands deliberate, practical support for the wellbeing of all people. The goods of Creation are destined for the entire human race. The right to private property does not abolish the universal destination of goods. This requires that the poor, the marginalised, and in all cases those whose living conditions interfere with their proper growth should be the focus of particular concern; in Church teaching there is always a 'preferential love for the poor'.

Faith and life

CCC 2052-2557; CCCC 434-533; YC 348-468; YCfK 110-137

The Church teaches that religious education should help young people to integrate faith and life and that they must be able to engage critically with culture, such that they will be able to choose wisely and well in the face of the choices offered by a pluralistic world. In this directory we expect pupils to be able to bring the light of faith to bear on a range of questions, cultural expressions, and life choices. Pupils will be expected to be able to understand questions raised within philosophy, considering them in the light of faith. For example, the relationship between faith and science (see CCC 283-285), the mystery or problem of evil (see CCC 272-273, 309-314), the nature of human freedom (see CCC 1730-1748). They will also be expected to engage with ethical questions that arise in contemporary society. For example, questions that arise in relation to the rights of the unborn (see CCC 2270-2275), the plight of refugees and asylum seekers (see CCC 1911), war and peace (see CCC 2307-2317). Pupils will also be expected to identify the ways in which faith impacts upon cultural life in the works of artists, musicians, and dramatists. Within this, they will be expected to encounter the rich diversity of the Catholic contributions to culture from around the world and throughout history (see CCC 854). Equally, they will be expected to identify the ways in which culture interacts with faith and influences the way in which Catholics in different parts of the world celebrate the liturgy (see CCC 1202-1206), and the impact culture has on different expressions of popular piety (see CCC 1674-1666). It will equally include the different ways in which the saints of the Church have lived lives in fidelity to Christ within their own cultural and historical contexts.

2.2.1.5. The fifth lens: Dialogue

The first four lenses systematically set out what a study of Catholicism comprises. The two lenses called 'dialogue' and 'encounter' set out the requirements in relation to the teaching of other religions and worldviews. The first of these two lenses is called '**Dialogue**' and is an exemplification of the Church's teaching on the relationship between Catholicism and other Christian traditions, between Catholicism and Judaism, between Catholicism and other religions, and between Catholicism and non-religious or atheistic worldviews. It is called 'dialogue' because it focuses on the importance of dialogue as the only authentic way of living faithfully in a pluralistic world: 'The Church must enter into dialogue with the world in which it lives. It has something to say, a message to give, a communication to make.'[130] Dialogue is part of the Christian vocation, with its root 'in the mystery of God who in Jesus enters into intimate dialogue with humanity'[131] and is

motivated by the desire to love our neighbour. In the same way Jesus encounters the Samaritan woman at the well, the Church calls us to dialogue with those we encounter as Jesus gently speaks to the woman at the well of the living water only he can provide. In *Ecclesiam Suam,* Pope St Paul VI suggested that our path to dialogue can only be accompanied by deepening self-knowledge of our own faith and experiencing renewal as a result. He envisages the way to dialogue as a series of concentric circles. He suggests that after seeking dialogue with other Christian denominations, Catholics should seek to enhance dialogue with those who believe in one God. First, followers of the Jewish faith with whom much is shared, then followers of Islam. Judaism should be at the core of this study because the Church acknowledges that the beginnings of her faith are found amongst the history of the people of God in the Old Testament. The story of the Exodus foreshadows the salvation of the Church, and the revelation of the Old Testament has been received through the Jews with whom God concluded the Ancient Covenant. The Catholic Church believes that through his suffering, death, and resurrection, Jesus reconciled Jews and Gentiles by making both one in himself. Encompassing all these circles is a dialogue with all peoples as we 'share with the whole of the human race a common nature, a common life, with all its gifts and all its problems' and in a dialogue of hope we can work together for the common good.

2.2.1.6. The sixth lens: Encounter

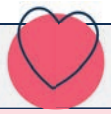
In addition to understanding what the Church teaches about its relationship to other faiths, religions, and worldviews, pupils are also expected to engage in a discrete study of other faiths, religions, and worldviews, modelled on the concentric circles of *Ecclesiam Suam* outlined above. This is partly because of the Church's own commitment to dialogue, partly also because to love our neighbour is also to respect and esteem his or her culture,[132] and finally because to enter into dialogue is a means of learning how to live peaceably with difference. Therefore, as they progress through school, pupils will study:

- Other Christian denominations
- Judaism
- Islam
- Dharmic religions and pathways
- Other religions and worldviews, including non-religious worldviews.

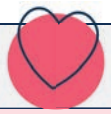
It is important for the avoidance of a comparative approach, and all the risks of relativism this brings, that the study of other religions is a study of how those who profess that religion or worldview understand it on their own terms.

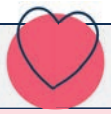
2.2.2. Ways of knowing

The ways of knowing describe the skills that pupils develop as they progress through the religious education curriculum. These ways of knowing supersede both the Age-related Standards[133] and the Levels of Attainment in Religious Education,[134] nevertheless it will be seen that the ways of knowing have evolved out of these two previous documents. We refer now to ways of knowing rather than standards or levels, since progress in religious education is not only something that concerns performance and summative assessment, which the previous implied. They are called ways of knowing since they describe the holistic ways human beings experience education: as a growth in understanding, as a creative and critical assimilation, and as a recognition of the application of learning to one's own life. The three ways of knowing are 'understand', 'discern', and 'respond'. In the ways of knowing table below, we describe the aim of each way of knowing, the skills that are required to develop them, the driver words that indicate progress through them, and generic progression indicators in the ways of knowing for each age-phase.

	Understand	Discern 	Respond
Aim	In this way of knowing, you are aiming to help pupils to be able to **understand deeply** the **meaning** of sacred texts, religious beliefs, sacred rites, and the lives of individuals and communities who are shaped by these texts, beliefs, and rites.	In this way of knowing, you are aiming to help pupils to be able to **judge wisely** in response to **different interpretations** of the meaning, significance, and implications of texts, beliefs, rites, and ways of life so that they can arrive at justified conclusions about what is true, what is good, and what is beautiful.	In this way of knowing, you are aiming to help pupils **reflect personally** and **with integrity** on what they have learned and consider the **implications for action** these may have for their own lives and the world in which they live.
Skills	In this way of knowing, pupils will deepen their understanding by developing the skills to: • Remember and apply the meanings of key texts, beliefs, and concepts. • Provide explanations by making links between religious texts, beliefs, and practices. • Interpret and analyse the meaning of texts, practices, and rituals and their historical and cultural connections.	In this way of knowing, pupils will increase in wisdom, through dialogue with others, by developing the skills to: • Think creatively and critically, testing ideas by imagining other possibilities. • Compare different interpretations of religious expression, different ways of celebrating rites, and different ways of life, explaining differences within and between religions and worldviews. • Critically evaluate differences to arrive at wise judgements about what is true, what is good, and what is beautiful.	In this way of knowing, you will invite pupils to respond personally and with integrity by developing the skills to: • Reflect on the meaning of what they have learned for their own lives. • Dialogue with others to understand themselves and others better. • Imagine how their own lives and the future of the communities to which they belong could be transformed by what they have learned.

	Understand	Discern	Respond
	The following list gives an indication of the ways in which these skills develop through the use of 'driver words and phrases' that are applied progressively as pupils move through the different age-phases of the curriculum content:		
Driver words and phrases	• Recognise… texts, beliefs, rites, ways of life. • Name… • Remember… • Recall… • Retell… • Describe… • Make links… • Explain… • Show understanding… • Interpret within a historical context…	• Play with possibilities, asking 'what if?' questions. • Say what they wonder about. • Recognise similarities and differences. • Point out what is the same and what is different. • Express a point of view or a preference. • Listen to different viewpoints. • Support a preference with reasons. • Explain differences. • Construct arguments. • Weigh strengths and weaknesses. • Arrive at justified conclusions. • Recognise complexity with reference to different interpretations and historical context.	• Talk about their own feelings and experiences. • Respond personally to questions that are difficult to answer. • Make links between their own feelings and beliefs and their behaviour or way of life. • Compare their own and other peoples' responses. • Explain differences of belief and ways of life with reference to religious commitments. • Critically reflect on their own beliefs and ways of life in response to dialogue with others. • Respond with integrity to personal conclusions about questions of value and meaning.
Ages 5–7	• Retell, in any form, a narrative that corresponds to the scripture source used, beginning to recognise the different literary forms in scripture. • Correctly use religious words and phrases to recognise features of religious life and practice. • Recognise links and simple connections between sources, beliefs, worship and life.	• Play with possibilities, asking 'what if?' questions, saying what they wonder about and suggesting answers, imagining how they and others are feeling. • Identify and name their personal responses to a variety of creative and artistic expression (for example, texts, stories, paintings, music…) and say why they respond in that way. • Express a point of view with a relevant reason. • Express a preference with a relevant reason • Listen to the stories and experiences of others from different communities and ask questions about the stories and experiences of others.	• Reflect on the meaning of what they have learned for their own lives. Talk about their own experiences, feelings, and the things that matter to them, and listen to others. • Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned. • Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.

	Understand	Discern 	Respond
Ages 7–9	• Describe a narrative that is accurate in its sequence and details, identifying literary form and beginning to understand the original author's intention, drawing out the moral sense of scripture for today. • Correctly use developing specialist vocabulary to describe a range of religious beliefs, symbols, and actions, correctly identifying their meanings. • Make links between sources, beliefs, worship, and life, giving reasons for the links.	• Play with possibilities, asking 'what if?' questions, suggesting answers and imagining consequences and implications for themselves and others. • Suggest meanings considering the maker's intention, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music…) • Express a point of view with reasons that relate to sources/experiences. • Express a judgement with relevant reasons, having considered different preferences. • Explore people's different worldviews and the reasons for their responses to life and to questions of meaning and purpose.	• Reflect on the meaning of what they have learned for their own lives. Dialogue with others about their experiences and feelings and the things that matter to them, recognising the ways in which this could influence the way they live. • Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned. • Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.
Ages 9–11	• Show understanding of scripture passages, identifying literary forms and authorial intention and beginning to recognise the historical context of the intended audience and the ways in which the interpretation of scripture may change over time. • Use specialist (theological, religious, and philosophical) vocabulary to describe and explain the meaning of different religious and secular beliefs, rituals, symbols, and actions. • Show understanding of sources, beliefs, worship, and life, by making relevant links between them.	• Play with possibilities, asking 'what if?' questions, building logical theories, and imagining different people's responses. • Explore how they and others interpret their own and the maker's meaning, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music etc) • Appreciate differing points of view are not all equally valid. • Articulate the reasons which might lead to judgements different to their own, recognising that some questions are difficult to answer. • Consider people's different worldviews, using evidence to express insight into differences in their responses and offer reasoned arguments why they disagree with some features.	• Reflect on the meaning of what they have learned for their own lives. Compare their own and others' experiences and feelings, the things that matter to them, and the ways in which this may lead to different ways of life. • Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned. • Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.

	Understand	Discern 	Respond
Ages 11-14	• Show understanding of the literal sense of scripture passages (identifying literary forms, reading them according to the rules that govern its distinctive literary form, understanding how authorial intention affects meaning, including an understanding of the influence of the historical context of the intended audience) and begin to understand the allegorical and anagogical senses of scripture. • Use a range of contextually accurate religious and philosophical vocabulary to show a coherent understanding of a range of religions, worldviews, beliefs, and actions. • Make relevant connections between different areas of study (doctrine, sources, structures, worship, and life), showing how one area influences others.	• Play with possibilities, asking 'what if?' questions, testing ideas using thought experiments and counterfactual scenarios to deepen insight, critically engaging with different people's responses to these questions. • Offer an interpretation of the meaning of a variety of relevant creative and artistic expressions (for example, texts, stories, paintings, music, etc), with reference to the historical and cultural context of the maker. • Compare and contrast how effectively different relevant works of art reflect Catholic sources and beliefs. • Present an argument for a particular point of view, showing an awareness of different views. • Assessing the relative validity of different arguments. • Use relevant sources of wisdom and authority appropriately as justification for particular points of view, considering why different sources have weight for them. • Arrive at reasoned judgements, recognising the scope and limitations of different ways of reasoning. • Demonstrate an understanding of the significance and influence of common and divergent worldviews and practices within and between religions.	• Reflect on the meaning of what they have learned for their own lives. Begin to explore the experiences and feelings of others, understanding what matters to them and the impact this has on their ways of life. • Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned. • Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.

Section 2.3: Expected end of age-phase outcomes

The expected outcomes are a synthesis of the content outlined in the knowledge lenses and the skills described in the ways of knowing. Each age-phase will have a prescribed set of expected outcomes that will indicate what pupils are expected to know, remember and be able to do, using the language of the ways of knowing and applying it to the discrete knowledge within each lens.

It is against these expected outcomes that schools will assess pupil progress, both formatively and summatively. This directory does not prescribe a particular approach to assessment but does provide clear expectations for each age-phase that will allow meaningful assessment to occur. These age-related expectations also provide a basis for consistency of expectation in all schools across England and Wales. In turn, this will allow the Catholic Schools Inspectorate to make judgements about the quality of religious education in each school inspected under the National Framework for the Inspection of Catholic School, Colleges and Academies.

The expected end of age-phase expected outcomes are presented systematically around the key concepts in each of the knowledge lenses. They are also cross-referenced to the model curriculum in section 4, which indicates how these age-phase expected outcomes can be used to construct a coherent and progressive curriculum.

The model curriculum offers an ambitious and detailed programme for pupils from Early Years to the age of 14. It fulfils the requirements of the Catholic Schools Inspectorate framework. Schools that offer an alternative curriculum based around these ends of age-phase outcomes must ensure that it provides a similar level of rigour and progression and meets the requirements of their diocesan Bishop. The six-branch framework is malleable and could be offered in different ways. However, schools that do this should still ensure learning is sequential, progressive, and meets the same outcomes as the model curriculum.

In primary schools with mixed-age classes, teachers will need to make amendments to the curriculum, recognising that learners will be of different ages and at varying stages of development. Teachers are in the best position to judge how to plan a curriculum for mixed-age groups. The primary curriculum has end-of-year summary statements highlighting key outcomes to assist mixed-age group teachers.

While the model curriculum branches are not mandatory, the knowledge lenses and the ways of knowing must be a feature of any curriculum or scheme. Therefore, in addition to the end of age-phase outcomes listed as prescribed here, any curriculum that is not based on the model curriculum must include a wide range of opportunities for pupils to engage in creative and critical thinking (**discern**) and personal reflection (**respond**) and to make meaningful connections between scriptural texts (**hear**), Catholic beliefs (**believe**), prayer and liturgy (**celebrate**), and the relationship of faith to life (**live**). In this last lens, students must also experience a mix of philosophical and ethical issues, artistic expression, and lived religion elements in each year of their study.

2.3.1 Hear

Expected outcomes

Ages 5-7	
Revelation	
Recognise in an age-appropriate way that the Church teaches that all that is comes from God, Our Father, who made heaven and Earth.	U.1.1.2
Recognise that, for Christians, the Christmas story reveals God's love by sending Jesus his Son.	U1.2.1
Identify some of the people that encounter Jesus and recognise that he is special.	U1.3.1
Sacred Scripture	
Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels.	U1.2.2
Know that the Christian Bible is split into two parts, the Old Testament, and the New Testament.	U2.1.5
Know that psalms are a different literary form in scripture.	U2.1.2
Retell, in any form, some of the stories they have heard, recognising these are religious accounts.	U1.3.2
Begin to recognise 'parables' as a literary form in scripture with reference to how Jesus uses them to teach people about God.	U2.3.2
Know that St Luke wrote a gospel containing an account of the life of Jesus and the Acts of the Apostles about the early Church.	U2.5.2
Recognise that St Paul wrote letters.	U2.5.4
Creation and Fall	
Be introduced to the story of Creation in Genesis 1, as a prayerful and poetic reflection on God's world and be able to retell this story in any form.	U1.1.1
Covenant	
Know the Noah story, focusing on Noah and God's promise to all living creatures in the sign of the rainbow.	U2.1.1
Prophecy	
Know that a prophet or prophetess communicates God's message, inspired by the Holy Spirit, and that Isaiah and John the Baptist are prophets.	U2.2.2
Recognise that the Church teaches that the person Isaiah spoke of was Jesus long before he was born.	U2.2.4
The Good News of redemption	
Retell, in any form, one of the stories and accounts they have heard recognising these are religious texts from the Gospel of Luke.	U1.3.2
Sequence St Luke's account of the infancy of Jesus and recognise the significance of an angelic presence.	U1.2.3
Retell, with increasing detail, one of the religious accounts from the Annunciation and the birth of John the Baptist and of the Annunciation and the birth of Jesus from the Gospel of Luke.	U2.2.1
Retell, in any form, the story of John the Baptist and the baptism of Jesus.	U2.3.1
Correctly sequence the narrative and the last week of Jesus' life from the Gospel of St Luke.	U1.4.3
Simply sequence the story of Jesus studied from earlier branches (as Luke does in Acts 1:1).	U1.5.2
Sequence the events from the Resurrection of Jesus to the coming of the Holy Spirit at Pentecost.	U2.5.1

Ages 7-9	
Revelation	
Recall that angels bring God's message in the gospels of St Matthew and St Luke.	U3.2.6
Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus.	U3.3.1
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.	U4.1.4
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.	U4.3.3
Sacred Scripture	
Show knowledge of parables of Jesus, making links between them, to show some understanding of what the Kingdom of God is like.	U3.3.4
Retell one of Jesus' parables making simple links between the chosen parable and Jesus' message about the Kingdom of God.	U3.3.5.
Make links between the scripture sources and what happens at Mass.	U3.5.1
Recall that we learn about the life of Jesus in the gospels and the work of the disciples in the Acts and learn that Paul wrote letters to the early Christian communities. Know that these are different ways of writing (literary forms).	U3.5.6
Make links between Exodus (12:1-8,15-20, 13:3), the account of the Last Supper in Luke (22:14-23), and what happens at Mass.	U3.6.3
Creation and Fall	
Revisit and remember the first Creation story from Genesis, recognising the author's use of poetic language to describe how the world was formed.	U3.1.1
Describe how either a psalm or a prayer they have studied praises Creation.	U3.1.5
Covenant	
Show some understanding of the historical context of Abraham (and Joseph) and the cultural and religious context out of which he was called.	U4.1.1
Retell the story of Abraham, ensuring it is accurate in sequence and detail and shows an understanding of the term 'covenant'.	U4.1.2
Prophecy	
Describe what a prophet is, drawing on Elijah and John the Baptist as examples.	U4.2.1
Show some understanding of the cultural and religious context of Elijah's time and why people needed to be reminded of God's covenant.	U4.2.2
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.	U4.2.3
The Good News of redemption	
Show a simple understanding of what the Kingdom of God is and is not.	U3.3.2
Retell in any form the story of the feeding of the five thousand.	U3.4.1
Recall the words and actions of Jesus at the last supper and make simple links with his words and actions in the miracle of the loaves.	U3.4.2
Retell, with increasing detail, the parable of the prodigal son, and make simple connections with Christian beliefs about God's mercy and forgiveness.	U4.4.1
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.	U4.4.3

Ages 9-11	
Revelation	
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)).	U5.1.1
Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.	U5.3.4
Describe Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.	U6.5.3
Sacred Scripture	
Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context.	U5.2.1
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.	U5.2.2
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 psalms.	U5.2.3
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.	U5.6.1
Know that the Church teaches that Sacred Scripture is the inspired Word of God and the Church helps Catholics read and understand the Bible.	U5.6.2
Show understanding of the literary forms found in the texts studied, including the use of metaphor, symbolic language, and poetry.	U6.6.1
Show an understanding of a passage of Old Testament scripture that shows the importance of women in salvation history, recognising authorial intention and historical context.	U6.2.1
Use theological language to explain what is meant by describing the women of the Old Testament as 'true protagonists of salvation history' (Pope John Paul II's address, General Audience, 27 March 1996).	U6.2.3
Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.	U6.3.1
Show understanding of the scripture passages studied, identifying literary forms and authorial intention.	U6.5.1
Use specialist theological and religious and vocabulary to describe and explain links between at least one of the scripture passages studied and religious beliefs.	U6.5.2
Creation and Fall	
Simply explain the Church's teaching on the purpose of the second Creation story and the purpose of scientific accounts, referencing Laudato Si' 66-67. Make links with the term 'stewardship'.	U.6.1.2
Show some understanding of the Christian belief that in Jesus a new covenant is made and through him the relationship with God can be restored making links with John (1:1-5, 16-18) and the Nicene Creed.	U6.1.6
Covenant	
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)).	U5.1.1
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.	U5.1.3
Show some understanding of the Christian belief that in Jesus a new covenant is made and through him the relationship with God can be restored, making links with John (1:1-5, 16-18) and the Nicene Creed.	U6.1.6

Ages 9-11	
Prophecy	
Show an understanding of any **one** of the following Old Testament scripture passages that show the importance of women in salvation history, recognising authorial intention and historical context: • Genesis 18:1-15; 21:1-7: Sarah • Exodus 1:8-22; 2:1-10: Miriam • Judges 4:4-11; 5:7-15: Deborah • 1 Samuel 1:5, 9-11, 26-28: Hannah • Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther Use theological language to explain what is meant by describing the women of the Old Testament as 'true protagonists of salvation history' (Pope John Paul II's address, General Audience, 27 March 1996), making relevant links with the stories of some key women from the Old Testament. Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Luke 1:26-56 and the stories of the women of the Old Testament. Contrast Luke 1:26-56 with the authorial focus in Matthew's account (Matthew 1:18-25).	U6.2.1 U6.2.2 U6.2.3
The Good News of redemption	
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.	U5.2.2
Show an understanding of the account of Holy Week in the Gospel of John.	U6.4.1
Show knowledge and understanding of how one of the texts reveals deeper meanings about Jesus as Messiah and describe the beliefs revealed.	U6.4.2
Make links between the account of Jesus' washing his disciples' feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus' actions.	U6.4.3
Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.	U6.4.4

Ages 11-14	
Revelation	
Define what the Catholic Church means by 'revelation' and describe the different ways human beings can come to know God: through the natural light of human reason and through divine revelation (see CCC 31-50).	U7.1.1
Recognising that when human beings speak about God that 'words always fall short of the mystery of God' (CCC 42), explain what is meant by speaking of God as the Creator and origin of all being (Acts 17:28).	U7.1.2
Describe the relationship between scripture, tradition, and the magisterium, with reference to *Dei Verbum* 9.	U.7.2.1
Sacred Scripture	
Explain the difference between the literal and 'literalist' sense of scripture (see *The Interpretation of the Bible in the Church*, p. 82), by describing the literary form and the two different authorial voices in the first two chapters of Genesis.	U7.1.3
Show an understanding of the structure of the Bible by being able to accurately find a passage using a Bible reference, recognising that the books of the Bible are written by different human authors, and identifying different literary forms.	U7.2.2
Identify the original languages of the Bible, recognising that the Bible is read in translation and that there are many different English translations, and understand the difference a translation can make to how a passage is understood.	U7.2.3
Explain what is meant by the canon of scripture, identifying the names and order of the books within it.	U7.2.4
Describe the difference between the Old and New Testament and recognise the value the Church places on the Old Testament as an indispensable part of revelation, recognising that many books in the Old Testament also make up the Hebrew scriptures (the Tanakh) of the Jewish people, who arrange and interpret them differently.	U7.2.5
Explain what it means to say that scripture is inspired and without error (see 2 Tim 3:16-17 & *Dei Verbum* 11), describing the relationship between God's authorship of scripture and its human authors.	U7.2.6
Identify what scholarship suggests are the main theological emphases of St Luke's Gospel, describing those passages that show the significance of the Holy Spirit at key moments in Luke-Acts.	U7.5.1

Ages 11-14	
Describe what is meant by the moral sense of scripture.	U8.3.4
Define the meaning of 'typology' in the context of the allegorical sense of scripture, showing some understanding of what is meant by describing Adam as a 'type' of Christ, and Eve as a 'type' of Mary, with reference to the text of Gen 1-3 (particularly the Protoevangelium (3:15)).	U9.2.1
Creation and Fall	
Describe what is meant by calling the Genesis Creation accounts 'symbolic stories' by making relevant connections between the first two chapters of Genesis and Catholic beliefs about God, human beings, and Creation.	U7.1.4
Explain why Catholic teaching rejects both scientism and fundamentalist interpretations of Genesis ('creationism') in its teaching about the beginnings of the Universe and the origin of human beings.	U7.1.5
Describe the difference between original sin and personal sin, making relevant links with the account of the Fall in Genesis 3, offering interpretations of its figurative elements.	U8.1.1
Explain why the belief that human beings are created in the image and likeness of God implies that they have freedom and responsibility, making links between the Creation accounts (Genesis 1-2) and the Fall (Genesis 3).	U8.1.2
Describe the passages in Genesis 1 and 2 about the creation of human beings (focusing on 1:26-28, 2:7, 2:21-24), explaining some of the differences between the two accounts of the creation of human beings in Genesis 1 and 2, with reference to the distinctive authorial voices.	U9.1.1
Covenant	
Describe what is meant by 'covenant', with reference to the Sinai covenant and explain why binding commitments are a necessary part of covenants (see Dt 30:15, 19; CCC 1696; Jn 14:15), making links between the decalogue and the greatest commandment.	U8.1.3
Describe some of the ways the Old Testament contemplates the meaning of suffering and evil, including the belief that the disobedience of our first parents resulted in the tragic consequences of evil (physical and moral), suffering, and death (CCC 400-2).	U8.4.3
Describe the story of one holy woman of the Old Testament making links with recurring themes in these stories, e.g.: i) God's choice of the humble, weak; ii) humility, exaltation of God; iii) faith, constancy; iv) gratitude, praise; v) salvation, remarkable reversal.	U9.2.3
Prophecy	
Describe the pattern of prophetic texts in the Bible, with reference to one biblical prophet (e.g., Isaiah 6:1-13, Ez 2:1-3:15 or Jer 1:1-10) and explain what is meant by describing a prophetic text as messianic, with reference to one prophetic text (e.g., Isaiah 11:1-10).	U8.2.1
Describe common prophetic themes with reference to the life and work of one biblical prophet, e.g. call to repentance (Am 5:14-15); critique of the rich and the call to care for the poor (Am 6:1-7, 7:4-8); criticism of external religion (Am 5:21-27); warning and promise (Am 6:16-17, 9:11-15); use of parables and images (Am 7:7-9); a remnant preserved (Am 5:14-15, 9:8-15); God as judge of all nations (Am 1-2).	U8.2.2
Describe the ways in which the ministry of John the Baptist mirrors the pattern of call, message, and fulfilment, with reference to Lk 1:5-25, 67-80; 3:1-22, recognising that there is a cycle of prophecy pointing to Christ that begins with Elijah and is concluded in John the Baptist (see CCC 717-719).	U8.2.3
The Good News of redemption	
Describe passages from scripture where each of the following titles of Jesus are used: Son of Man, Son of God, Son of David/Christ, and Lord and explain what the use of each title reveals about Jesus, making relevant connections between these titles when applied to Jesus and their use in the Old Testament.	U7.3.4
Recognise that Christ and his saving action are foreshadowed in the Old Testament, by making relevant connections between the Jewish Passover (Ex 12:1-14) and the Last Supper (Lk 22:14-20), with reference to CCC 1340.	U7.4.4
Describe Luke's account of Pentecost (Acts 2:1-12), explaining what the Church means when she teaches that the 'mission of Christ and the Holy Spirit is brought to completion in the Church'. (See CCC 737.)	U7.5.4
Describe one example from the gospels of Jesus' encounters with those on the margins (sinners; the ritually unclean; gentiles; women; the neglected; and the sick), explaining the literal sense of one of the scripture passages studied, including a recognition of the role of author, literary form, context, and audience.	U8.3.1

Ages 11-14	
Show understanding of at least one parable relating to: (i) Kingdom growth (e.g., Mk 4:1-9); (ii) mercy (e.g., Lk 15:11-32); (iii) eschatology (e.g., Matt 25:31-46), explaining the literal sense of one of the scripture passages studied, including a recognition of the role of author, literary form, context, and audience.	U8.3.2
Show understanding of at least one miracle, explaining how it shows either Jesus' power: (i) over evil (e.g., Mk 5:1-20); or (ii) over sickness (e.g., Mk 2:1-12); or (iii) over death (e.g., Mk 5:21-24, 35-43); or (iv) over nature (e.g., Mk 4:35-41).	U8.3.3
Make relevant connections between the parables and miracles of Jesus, Catholic beliefs about the Kingdom, and the belief the Church is both 'the Kingdom of Christ now present in mystery' (LG 3) and the 'seed and beginning of this kingdom' (CCC 567, 669).	U8.3.5
Describe the suffering of Jesus in Mk 14:32-15:39, making links with the Servant in the Fourth Servant Song Is 52:13-53:12.	U8.4.1
Describe one of the accounts of the Resurrection, explaining the literal sense of one of the scripture passages studied, including a recognition of the role of author, literary form, context, and audience.	U8.5.1
Describe what scholars suggest is the historical context and intended audience of Mark's Gospel and the significance of this for the evangelist's reflection on the nature of discipleship.	U9.3.1
Describe the literal sense of key passages from the Gospel of Mark that show the nature of discipleship, focusing especially on the apparent failure of the disciples, making links with what scholarship suggests was the evangelist's historical context and audience.	U9.3.2
Describe some of the key features of Herod's Temple at the time of Jesus, recognising its role as a place of sacrifice, making links with the sealing of covenants by blood (Ex 24:8).	U9.4.1
Describe the role of High Priest and the main features of the Day of Atonement rite in ancient Judaism, making links with how the author of Hebrews represents Christ's sacrifice as superseding the Atonement rite in the Temple (Heb 9).	U9.4.2
Show an understanding of 1 Cor 12:27-31, recognising what scholarship indicates were the characteristics of the Church in First Century Corinth, with reference to, for example, foundation, congregation, disputes, gifts, and Paul's complaints and exhortations.	U9.5.1

2.3.2 Believe

Expected outcomes

Ages 5-7	
Jesus Christ	
Recognise that, for Christians, the Christmas story reveals God's love by sending Jesus his Son.	U1.2.1
Recognise that angels bring God's message and are a sign the Jesus is the Son of God.	U1.2.6 & U1.4.4
Recognise that the Church teaches that Jesus suffered, died, and rose again.	U1.4.5
Begin to recognise that the miracles of Jesus are signs that he is the Son of God.	U2.3.4
The Holy Spirit	
Know about the events at Pentecost.	U2.5.1
Recognise that the description of the fruits of the Spirit is taken from one of St Paul's letters (Gal: 5:22) and name the fruits of the Holy Spirit.	U2.5.4 & U2.5.6
The Holy Catholic Church	
Make simple connections between the mission of the Church and the mission of Jesus as he announced it at the beginning of Luke's Gospel (Lk 4:16-19).	U1.5.3
The Blessed Virgin Mary and the saints	
Know that in the Annunciation God called Mary and she said 'Yes' to his call and why this makes Mary important for Christians.	U1.2.4
Recognise that the Church teaches Mary is the Mother of God who prays for them and with them.	U.2.2.5
Retell the story of the Conversion of Saul.	U2.5.3
Make simple links between the lives of some saints or holy people and how the fruits of the Holy Spirit were shown in their lives.	U2.5.6
Recognise that Mary joins the disciples in prayer and make simple links with how Catholics ask for Mary's prayers.	U3.5.4
Salvation and eternal life	
Recognise what Jesus said on the cross about forgiveness and make simple connections with the belief that God always forgives us.	U2.4.1

Ages 7-9	
The triune God	
Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity.	U3.5.2
Make relevant links between the belief that Jesus is the Messiah and the Nicene Creed (specifically Articles 2-4) and suggest why Catholics say this prayer.	U43.5
Jesus Christ	
Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus.	U3.3.1
Show a simple understanding of a miracle of Jesus (either Matt 8:5-13 or Matt 9:1-8) showing that it is a sign of the kingdom and the compassion of Jesus.	U.3.3.3
Describe how Jesus showed his love at the Last Supper.	U3.4.3
Show understanding of why some people gave Jesus the title 'Christ' (the anointed one) by making links with the scripture studied.	U4.3.1

Ages 7–9	
Make links between Jesus' speech to John the Baptist's followers and signs that he is the Messiah.	U4.3.2
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).	U4.5.1
Describe some ways in which the Church today (locally or globally) continues the work of Jesus.	U4.5.6
The Holy Spirit	
Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity.	U3.5.2
Know some of the prayers of the Catholic Church which express belief in the Trinity and the Holy Spirit.	U3.5.3
The Holy Catholic Church	
Recognise that Sunday is a holy day for Christians, making simple links between the story of Creation (Gen 1:1-2:4) and Sunday as a day of rest.	U.3.2.1
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5
Find connections between Jesus' words to Peter as the rock (Matt 16:18), John's account of Peter, and the role of Pope as Peter's successor.	U4.5.2
Explain the term 'apostle' and explain why the Church is 'apostolic'.	U4.5.3
The Blessed Virgin Mary and the saints	
Recognise how Joseph puts his trust in God when the angel appears.	U3.2.4
Retell the story of St Peter during Holy Week.	U4.4.4
Explain how the one, holy, catholic, and apostolic Church is structured.	U4.5.5
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.	U4.5.7
Describe some facts about the life of St Paul and explain why he is an important figure for Christians.	U4.6.1
Using the lives of Mary and another saint as examples, explain what the term 'discipleship' means.	U5.5.4
Salvation and eternal life	
Make simple connections with the Judgement of Nations parable and the Christian belief that helping others is part of loving God.	U4.4.2
Describe how the groups that make up the Church are organised and recognise that the Church includes all those who have died as well as people who are living in a communion of saints.	U4.5.5

Ages 9–11	
The triune God	
Describe the Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.	U6.5.3
Jesus Christ	
Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.	U5.3.4
Use specialist religious vocabulary to make links between one of the 'I am' statements in St John's Gospel and Christian beliefs about Jesus.	U6.3.3
Show an understanding of the account of Holy Week in the Gospel of John.	U6.4.1
Show knowledge and understanding of how one of the texts reveals deeper meanings about Jesus as Messiah and describe the beliefs revealed.	U6.4.2
Make links between the account of Jesus washing his disciples' feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus' actions.	U6.4.3
Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.	U6.4.4
Explain why Jesus is called the 'new Adam', making links between scripture texts from the new and old testaments.	U6.5.4

Ages 9-11	
The Holy Spirit	
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.	U5.5.1
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.	U5.4.3
Describe the names and signs under which the Holy Spirit appears and explain some simple links with scripture and the Sacrament of Confirmation.	U5.4.5
The Holy Catholic Church	
Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.	U6.3.5
Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.	U6.3.6
The Blessed Virgin Mary and the saints	
Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Lk 1:26-56 and the accounts of the women of the Old Testament. Contrast Lk 1:26-it with the authorial focus in Matthew's account (Matt 1:18-25).	U6.2.3
Use theological language to describe and explain the belief that Mary became the 'Mother of God'.	U6.2.4
Describe and explain, with examples, the different ways in which Christians bear witness to their beliefs now and in the past and make links with the life of a saint.	U6.5.5
Salvation and eternal life	
Simply describe Catholic beliefs in the last things: death, judgement, heaven, and hell.	U5.4.5
Recognise that the words of St Paul (1 Cor 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

Ages 11-14	
The triune God	
Recognising that when human beings speak about God that 'words always fall short of the mystery of God' (CCC 42), explain what is meant by speaking of God as the Creator and origin of all being (Acts 17:28).	U7.1.2
Describe what the Church understands by the doctrine of the Trinity: one God in three Divine Persons, explaining the connection between the doctrines of the Trinity and the incarnation.	U7.3.5
Explain why the Church teaches that the Holy Spirit is God, the third person of the Holy Trinity, making links with Article 8 of the Nicene Creed and Gal 4:6.	U7.5.2
Jesus Christ	
Describe Catholic beliefs about Jesus and the incarnation, explaining the Church teaching about why 'the Word became flesh', making links with Articles 2-4 of the Nicene Creed.	U7.3.1
Explain what is meant be describing Jesus as 'true God and true man' and why the Church rejected Arius's account of the Son's relationship to the Father.	U7.3.2
Explain why the Church describes Jesus as Christ (see CCC 436-440, YC 73), Lord (see CCC 446-451, YC 75), and Only Begotten Son of God (see CCC 441-45, YC 74).	U7.3.3
Describe those passages from scripture where each of the following titles of Jesus are used: Son of Man, Son of God, Son of David/Christ, and Lord and explain what the use of each title reveals about Jesus, making relevant connections between these titles when applied to Jesus and their use in the Old Testament.	U7.3.4
Explain why the Church teaches that Jesus is the model of perfect human living, making links with the Catholic Social Teaching principle of the dignity of the human person.	U7.3.7

Ages 11-14	
The Holy Spirit	
Explain what is meant when the Church teaches that the Holy Spirit was 'at work with the Father and the Son from the beginning' (CCC 686), inspiring the authors of both the old and new testaments, making links with Article 8 of the Nicene Creed.	U7.5.2
Explain why the Church teaches that the Holy Spirit is God, the third person of the Holy Trinity, making links with Article 8 of the Nicene Creed and Gal 4:6.	U7.5.3
Describe Luke's account of Pentecost (Acts 2:1-12), explaining what the Church means when she teaches that the 'mission of Christ and the Holy Spirit is brought to completion in the Church' (see CCC 737).	U7.5.4
The Holy Catholic Church	
Explain why the Church is referred to as: the People of God (see CCC 781-786); the Body of Christ (see CCC 787-796); the Temple of the Holy Spirit (see CCC 797-799), making links with the doctrine of the Trinity.	U7.5.5
Describe the ways in which lay people are called, through their baptism, to be witnesses to Christ in the world, by participating in the threefold office of Christ as priest, prophet, and king (CCC 942).	U8.2.4
Describe what is meant by 'vocation', with reference to the prayer of St John Henry Newman[135] and make links with what the gospels teach about the nature of discipleship.	U9.3.3
Explain the importance of the evangelical counsels for the vocation to religious life, making links with the story of the rich young man in Mark's Gospel.	U9.3.4
Explain what is meant by the Catholic teaching that the Church is the communion of saints, describing the three states of the Church, making links with Paul's first letter to the Church in Corinth.	U9.5.2
Describe the structure of the 'Church on Earth', explaining why the Church teaches that the visible Church is 'the universal Sacrament of Salvation'.	U9.5.3
Explain what is meant by 'the Church in heaven', making links with the Church teaching about the intercession of the saints.	U9.5.4
Explain what is meant by 'the Church being purified', describing Catholic teaching about purgatory and prayers for the dead.	U9.5.5
The Blessed Virgin Mary and the saints	
Describe what the Church teaches about Mary and her importance, making links with the Church's teachings about Christ as the incarnate Son of God, with reference to the four Marian dogmas.	U9.2.2
Make links between how the holy women of the Old Testament 'kept alive the hope of Israel's salvation' (CCC 664) and Mary's role in salvation.	U9.2.5
Explain why the Church teaches that Mary's prophecy ('All generations will call me blessed' (Lk 1:48, CCC 971)) is fulfilled through one of the following: Marian feasts, Marian prayers, or Marian titles.	U9.2.6
Salvation and eternal life	
With reference to St Paul's teaching about the resurrection of the dead in 1 Cor 15:1-58, explain why the resurrection is the central and crowning truth of the Christian faith.	U8.5.2
Explain why the empty tomb is an important part of resurrection belief for Catholics, making links with the Resurrection accounts that show the reality of Jesus' physical resurrection.	U8.5.3
Describe Catholic beliefs about the Resurrection of Jesus, making links to Catholic beliefs about what happens to a person after they die, including reference to the four last things.	U8.5.4
Explain why the Church teaches that the Old Covenant is superseded by a New and Everlasting Covenant in the blood of Christ, making links to the Agnus Dei and Ecce Agnus Dei prayers during Mass.	U9.4.3
Describe what the Church means when it teaches that the New Covenant ushers in a new priesthood with Christ as High Priest, and a new way of worship 'in spirit and truth', making links with the belief that Christ's body is the true temple (see Jn 2:13-25).	U9.4.4

2.3.3 Celebrate

Expected outcomes

Please note, that the teaching of the Sacrament of Reconciliation and the Sacrament of the Eucharist in primary school should be scheduled in any curriculum to best support the ways in which preparation for first sacraments happens in schools, according to the directives of the diocesan bishop.

Ages 5-7	
Prayer	
Recognise that prayer is a way of drawing closer to God, become familiar with the sign of the cross and Our Father.	U1.1.6
Match the first words of the Hail Mary with the words of the Angel Gabriel.	U1.2.5
Correctly use religious words and phrases to recognise how Catholics say sorry to God in prayer and talk about why saying sorry to God and to others is important.	U2.3.5
Recognise that Christians believe the Holy Spirit opens their heart to God and helps them to pray and develop habits of good behaviour towards themselves and other people.	U2.5.5
Liturgy and sacrament	
Know that psalms are prayed/sung to praise God.	U2.1.2
Sacraments of initiation	
Correctly use religious words and phrases to talk about the Sacrament of Baptism, as a sign of Jesus' love for all people and a welcome into the Christian family.	U2.1.4
Sacraments of healing	
Correctly use religious words and phrases when describing in an age-appropriate way the Sacrament of Reconciliation, making simple connections between the sacrament and a belief in God's forgiveness.	U2.4.3
Other liturgies and sacramentals	
Make simple connections between Jesus' time in the desert (Lk 4:1-13) and Christians praying and fasting for 40 days in Lent.	U1.4.1
Recognise simple connections between the use of ashes and the Christian belief that Lent is an opportunity for a new start.	U1.4.6
Recognise that Catholics celebrate the Ascension of Jesus and Pentecost on special days called holydays.	U.1.5.4
Correctly use religious words and phrases to talk about the symbols of light and water in the Easter Vigil Mass.	U2.4.4

Ages 7-9	
Prayer	
Recall the 'Our Father' prayer and make simple links between the prayer and building the kingdom.	U3.3.6
Know some of the prayers of the Catholic Church which express belief in the Trinity and the Holy Spirit, e.g., Glory Be, Come Holy Spirit.	U3.5.3
Make links between prayers that show trust in God and the virtues of faith, hope, and love.	U4.1.6
Encounter the words of the Apostles' Creed and know that it summarises the central beliefs of Christians.	U4.5.4
Liturgy and sacrament	
Give a simple description of how Catholics celebrate the Mass.	U.3.2.2
Give simple descriptions of some special prayers, signs, and actions performed in church and at Mass using religious language, focusing on the Liturgy of the Word.	U3.2.3
Describe, with increasing detail and accuracy, the prayers, religious signs, and actions of the Mass, focusing on the Liturgy of the Eucharist.	U3.4.6
Give reasons for actions and symbols used in the Mass and make links between beliefs and actions.	U3.4.7
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5

Ages 7–9	
Sacraments of initiation	
Describe how Jesus showed his love at the Last Supper and how he shares this love when people celebrate their first Eucharist (First Holy Communion).	U3.4.3
Eucharist	
Make links between the story of the Last Supper and the Mass, giving reasons for these links.	U3.4.4
Recognise that the Church teaches that the Eucharist is the meeting point where God gives himself to communicants as food; they receive the Body of Christ and become ever more united in his Body the Church (YCfK 74).	U3.4.5
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5
Sacraments of healing	
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.	U4.3.4
Other liturgies and sacramentals	
Make links with the words of Isaiah, the preaching of John the Baptist, and the season of Advent.	U4.2.4
Know that the feast of Christ the King marks the end of the Church's year and describe what is celebrated.	U4.2.5

Ages 9–11	
Prayer	
Recognise that David is a model of prayer, referencing one of the psalms.	U5.2.5
Make links between the seven petitions (requests) of the Our Father and their meaning for Christians.	U5.3.5
Know that the Rosary is a prayerful reflection on the life of Christ.	U5.4.7
Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.	U6.2.5
Make links between the Christian belief in the Crucifixion and the Stations of the Cross as a prayerful reflection on Christ's journey to the cross.	U6.4.6
Liturgy and sacrament	
Use specialist theological vocabulary to make links between each of the miraculous signs in St John's Gospel and Christian beliefs about Jesus, including some of the sacraments.	U6.3.2
Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.3.4
Sacraments of initiation	
Use specialist religious vocabulary to show knowledge and understanding of the religious actions and signs involved in the celebration of Confirmation.	U5.5.2
Describe the names and signs under which the Holy Spirit appears and explain some simple links with scripture and the Sacrament of Confirmation.	U5.5.5
Explain some Christian beliefs about the Sacrament of Baptism.	U6.1.4
Eucharist	
Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church. Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations. Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.	U6.4.4 U6.3.5 U6.3.6

Ages 9-11	
Sacraments of healing	
Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.4.4
Use specialist theological vocabulary to make links between each of the miraculous signs in St John's Gospel and Christian beliefs about Jesus, including some of the sacraments.	U6.3.2
Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.3.4
Other liturgies and sacramentals	
Explain what happens at the Ash Wednesday Mass and how Christians mark this day, using religious vocabulary to describe symbols and actions.	U5.4.1

Ages 11-14	
Prayer	
Describe what the Church means by 'prayer' and explain why prayer is a feature of many different religions.	U7.1.6
Describe one of the ways in which scripture is used in prayer and explain its importance throughout the celebration of Mass, and particularly in the Liturgy of the Word.	U7.2.7
Describe the Magnificat, making relevant connections between at least one holy woman in the Old Testament and Mary, with reference to these recurring themes in these stories, e.g.: i) God's choice of the humble, weak; ii) humility, exaltation of God; iii) faith, constancy; iv) gratitude, praise; v) salvation, remarkable reversal.	U9.2.4
Liturgy and sacrament	
Describe the meaning of the phrase 'lex orandi, lex credendi' and give examples to show that Christian prayer is always Trinitarian in character.	U7.3.6
Define a 'sacrament', identifying the seven sacraments, and explain what the Church means when it teaches that the sacraments make present the Paschal mystery of Christ's saving death and resurrection.	U7.4.1
Describe how the Church enters into the Paschal mystery of Christ's death and resurrection, by explaining the meaning of one symbol used in the Triduum liturgies that link to Catholic beliefs about the mystery of Christ's passion, death, and resurrection (e.g., Procession to the altar of repose, the veneration of the cross, the Easter fire).	U8.4.5
Describe how angels and saints belong in the liturgy and other popular devotions connected to the saints and angels, making links with the belief that the Church on Earth is united to both the Church in heaven and the Church being purified.	U9.5.6
Sacraments of initiation	
Describe the rite of Baptism (one of the three sacraments of initiation), explaining its origins, meaning, and effects, making relevant connections between the Sacrament of Baptism and the Fall (Genesis 3).	U8.1.5
Describe the ways in which lay people are called, through their baptism, to be witnesses to Christ in the world, by participating in the threefold office of Christ as priest, prophet, and king (CCC 942).	U8.2.4
Explain why the Church teaches that baptism is necessary for salvation and describe what is meant by the 'baptism of desire', making links with the use of holy water during the reception of a body into Church.	U7.5.6
Describe the rite of Confirmation (one of the three sacraments of initiation), explaining its origins, meaning, and effects, making relevant connections between the Sacrament of Confirmation, Pentecost (Acts 2:1-12), and the symbols of the Holy Spirit.	U8.5.6
Eucharist	
Describe one of the ways in which scripture is used in prayer and explain its importance throughout the celebration of Mass, and particularly in the Liturgy of the Word.	U7.2.7
Identify the Sacrament of the Eucharist as one of the sacraments of initiation and explain why the Church describes it as the 'source and summit' of the Christian life.	U7.4.2

Ages 11-14	
Describe the ways in which the Church teaches Jesus is present in the celebration of the Eucharist and why his presence in the Blessed Sacrament is described as 'real presence', explaining why it is therefore referred to as the 'Sacrifice of the Mass'.	U7.4.3
Describe the structure of the Mass, focusing particularly on the Liturgy of Eucharist as the second of the two great parts of the Mass (see CCC 1346), making relevant links to St Justin Martyr's letter to Antoninus Pius, AD 155 (see CCC 1345).	U7.4.5
Describe the essential signs and effects of the sacrament, explaining why the sacrament is called 'Eucharist' and the meaning of the other names by which it is known: 'the Breaking of Bread', 'the Lord's Supper', 'Holy Communion', 'Mass'.	U7.4.6
Explain why the Church teaches that the Old Covenant is superseded by a New and Everlasting Covenant in the blood of Christ, making links to the Agnus Dei and Ecce Agnus Dei prayer during Mass.	U9.4.3
Sacraments of healing	
Describe the rite of the Anointing of the Sick (one of two sacraments of healing), explaining its origins, meaning, and effects.	U8.3.6
Describe the rite of the Sacrament of Penance (one of two sacraments of healing), explaining its origins, meaning, and effects, and why it is of particular importance during the season of Lent, making links with the importance of both active (penance) and passive (offering up) mortification.	U8.4.7
Sacraments at the service of communion	
Describe what the Church teaches is the nature and purpose of marriage, explaining why it is one of the seven sacraments, making links with Genesis 1 and 2 and Jesus' teaching on marriage in Mk 10:1-12 or parallels.	U9.1.5
Describe the rite of the Sacrament of Matrimony, explaining its origins, meaning, and effects and why it is described as a 'sacrament at the service of communion'.	U9.1.6
Describe the rite, origins, and meaning of the Sacrament of Holy Orders, including the distinction between the three degrees of ordination, explaining why this sacrament, along with matrimony, is described as a sacrament at the service of communion.	U9.3.5
Other liturgies and sacramentals	
Describe one of the ways in which the Church reflects on the importance of the prophetic texts in the Liturgy of the Church and popular devotions during Advent.	U8.2.5
Describe the main elements of a Catholic funeral rite, making links with Catholic beliefs about the resurrection of the body and life everlasting.	U8.5.5
Explain why the Church teaches that Mary's prophecy ('All generations will call me blessed' (Lk 1:48, CCC 971)) is fulfilled through one of the following: Marian feasts, Marian prayers, or Marian titles.	U9.2.6
Describe how angels and saints belong in the Liturgy and other popular devotions connected to the saints and angels, making links with the belief that the Church on Earth is united to both the Church in heaven and the Church being purified.	U9.5.6

2.3.4 Live

Expected outcomes

Ages 5-7	
Dignity of the human person	
Say what the story of the Good Samaritan teaches about how Christians should live.	U.2.6.1
Law, grace, and sin	
Recognise that everyone is tempted to make bad choices (sin), but that God loves and forgives all people.	U.2.3.3
Catholic Social Teaching	
Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and encounter the term 'stewardship'.	U1.1.4 & U2.1.3
Recognise that Jesus shows the importance of giving to others, making simple connections with the story of the widow's mite (Lk 21:1-6) and the season of Lent.	U.1.4.2
Faith and life	
Make simple connections between Jesus' announcement of his mission (Lk 4:16-19) and how Christians are called to tell people about God's love today.	U.1.3.3
Describe some ways that Christians prepare for Jesus' coming at Christmas during the season of Advent for example, correctly using religious words and phrases to recognise the meaning given to the Advent wreath and how these might help Christians prepare for Christmas.	U.2.2.6
Recognise that Lent is a time for reconciliation and forgiveness.	U2.4.2

Ages 7-9	
Dignity of the human person	
Encounter the belief that human beings are made 'in the image of God' (Gen 1:27) and talk about what this might mean.	U3.1.2
Freedom, conscience, and virtue	
Show some understanding of how the decisions of Abraham (and Joseph) were informed by their faith, hope, and love in God.	U4.1.5
Make links between 1 Cor 13:1-7, 13 and the theological virtues.	U4.6.2
Law, grace, and sin	
Correctly use developing specialist vocabulary to name and describe the corporal works of mercy, making links with the Judgements of the Nations parable.	U4.4.5
Catholic Social Teaching	
Make simple links between the first Creation story, the belief that all human beings are created equal, and an expression of the principle of Catholic Social Teaching about human dignity.	U3.1.2
Describe stewardship by making simple links between Gen 1:26-31 and people's actions today.	U3.1.4
Faith and life	
Recognise that in Laudato Si', Pope Francis teaches that human beings are called to have a loving relationship with God, with each other, and with the world. (See LS 66).	U3.1.6
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5
Make links with the ancestry of Jesus and the Jesse tree.	U4.2.6
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.	U4.3.6
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).	U4.4.6
Describe some ways in which the Church today (locally or globally) continues the work of Jesus.	U4.5.6

Ages 9-11	
Freedom, conscience, and virtue	
Know that a virtue is a positive habit that helps people live a good life.	U5.1.6
Show understanding of how the virtue of either hope or charity (love) links with Jesus' teaching in the Beatitudes.	U5.3.6
Use specialist vocabulary to describe the term 'conscience'.	U5.4.4
Law, grace, and sin	
Make links between the Ten Commandments and Jesus' summary of the law in Matthew's Gospel.	U5.1.2
Use developing specialist vocabulary to show how the Ten Commandments help human beings live good and happy lives.	U5.1.4
Correctly use developing specialist vocabulary to describe sin as deliberately spoiling our friendship with God and each other.	U5.1.5
Recognise that in the Beatitudes Jesus tells his followers important messages about what makes a life blessed.	U5.3.1
Compare Matthew and Luke's description of the new law, or great commandment and make links between the new law as a parable and Jesus' summary of the law and lessons for Christian life today.	U5.3.2
Make simple links between the Beatitudes and the Ten Commandments.	U5.3.3
Describe how Catholics define sin, making links with the Ten Commandments and Jesus' great commandment as guides for a good life.	U5.4.3
Show understanding of the Christian belief of the first sin or 'original sin' by making links with the second story of Creation.	U6.1.3
Use theological vocabulary to describe and explain the belief that sin damages the relationship with God, the relationship with others and relationships with the created world, making relevant links with the second account of Creation and Laudato Si' 66.	U6.1.5
Catholic Social Teaching	
Make links with the term 'stewardship'.	U6.1.2
Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.	U6.2.5
Describe and explain, with examples, the different ways in which Christians' bear witness to their beliefs now and in the past and make links with the life of a saint.	U6.5.6
Explain in an age-appropriate way the meaning of 'the common good' and the principles of Catholic Social Teaching.	U6.6.1
Faith and life	
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.	U5.4.2
Describe the work of a Christian or Catholic scientist who has contributed to the scientific understanding of the beginnings of the Universe (e.g., Mendel, Lemaitre, Blundell), recognising that many scientists are Christians and they do not see any conflict between their faith and science.	U6.1.7
Show understanding of the life of individual women today who are responding to God's call in their life, making relevant links to Mary's 'Yes' to God (Lk1:26-56), for example, describe and explain the role of women's religious orders in the Church today, with reference to at least one example of a Catholic women's religious order.	U6.2.6
Describe and explain, with examples, the different ways in which Christians bear witness to their beliefs now and in the past and make links with the life of a saint.	U6.5.5
Describe some ways Christians work together with people of different worldviews to promote the common good.	U6.6.2

Ages 11-14	
Dignity of the human person	
Explain why the Church teaches that Jesus is the model of perfect human living, making links with the Catholic Social Teaching principle of the dignity of the human person.	U7.3.7
Describe the passages in Gen 1 and 2 about the creation of human beings (focusing on 1:26-28, 2:7, 2:21-24), explaining some of the differences between the two accounts of the creation of human beings in Gen 1 and 2, with reference to the distinctive authorial voices.	U9.1.1
Explain why the Church teaches that every human being has an inalienable dignity, making links with the accounts of the creation of human beings in Gen 1 and 2.	U9.1.2
Explain why the Church teaches that man and woman have an equal personal dignity, making links with the accounts of the creation of human beings in Gen 1 and 2.	U9.1.3
Make relevant links between the Church's teaching that believers are all one in Christ, and that his sacrifice overcomes sin-related divisions, and Mt 27:51 and Gal 3:28.	U9.4.5
Freedom, conscience, and virtue	
Describe what is meant by 'conscience' and explain why the Church teaches that the certain judgement of conscience must always be followed and that human beings have a duty to inform their conscience.	U8.1.4
Describe how the mystery of *imago Dei* reveals certain truths about human beings (e.g. that they are, for example: persons, relational, rational, and free) and explain the moral implications of these truths (e.g. that every human life is sacred; that humans are stewards, not owners, of life; that moral life has a communal dimension; that human beings are able to discern the morality of human acts), making links with St Paul's teaching on the dignity of the human body in 1 Cor 6:12-20.	U9.1.4
Law, grace, and sin	
Describe the difference between original sin and personal sin, making relevant links with the account of the Fall in Gen 3, offering interpretations of its figurative elements.	U8.1.1
Explain why the belief that human beings are created in the image and likeness of God implies that they have freedom and responsibility, making links between the Creation accounts (Gen 1-2) and the Fall (Gen 3).	U8.1.2
Catholic Social Teaching	
Making relevant connections with Gen 1:1-2:25 and selected extracts from Laudato Si', explain the demands of stewardship with reference to the four core principles of Catholic Social Teaching: dignity of the human person, common good, subsidiarity, and solidarity (DC 84).	U7.1.7
Explain why the Church teaches that Jesus is the model of perfect human living, making links with the Catholic Social Teaching principle of the dignity of the human person.	U7.3.7
Describe what is meant by the moral sense of scripture, explaining how through the care he shows for the lost, the sick, and the outcast, Jesus also reveals something about who he is and God's special care for marginalised people, making links with the Catholic belief that the kingdom belongs especially to the poor and the lowly.	U8.3.4
Describe how and explain why Christians should practise the disciplines of fasting, almsgiving, and prayer, particularly during the season of Lent.	U8.4.6
Faith and life	
Explain why Catholic teaching rejects both scientism and creationism in its teaching about the beginnings of the Universe and the origin of human beings.	U7.1.5
Recognise human beings have always pondered the mystery of suffering and evil (see CCC 309 1500-02) and describe the distinction between physical suffering and moral suffering (e.g., worry, fear, loneliness).	U8.4.2
Describe some of the ways the Old Testament contemplates the meaning of suffering and evil, including the belief that the disobedience of our first parents resulted in the tragic consequences of evil (physical and moral), suffering, and death (CCC 400-2).	U8.4.3
Describe how the Church responds to the mystery of suffering and death with reference to the belief that when united with Jesus, a person's suffering can be offered for the sake of others (see Colossians 1:24, CCC 1521).	U8.4.4

2.3.5 Dialogue

Expected outcomes

Ages 5-7	
Know that Christian means follower of Jesus Christ.	U.1.6.1
Recognise that Catholics are a part of a global Christian family, and all Christians are sisters and brothers.	U1.6.2
Recognise simple connections between Jesus' life and message and how Christians live today.	U1.6.3
Recognise that the cross is a symbol of Christianity, and the sign of the cross is a prayer expressing Christian belief.	U1.6.4
Say what the story of the Good Samaritan teaches about how Christians should live.	U2.6.1
Describe an initiative Christians work on together locally and/or globally in the service of others.	U2.6.2

Ages 7-9	
Describe some facts about the life of St Paul and explain why he is an important figure for Christians.	U4.6.1
Make links between Cor 13:1-7, 13 and the theological virtues.	U4.6.2
Recount some facts about a different liturgical tradition within the Catholic Church.	U4.6.3
Recognise some reasons why different liturgical rites happen in different parts of the world.	U4.6.4
Describe some ways Christians in their local area work together for the benefit of the whole community (or the common good).	U4.6.5

Ages 9-11	
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.	U5.6.1
Know that the Church teaches that Sacred Scripture is the inspired Word of God and the Church helps Catholics read and understand the Bible.	U5.6.2
Know that the Bible is translated from different languages into many languages.	U5.6.3
Explain in an age-appropriate way the meaning of 'the common good' and the principles of Catholic Social Teaching.	U6.6.1
Describe some ways Christians work together with people of different worldviews to promote the common good.	U6.6.2
Define the term 'worldviews' and its meaning, giving simple examples.	U6.6.3

Ages 11-14	
Recognise that many books in the Old Testament also make up the Hebrew scriptures (the Tanakh) of the Jewish people, who arrange and interpret them differently.	U7.2.6
Compare and contrast Catholic beliefs about the Eucharist with the beliefs of other Christian denominations about celebrations of the Lord's Supper.	U7.4.7
Describe and explain how Councils of the Church meet from time to time to address theological questions and that the first of these councils took place at the time of the apostles (The Council of Jerusalem. Acts 15, Galatians 2).	U7.6.1
Describe and explain that Councils make authoritative statements that clarify matters of faith and morals (dogma) across time and their legacy is recognised by the Church.	U7.6.2
Use accurate religious and philosophical vocabulary to show an understanding of how an inability to resolve differences has caused groups to break away from the Church in the past, giving reasons for the cause and effects of such disagreement.	U7.6.3
Define the term 'ecumenism' and describe ways in which Christians give witness to the ecumenical spirit (e.g., actions for social justice; prayer; dialogue; acknowledging the shared wisdom of Christian traditions; learning about and understanding the traditions of the Christian communities; living gospel values).	U7.6.4

Ages 11-14	
Use a range of contextually accurate religious vocabulary to show some understanding of the concentric circles model of dialogue found in Ecclesiam Suam (97-8, 106-109, 111-113).	U7.6.5
Use accurate vocabulary to describe some things about one Catholic Church other than the Latin Church, and the tradition to which it belongs.	U8.6.1
Use a range of accurate religious vocabulary to show an understanding of the teachings of the Catholic Bishops of England and Wales about intercultural dialogue expressed in 'Meeting God in Friend and Stranger', paragraphs 108-114 (outlining the dialogue of life, the dialogue of religious experience, the dialogue of action and the dialogue of theological exchange).	U8.6.2
Recognise the essential elements of the commitment to the common good (respect for the person, social wellbeing and development of society, peace and wellbeing).	U9.6.1
Make relevant connections between the desire to promote the common good and the dialogue of action with reference to local, national, or international examples.	U9.6.2

2.3.6 Encounter

Expected outcomes

Ages 5-7	
Correctly use religious words and phrases to recognise features of Jewish religious life and practice (e.g., including specific vocabulary about the Jewish belief in one God and the special clothes some Jewish people wear each day).	U1.6.5
Make simple links and connections between some Jewish religious laws, beliefs, worship, and life (e.g., keeping the Sabbath day holy and how this is celebrated in the synagogue and in Jewish homes).	U2.6.3
Talk about respecting the beliefs of people from different communities in their local area.	U2.6.4

Ages 7-9	
Make links between Exodus (12:1-8,15-20, 13:3) and the account of the Last Supper in Luke (22:14-23).	U3.6.1
Simply describe how Jewish people celebrate the Passover in Britain today, making links with the Exodus account, correctly using specialist vocabulary to describe symbols and actions in the meal.	U.3.6.2
Make simple links and connections between some Islamic religious laws, beliefs, worship, and life (e.g., what the holy month of Ramadan means to British Muslims and the importance of fasting in Islam).	U3.6.3
Describe the five pillars of Islam and why they are an important part of Islamic faith and religious practice for British Muslims today.	U4.6.4

Ages 9-11	
Recognise that the Tanakh uses different names for God that reveal aspects of his nature.	U5.6.4
Use specialist vocabulary to describe some Jewish beliefs expressed in the Shema prayer.	U5.6.5
Recognise links and simple connections between some Dharmic beliefs, practices, and ways of life, making links between them.	U6.6.4

Ages 11-14	
Use a range of contextually accurate religious and philosophical vocabulary to show a coherent understanding of a range of religions, worldviews, beliefs, and actions.	U7.6.5 & U8.6.4 & U9.6.4
Within the religions or worldviews studied, make relevant connections between different areas of study (belief, sources, structures, prayer, religious practices, and life), showing how one area influences others.	U7.6.6 & U8.6.5 & U9.6.4
Demonstrate an understanding of the significance and influence of common and divergent worldviews and practices within and between religions.	U9.6.5

Section 2.4: Model curriculum

The Story of stories

> The Bible is thus the great love story between God and humanity. At its centre stands Jesus, whose own story brings to fulfilment both God's love for us and our love for God. Henceforth, in every generation, men and women are called to *recount and commit to memory* the most significant episodes of this *Story of stories*, those that best communicate its meaning.[136]

People tell stories. From childhood, we 'hunger for stories just as we hunger for food'[137] and we are influenced by the stories we hear, whether through the news, social media, novels, drama, lyrics, fables, or the stories of our lives we share in the day-to-day encounters. We structure the experiences of life in stories or histories. The word 'text' comes from the Latin 'texere', which means to weave. The stories of others past and present can inspire, provoke, and threaten the narrative of our lives. Within the Bible are many stories told in histories, prophecies, poems, legends, and letters, yet woven within them all is a search for God, the 'creator and narrator'[138] whose words fashion the fabric of our universe. In Jesus, the words of God are spoken to people face to face, and he becomes the story of human salvation, the 'way, the truth and the life' (Jn 14:6) leading people from darkness to light (cf. Proverbs 15:24), from the human story of the Fall to the divine story of Salvation. Through Jesus' story, people are invited to connect the story of their life with the story of his. It is not a story of the past, but one made new through the work of the Holy Spirit writing on the human heart (2 Cor 3:3), through the memorial sacrifice of the Mass, and the stories of the saints.

> With the gaze of the great storyteller – the only one who has the ultimate point of view – we can then approach the other characters, our brothers and sisters, who are with us as actors in today's story. For no one is an extra on the world stage, and everyone's story is open to possible change.[139]

Reading the Bible is an invitation to reconnect with the great storyteller, to remember the purpose that exists in each human life before it is formed in the womb (Jer. 1:5) and to allow the Holy Spirit to work through us bringing God's healing, merciful love to the future chapters of life.

The model curriculum aims to draw pupils into an encounter with a story, the story of God's relationship with humanity. This encounter is not just a desiccated sample of knowledge and understanding about a subject; it is rather a lively engagement with a faith tradition rooted in a living community. It begins with contemplation of Creation's nature and purpose surveyed with the eyes of faith, a narrative grounded in awe and charged with destiny.

The structure of the model curriculum uses a narrative to support the teaching and learning of religious education in order to connect the values of human formation contained in Christianity not only with the teachings of the Church but also with the person of Jesus Christ understood in the context of the Scriptures. It creates the opportunity for religious education to be at once as rich in knowledge as any other curriculum subject while offering the life-transforming possibilities of biblical wisdom. For this to be fruitful, it requires teachers to understand the methodology of the model curriculum and present the relationship between faith and culture, human and religious components, science and religion in curriculum religious education and beyond.

The curriculum structures

The model curriculum has six components that will be known as branches which might, in practice, map helpfully onto the six half-terms of the school year. Each one has a core theme and invites pupils to learn about an aspect of Revelation, Scripture, life in Christ, and life in the Church, and to discern what their learning means academically and experientially enabling them to see, judge, and act through a deeper knowledge of the Christian faith.

1. **Creation and covenant:** 'The heavens are telling the glory of God' (Ps 19:1). In this branch, pupils will encounter the God who creates and calls a people. They will explore revelation of the Christian belief that all that is comes from God, the Creation accounts in Genesis, and scientific explanations of the process of Creation. They will explore the call of God and his covenantal relationship with his people first through Abraham and Moses, then through the narrative of the Old Testament.
2. **Prophecy and promise:** 'In many and various ways, God spoke to our ancestors by the prophets' (Heb 1:1). The prophets speak of God reaching to his people, calling them back into a relationship with him. In this branch, pupils will explore the Christian understanding of the teaching of the prophets as they point to the fulfilment of God's promise in a messiah, Jesus Christ. They will explore the expectant waiting for the Messiah through the Advent season and how this speaks to Christians today as they wait for Christ. Pupils will encounter the story of the nativity of Jesus and the mystery of the incarnation.
3. **Galilee to Jerusalem:** 'God's only Son, who is at the Father's side, has made him known' (Jn 1:18). In this branch, pupils will experience the ministry of Jesus, the Word of God. They will learn about the life of Jesus and his revelation of the Kingdom of God through parables, encounters, miracles, and teachings. They will learn about the call of the disciples and the nature of being a follower of Jesus.
4. **Desert to garden:** 'Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day' (1 Cor 15:3). In this branch, pupils will study the season of Lent and its culmination in the events of Holy Week. They will learn about the Paschal Triduum at the heart of the Catholic Church's Liturgy and life. The title of this branch points both to the liturgical journey from the desert of Lent to the garden of Resurrection, but also to the Paschal journey from darkness to light, barrenness to fruitfulness, death to life.
5. **To the ends of the Earth**: 'Go, therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit' (Mt 28:19). In this branch, pupils will study the events that flowed from the Resurrection and Ascension in the coming of the Holy Spirit and the work of the apostles and early Church. They will also learn about the Catholic Church today as the apostolic Church and how its liturgy and structures flow from the early Church.
6. **Dialogue and encounter**: 'For "In him we live and move and have our being"' (Acts 17:28). In this branch, pupils will learn how Christians work together with people of different religious convictions and all people of goodwill towards the common good, respecting the dignity of all humanity. They will also encounter other pathways of belief drawing on the teaching of the Church about intercultural dialogue.

The sacramental life is taught within and across branches. Pupils encounter scripture and what the Church teaches about scripture and what this means for a life lived in Christ as part of the Catholic faith.

The spiral structure of the curriculum enables a build-up, layering a critical dimension each year, deepening pupils' understanding of the story of salvation, developing a common language, and exploring the 'memory of the Church' and her teachings and how these have formed part of the history of ideas in the development of humanity. The structure invites teachers to expose students to the beauty of Catholic Christianity and its shaping influence on culture through art, music, literature, science, and architecture historically and to the present day, which equips young people to dialogue with the beliefs and vision of the Church beyond intellectual remits and exposing them to the transcendent, a powerful pedagogy.

The spiral pathway students follow from their first steps into Catholic education means that teachers can plan for progression, moving through basic questioning and notional understandings to ever deeper levels of engagement with Christianity's divine and human drama and its significance for humankind.

2.4.0 EYFS

Teaching in the Early Years Foundation Stage is a specialism, needing careful planning and adaptations to ensure that every opportunity shared is a chance to learn and explore. The curriculum is holistic and teaching and learning weave into each area of learning.

'Religious Education, "in accordance with the rites, doctrines, discipline, general and particular norms of the Catholic Church", should be taught as a core subject, well-resourced and integrated clearly into other curriculum areas.'[140] 'The special character of the Catholic school, the underlying reason for it, the reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the education of the pupils.'[141]

The Religious Education Curriculum in the Early Years Foundation Stage aims to be at the heart of the curriculum and at the core of learning where appropriate. The curriculum will inform schemes of work and programmes of study to enable well-written, quality holistic planning and resources for early learning. The curriculum for the Early Years follows each branch as outlined in the Religious Education document and provides the adaptation of the statutory framework[142] to suit Early Years planning, teaching, and learning. It provides Religious Education within the Early Years **areas of learning** as a bespoke foundation for secure grounding for Key Stage 1 and beyond. The Religious Education ways of knowing provide evidence of children's outcomes and development. At the end of the foundation stage, there are Religious Education Early Learning Goals.[143] Religious education may at times flow into areas of Mathematics, such as Creation, and Myself topics including counting birthdays. However, the links may be tenuous, and the distinctive religious education aim may be lost.

The Religious Education Directory serves the Bishops of England and Wales, the Catholic Education Service, and diocese and Catholic schools in revealing the Good News and making the little stories of children meet the big stories told by the disciples. Wonder at God's gifts inevitably flows into reflection and enjoyment of the gifts, into prayers of praise and thanksgiving. Through the curriculum, children learn about the story of the life, death, and resurrection of Jesus through sacred texts, parables, sensory experiences, and the symbols and gestures of the sacraments. The curriculum shares the importance of everyone's gift and talents in producing, writing, using, and learning. In responding to this encounter, children learn that dignity, loving friendships, responsibility, care for our world and its people, and peace are values they meet in Jesus, who calls everyone to live a life of love. All children can share the Gospel values and insights learned through Christian education.

Religious educational programmes and schemes of work

Religious educational programmes or schemes of work must include activities and experiences for children, as set out under each of the areas of learning. 'Effective teaching and learning for Religious Education activities should involve playing, exploring, active learning, creating, thinking critically.'[144] Educational programmes or schemes of work should contain **wonder and awe** - the Holy Spirit gives people many gifts. One of those gifts is wonder and awe. Children are engaged when they experience moments of wonder and awe, look at, and comment on, the astonishing things in nature and in everyday life. Experiences of even the smallest of wonders will enable children to welcome God's presence and experience a sense of amazement.

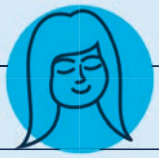
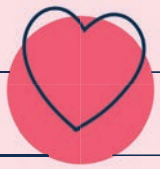
Ways of knowing in Early Years

The Religious Education Curriculum is enriched by ways of knowing and throughout the curriculum children will experience, be taught through, and learn by understanding, discerning, and responding. Children will be enabled to SEE-JUDGE-ACT. Early Years children will use the same process by using age-appropriate language.

What will I see and hear to help me understand?

How will I discover more?

What can I do now?

Ways of Knowing		
Understand 	**Discern** 	**Respond**
See	Judge	Act
What will I see and hear to help me understand?	How will I discover more?	What can I do now?

Religious Education and the Early Learning Goals

The Religious Educational Early Learning Goals are guided by the Statutory Framework 2021. This is to ensure the aim of including religious education where appropriate is at the heart of learning.

How to access and use...

1. Religious education is outlined in **Branches** and follows **Hear, Believe, Celebrate,** and **Live** lenses.
2. Early Years areas of learning are infused where appropriate with religious education ways of knowing**.**
3. The colour coding in the areas of learning matches the ways of knowing**.**
   What will I see and hear to help me understand?
   How will I discover more?
   What can I do now?
4. When planning activities through the curriculum, or when using written programmes led by the curriculum, teachers should use the *characteristics of effective teaching and learning for religious education activities* – ***wonder***, ***awe***, *playing, exploring, active learning, creating, and thinking critically.*
5. Teachers can help children achieve Religious Education ways of knowing and learning goals by using the relevant skills through a range of activities. This will serve to provide further evidence for teachers in readiness for Key Stage 1.
6. At the end of the academic year, identify where the children are by using the **RELG** Religious Education Learning Goals. Schools may wish to incorporate the RELG outcomes within their online data processes. This will further inform teachers, parents, senior leaders, and governors of the provision and progress of Religious Education within the Early Years.

Process

How to access and use...

1. Religious Education is outlined in **branches** and follows **Hear, Believe, Celebrate,** and **Live** lenses.

Autumn Term

Identify, name, or label something or someone previously seen, heard or encountered.

Use the skills words to complete a variety of activities.

recognise, talk about, label, name, match, sort, retell, sequence, recall

	Branch 1 Creation and covenant	Branch 2 Prophecy and promise
Hear	God made our beautiful world and everything in it. God made me.	Mary was going to have a baby. His name will be Jesus (Lk 1:26-31, 38). Jesus was born in Bethlehem (Lk 2:4-7). Shepherds hurried to see Mary and Joseph and baby Jesus (Lk 2:8-20).
	The words and actions of the sign of the cross: 'In the name of the Father, and of the Son and of the Holy Spirit. Amen'. God created the world and said, 'Indeed it is very good' (Genesis 1:31). The whole of Creation shows God love for us (Laudato Si' 84–88).	The Annunciation (Lk 1:26-31, 38). The Nativity (Lk 2: 4-7). The Shepherds visit the manger (Lk 2:8-20).
Believe	God made me. God loves me. God loves everyone. God made the wonderful world.	Mary had a baby called Jesus.
	God is love. God made each one of us. God loves each one of us as a unique person. God made a wonderful world and what God creates is good. God loves us and we are part of a family. **CST** God made the Earth and sky. God made all the people all over the world. God made all the animals. God made all the plants. God made the air, the ground, and the water. And God tells us we must take good care of them. It is an important job! ***Stewardship***	Mary was chosen by God to give birth to his Son. Jesus was born in a stable and laid in a manger. Shepherds were told by angels to visit him.

Celebrate	The words and actions of the sign of the cross: 'In the name of the Father, and of the Son and of the Holy Spirit. Amen'. Give thanks for God's wonderful world	Advent wreath. The tradition of the crib. Nativity celebration.
	Celebrate God's beautiful world. The words and actions of the sign of the cross. We enter God's family, the Church, through baptism.	The tradition of the crib to tell the story of Jesus' birth.
Live	Look after me. Look after God's world.	Celebrate Advent, it is a time to get ready for Christmas. God sent Jesus to love us all.
	Care and love for self, family, others, and God's world. **CST** God made each of us, so each one of us is very special. We must treat others in a caring way because God made them too. ***The Dignity of the Human Person***	Various cultures celebrate Jesus' birthday in different ways. **CST** By our work in Advent, we help others and ourselves and we show our love to God. **CST** All people work in some way. Everyone should be able to work safely so that it helps them because God loves them. ***The Dignity and Rights of Workers***

Spring Term

Identify, name, or label something or someone previously seen, heard, or encountered.

Use the skills words to complete a variety of activities.

recognise, talk about, label, name, match, sort, retell, sequence, recall

	Branch 3 Galilee to Jerusalem	Branch 4 Desert to garden
Hear	The Wise Men visit Jesus (Matt 2:1-12). Jesus welcomes the little children (Mk 10:v16). Jesus blesses the little children (story retold).	Lent is a time to care for others. Jesus died on a cross. It is a sad time. Jesus was given new life by God his Father. Jesus rose and everyone celebrates. Love God and love everyone (great commandment).
	The visit of the Magi (Matt 2:1-12). **What?** Jesus blesses the little children (Mk 10:13-16). **How?** Feeding of 5000 (Jn 6:1-14).	A simplified version of key events of Holy Week especially Good Friday and Easter Sunday (to enable pupils to recognise key events). The great commandment (Lk 10:25-28).

Believe	Jesus was born for everyone.	Caring for others in Lent. Jesus died on a cross. Jesus rose and we celebrate.
	The Magi visited Jesus with gifts. Jesus is God's Son and came for everyone. Jesus' birth is celebrated at Christmas. Jesus came to show God's love and welcomes everyone. Jesus takes care of everyone.	Listen to and talk about the season of Lent and Easter. Jesus died on Good Friday and rose again on Easter Sunday. Easter is a celebration that Jesus is with us still. Easter celebrates new life. Simple religious symbols in Lent and Easter.
Celebrate	The Glory Be is a special prayer.	Simple signs of Lent – colour purple, seeds, growing. Simple signs of Easter – colour white, growth, Easter Garden.
	That the Church prays the 'Glory Be' as a response to the coming of Jesus.	The Church uses purple and ashes as signs of Lent and being sorry. Representations of Holy Week and Easter: palms, the cross, Easter gardens, and symbols of new life.
Live	Show love to everyone like Jesus.	Care for others. Celebrate with signs and symbols – hot cross buns, garden growth, Easter eggs.
	We welcome and show love to everyone in our words and actions as Jesus does. We are called to help the poor and hungry. **CST** You need food, water, a house, your school, a good doctor, and a job for the grown-up who takes care of you. So does everybody else on the whole Earth. But many people do not have these things. Jesus wants us to take extra care of these people. ***An Option for the Poor and Vulnerable***	Various cultures celebrate Lent and Easter in different ways, for example: pancakes, hot cross buns, Easter eggs. Trying to help others by what we do in Lent. Could include Raasa Parade (Kerala) and other Lent customs around the world. **CST** Every single person on Earth needs these things: food, water, work, clothes, a home, a school, and a doctor. Some people have what they need, but many people don't. Jesus wants the people who already have what they need to help these others. Jesus wants us to take care of this. ***Rights and Responsibilities***

Summer Term	
Identify, name, or label something or someone previously seen, heard, or encountered. *Use the skills words to complete a variety of activities.* *recognise, talk about, label, name, match, sort, retell, sequence, recall*	
	Branch 5 To the ends of the Earth
Hear	Jesus went back to his Father. He sent a special friend, the Holy Spirit, to look after us.
	Story of Pentecost (Simple Telling). The early Christian community (Acts 2:42-47).

Believe	The Holy Spirit is our friend. The Holy Spirit looks after us.
	Coming of the Holy Spirit at Pentecost. The Good News of Jesus lived out by the early Christian community.
Celebrate	The parish church is a special place where we meet our friends. We sing and say prayers.
	Pentecost is a special celebration in the Church. Sunday is a special day for the Church to celebrate.
Live	The parish church. We gather with friends at church, especially on Sunday.
	The parish church and the parish family meet there to celebrate. **CST** Jesus knows that people can be happy with families and friends. He tells us that we can let these important people help us. He asks us to help them too. We need each other. ***We Are Called to Live as Family and Community***. **CST** All people are God's children. That makes us brothers and sisters. We are connected to each other. It is as if everyone in the world held hands! We can be very different from each other, but we are still one family — God's family. ***Solidarity***
	Branch 6 Dialogue and encounter
Dialogue	Friends of Jesus: Hear a simple life of St Peter and St Paul, friends of Jesus (linking to their feast day). Invite someone in from the local parish to talk about their faith and why it matters to them to be a friend of Jesus. Explore a range of pictures of Jesus from a non-European tradition.
Encounter	Invite someone into the class from the local area or a school community member to talk about their local (faith) community and why it matters to them. Develop opportunities to engage children in a broad sensory curriculum about the music, food, smells, tastes, and specific clothing worn, to enrich understanding.

Branch 6 Dialogue and encounter

In the Early Years curriculum, the first principles of dialogue are laid out to understand how to listen when others speak, develop attitudes of respect, and embrace similarities and differences. Many children will begin to encounter Christianity for the first time. They will learn about some of the religious and secular times that are part of British cultural life, for example, the importance of Diwali in some Dharmic traditions or Remembrance Day. Developing these behaviours and understandings forms part of good Early Years provision. These opportunities will happen across the year, not only in the summer term alongside a broad sensory curriculum where children learn about the music, food, smells, tastes, and types of clothing worn to enrich their understanding of different religious and cultural traditions.

Teachers should also use visitors to the school (where possible), create spaces for children to talk about their beliefs and religious practices with each other, and begin to understand what it means to be a good neighbour. Children should have opportunities to speak about their experiences and understandings of religion and spirituality in a local context as part of the community they encounter each day.

Throughout their time in Early Years, children should experience diverse representations of Christianity to appreciate that it is a global faith. In learning about Jesus, children could begin to understand that Jesus lived in the past in a place called Nazareth in Palestine. Children should begin to understand that Jesus would have looked and dressed like everyone else in Palestine at

that time and would have had brown skin and dark hair. Re-imagined historical images from the time of Jesus (e.g., Nazareth Village website) could help deepen this appreciation.

In the same way that children learn respect for Christianity, through respectful sitting during prayer and liturgy, careful handling of religious artefacts, and thoughtful learning, they should foster attitudes of respect for other people's spiritual and cultural traditions. The first religion they study beyond Catholicism will be Judaism because Jesus was born and lived his earthly life as a part of the Jewish community and Hebrew scriptures are an integral part of Christian beliefs.

(continued from p.66)

Process

2. Early Years areas of learning are infused, where appropriate, with Religious Education ***Ways of Knowing.***
3. The colour coding in the areas of learning matches the ***Ways of Knowing.***
   What will I see and hear to help me understand?
   How will I discover more?
   What can I do now?
4. When planning activities through the curriculum, or when using written programmes led by the curriculum, teachers should use the *characteristics of effective teaching and learning for Religious Education activities*: ***wonder, awe****, playing, exploring, active learning, creating, and thinking critically.*

Religious education within communication and language

Religious education in a language-rich environment.

Skills: Identify, name, or label something or someone previously seen, heard, or encountered. Use the skills words to complete a variety of activities.

recognise, talk about, label, name, match, sort, retell, sequence, recall

What will I see and hear to help me understand?	How will I find out more?	What can I do now?
Teaching and learning through… ***wonder, awe, playing, exploring, active learning, creating, and thinking critically.***		
Commenting on and echoing back using key religious vocabulary about what children have heard, how people believe, celebrate, and live.	Providing quality conversations and questions with adults and peers about the Catholic faith, other faiths and religions, and from the Bible and religious stories they have heard.	Sharing their understanding and what they are wondering about with support.
Engaging children in Bible and religious stories that enable them to use new key religious words and phrases from Scripture, hymns, and prayers.	Using the Bible and religious stories they have heard in conversation, storytelling, and role-play.	Confidently speak in a familiar group and talk about their ideas. Express themselves effectively, showing awareness of listeners' needs.
	Sensitive questioning that invites children to elaborate on the Bible and religious stories, prayers, and hymns they have heard and used.	

RELG: Religious Education Learning Goal

- Listen attentively and respond to Bible and religious stories with relevant questions, comments, and actions when being read to and during whole-class discussions and small group interactions as well as class and school prayer and liturgy.
- Make comments about what they have heard and ask questions to clarify their understanding.
- Hold conversations when engaged in back-and-forth exchanges with their teachers and peers.

Speaking Children at the expected level of development will:

- Participate in small group, class, and one-to-one discussions, offering their own ideas, using recently introduced religious vocabulary.
- Offer explanations for why things might happen, making use of recently introduced key religious vocabulary.
- Express their ideas and feelings about their religious experiences using full sentences with modelling and support from their teacher.

Religious Education within physical development

Religious Education in the pursuit of happy, healthy, and active lives.

Skills: Identify, name, or label something or someone previously seen, heard, or encountered. Use the skills words to complete a variety of activities.

recognise, talk about, label, name, match, sort, retell, sequence, recall

What will I see and hear to help me understand?	How will I find out more?	What can I do now?
Teaching and learning through... ***wonder, awe, playing, exploring, active learning, creating, and thinking critically.***		
Support gross and fine motor skills with Scripture stories they have heard and explored and how Christians live.	Repeated and varied opportunities to re-enact Scripture stories in a variety of ways, both indoor and outdoor.	Respond in a variety of ways, e.g., dance, song, movement, and art to express and share their religious understanding. Express themselves effectively, showing awareness of others. Give their attention to what others say and do and respond appropriately.
Small world activities, puzzles, arts, crafts related to people and stories they have heard.		

RELG: Religious Education Learning Goal

- Use fine and gross motor skills to express feelings and to recognise and describe events within Bible and religious stories they have heard or read about.
- Capture religious experiences and respond through the use of e.g., dance, role-play, arts and crafts.
- Express themselves when responding to songs and hymns they have listened to and learned.

Religious education within personal, social, and emotional development

Religious education in shaping their social world.

Skills: Identify, name, or label something or someone previously seen, heard, or encountered. Use the skills words to complete a variety of activities.

recognise, talk about, label, name, match, sort, retell, sequence, recall

What will I see and hear to help me understand?	How will I find out more?	What can I do now?
Teaching and learning through… ***wonder, awe, playing, exploring, active learning, creating, and thinking critically.***		
Hear how scripture shares how people make good friends, cooperate with one another, and resolve conflicts peaceably.	Develop strong, warm, and supportive relationships with adults in their care as their role models.	Talk about their feelings and emotions in response to how they can live out the Scripture messages.
	Develop an understanding that Jesus is a role model.	Develop a positive and confident sense of self, knowing they are made in the image and likeness of God.
	Enable children to learn how to understand their own feelings and those of others.	Know that they are precious in the eyes of God.
	Learn how to be a good friend, cooperate, and resolve conflicts peaceably.	Set simple goals that help them to live out Scripture.
	Say sorry. Shake hands to share peace with their friends.	Look after themselves and look after others.

RELG: Religious Education Learning Goal

Self-regulation

- Show an understanding of their own feelings and those of others and begin to regulate their behaviour accordingly.
- Begin to share thoughts about what is fair, unfair, caring, and sharing.
- Begin to understand how to show love for others in appropriate ways.

Managing self

- Aware of the need for rules, know right from wrong and try to behave accordingly.
- Experience and begin to understand that saying sorry and forgiving one another can help them in their friendships.
- Begin to experience how a simple act of contrition (sorry prayer) can help them to say sorry to God.

Building relationships

- Using the example of Jesus in stories they have heard and read, be able to work and play cooperatively and take turns with others.
- Form positive attachments to adults and friendships with peers.
- Show sensitivity to their own and others' needs and know about similarities and differences between themselves and others.

Religious education within literacy

Religious education stories as part of a lifelong love of reading.

Skills: Identify, name, or label something or someone previously seen, heard, or encountered. Use the skills words to complete a variety of activities.

recognise, talk about, label, name, match, sort, retell, sequence, recall

What will I see and hear to help me understand?	How will I find out more?	What can I do now?
Teaching and learning through… ***wonder, awe, playing, exploring, active learning, creating, and thinking critically.***		
Talk with children about the stories found in the Bible and in religious stories.	Explore the stories they have heard and how they can be linked to the world around them.	Confidently speak in a familiar group and talk about their ideas.
Read simple age-appropriate scripture and psalms with children. Enjoy hymns that tell the Scripture stories they have heard.	Read aloud key religious words that will enable children to recognise key religious people and events.	
Repeat and enjoy phrases from Scripture, including psalms and hymns.	Recognise and retell Bible and religious stories they have heard with hymns and songs.	Express themselves effectively, showing awareness of listeners' needs.
	Begin to use key religious words to label, match, sort, and use in sentences.	Give their attention to what others say and respond appropriately.

RELG: Religious Education Learning Goal

Comprehension

- Demonstrate understanding of what has been read to them by retelling Bible and religious stories and using their own words and recently introduced religious vocabulary.
- Anticipate – where appropriate – key events in Bible and religious stories.
- Use and understand recently introduced key religious vocabulary during discussions about Bible and religious stories, or during times of prayer, liturgy and role-play.

Word reading

- Begin to recognise and read key religious words.
- Read aloud their own sentences using key religious words about Bible and religious stories they have heard.
- Read aloud in a group or individually simple phrases/sentences from age-appropriate Scripture.

Writing

- Recognise and begin to spell key religious words.
- Write simple phrases and sentences about Bible and religious stories or simple prayers.

Religious education within understanding the world

Religious education in the people and community around them.

Skills: Identify, name, or label something or someone previously seen, heard, or encountered. Use the skills words to complete a variety of activities.

recognise, talk about, label, name, match, sort, retell, sequence, recall

What will I see and hear to help me understand?	How will I find out more?	What can I do now?
Teaching and learning through… ***wonder, awe, playing, exploring, active learning, creating, and thinking critically.***		
Make visits to their local parish church and their parish priest. Invite the parish priest into class and members of the parish community. Talk about their roles and how they help the community. Talk about what happens when we gather together as a parish for Mass.	Recognise the key people in their parish, such as the parish priest. Recognise the roles they play. Roleplay the parish roles, such as the parish priest, the reader, a person who welcomes the parishioners for Mass.	Confidently speak in a familiar group and talk about their ideas. Express themselves effectively, showing awareness of listeners' needs. Give their attention to what others say and respond appropriately.
Talk about the Sacrament of Baptism. Look at photographs or film clips to retell that when Christians are baptised, they are welcomed into God's family.	Know that we are all in God's family and he made each one of us and loves us all. Baptism is one way of welcoming a person to the parish.	Talk about past and present events in their own lives and in the lives of family members.
Talk about their classroom, the outdoor areas, visit the local park, etc., to see and appreciate God's world around them.	Recognise that God created the world and the natural world around them. Recognise that God gave us gifts to build and make. To be a policeman, lollipop person, etc.	Describe the beauty, awe, and wonder they have seen and talked about.
Listen to a variety of stories that help them to understand and show love, peace, and kindness, saying sorry just as Jesus told us about.	Respond to the stories that give them gifts of peace and love, etc., to use in the world and community around them – role-play, small world, song etc.	Show sensitivity to others' needs and feelings. Talk about how they and others show feelings.
Listen to a variety of stories about children and families of different faiths and religions.	Respond to different faiths and religions by making, creating artefacts, paintings, etc., to retell how different people live and show their faith. Invite visitors of other faiths and religions to look at and talk about photographs, film clips, etc.	Talk about their own and others' behaviour and its consequences.

Talk about people who live in other countries around the world. Talk about the similarities and differences.	Recognise the differences and similarities of different people around the world. Use materials from Catholic agencies/charities such as CAFOD, Mission Together, Aid for the Church in Need, etc.	Celebrate our neighbours that live near to us and far away. How can we all live happily together?

RELG: Religious Education Learning Goal

Past and present

- Talk about the lives and roles of the parish priest and people in their local parish.
- Know some similarities and differences between things in the past and now, drawing on their experiences and what has been read about in Bible and religious stories they have heard.
- Begin to understand the past through settings, people, and events encountered in Bible and religious stories.
- Recognise key people in the history of the people of God.

People, culture, and communities

- Talk about their immediate environment around them, noticing God's wonderful world.
- Build an understanding that they are part of a parish, school, local, and global community.
- Know that they are a child of God. God made them and loves them.
- Recognise experiences of baptism and being welcomed into the Church and parish family.
- Talk about what they know about religious beliefs and listen to the beliefs of others.
- Know some similarities and differences between life in this country and life in other countries.
- Recognise religious signs and symbols.

The natural world

- Read Bible and religious stories about how God created the world. Use the descriptions to gain an understanding of the beauty, awe and wonder, and seasons of the natural world.
- Talk about the gifts given to people by God that help us to make, build, and work.
- Know some similarities and differences between people and places around the world.
- Know that they are responsible for looking after their world and experience ways in which they can make a change.

Religious education within expressive arts and design

Religious education through self-expression, creativity, and cultural awareness.

Skills: Identify, name or label something or someone previously seen, heard or encountered. Use the skills words to complete a variety of activities.

recognise, talk about, label, name, match, sort, retell, sequence, recall

What will I see and hear to help me understand?	How will I find out more?	What can I do now?
Teaching and learning through… ***wonder, awe, playing, exploring, active learning, creating, and thinking critically.***		
Through art, artefacts, hymns, psalms, dance, music, and sensory play to recount narratives from Bible stories. Share stories of key figures from the Bible they have read and heard about with peers and their teacher.	Make use of props and materials when role-playing people they have heard about in Bible narratives and stories. Create art, music, or dance to express how a Bible story or psalm makes them feel. Safely use a variety of materials, tools, and techniques, experimenting with colour, design, texture, form, and function that depicts the liturgical season or Bible stories they have heard.	Share the beauty of the art, music, or dance they have encountered to express a Bible story. Express how they feel because of the artistic representation. Confidently speak in a familiar group and talk about their ideas. Express themselves effectively, showing awareness of listeners' needs. Give their attention to what others say and respond appropriately.
Retell Bible stories using oral storytelling and small world play people.	Express themselves effectively, showing awareness of listeners' needs as they retell the story using small world play people.	
Sing and perform a range of rhymes, songs, and new and traditional hymns that are connected to the religious stories they have read and heard about, and that are linked to the liturgical year.	Use songs and hymns to move and dance in time to the music, expressing their feelings in response to Bible stories and religious experience.	Share their creations and talk about what this represents from their learning.
Recount poems and prayers.		

RELG: Religious Education Learning Goal

Creating with materials

- Share their creations and talk about what this represents from their learning.
- Make use of props and materials when role-playing people they have heard about in Bible narratives and stories.

Being imaginative and expressive

- Recount Bible stories, poems, and prayers.
- In a variety of ways, recount narratives and stories about key figures from the Bible they have read and heard about with peers and their teacher.
- Sing and perform a range of rhymes, songs, and new and traditional hymns connected to the religious stories they have read and heard about, and that link to the liturgical year.
- Use songs and hymns to move and dance in time to the music, expressing their feelings in response to Bible stories and religious experience.

2.4.1 Age 5-6 (Year One)

The overarching theme of this year is revelation, how do people know about God?

Pupils would not be expected to know the term revelation, but they will explore the different ways in which revelation is experienced, beginning with revelation through Creation, then moving on to revelation in the incarnation of Jesus. Again, though pupils may not use the term incarnation, teachers can make connections between the different branches to ensure that pupils make the link that Jesus is another way people meet God. Pupils will then understand a simple account of Jesus' life, death, and resurrection before encountering the language and imagery of the revelation of God in the Holy Spirit.

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

The focus of this branch is Revelation. The revelation of Creation is the first step towards the covenant God forges with his people (CCC 288). In an age-appropriate way, pupils will consider how the world exists and how all that is came to be. They will learn about the Christian belief that all that exists comes from God, the Creator, who Christians call Father, and that this belief is found in Scripture and the prayers of the Catholic Church. The Church teaches that with this belief come responsibilities to take care of the world God has gifted to humanity. One of the ways the Church expresses this responsibility is through the Catholic Social Teaching (CST) principles of stewardship, human dignity, and solidarity, which Pope Francis expresses in his encyclical 'Laudato Si'' (2015).

Teachers should be aware that the Church does not teach creationism. Scientific study reveals the processes by which the world came to be, whereas the book of Genesis explores the beauty of God's wisdom in giving people this gift (CCC 295) as a loving Father. Therefore, when reading the first story of Creation with children, we recognise that it is a story about how God reveals his love, not a scientific account.

In this branch, pupils will hear the opening words of the Nicene Creed as they express the belief that all that is comes from God, who created all that is seen, and all that is unseen. Pupils are not expected to learn the words of the Creed. They will also come to know the words of the 'Our Father', which express God's love for all people and his presence in our daily lives. In religious education, all pupils will encounter these words as they reflect a teaching of the Church and show how beliefs and spirituality are interconnected. Pupils who share these beliefs will be able to participate in the prayers as part of a worshipping community. In this branch, all pupils are invited to reflect on what prayer means for them in their lives.

General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. However, teachers should exercise professional discretion when choosing texts to study with pupils to ensure that they speak to the age and ability of their pupils.

Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the RED content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence.

In Wales, teachers may wish to make cross-curricular links with exploring the wider world and the natural world and with exploring questions of meaning and purpose.

CCC Links	Knowledge lens content
Creation YCfK 1-3,16 YC 44, 48 CCC 1-3, 290 **Creed** YCfK 13, 76 YC 29, CCC 200, 279 **Stewardship** YCfK 17, YC 57, 344, 354 **Creation** YCfK 1-3, YC 44, CCC 290 **Creed** YCfK 13,19-20 YC 29 CCC 296, 299 **Prayer** YCfK 5, 138-139 YC 469 CCC 2559 **Prayer** YCfK 5, 138-139 YC 469 CCC 2559 **Creed** YCfK 76 YC 26 CCC 197 **Our Father** YCfK 76, 149 YC 511, 514 CCC 2759, 2767 **Stewardship** YCfK 17 YC 57, 323 CCC 344, 358, 2415-2418	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • The Creation story in Genesis 1:1-4, 24-26 as an ancient, prayerful, poetic reflection on God's world. • The opening of the Nicene Creed 'I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible'. • An introduction to the ideas presented in Laudato Si' 13. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • That all that is comes from God. • God is our Father. • God's love and care for humanity is experienced through the beauty and order of Creation. • Prayer is a way we draw closer to God. **Celebrate** By the end of this unit of study, pupils will know: • That praying is a way people draw close to God. • That, as a community, the Church prays the Creed and the Our Father to pray to God and worship him. **Live** By the end of this unit of study, pupils will know that the Church teaches: • God wants us to love and care for the world because the world is God's gift to us. • Caring for the world is one of the ways we love and care for each other. By the end of this unit of study, pupils will explore: • How a community in another part of the world cares for Creation.

Key vocabulary
God
Father
Creation
Pope Francis
Laudato Si'
Our Father
Creed

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U1.1.1.	Recognise that the story of Creation in Genesis 1:1-4,24-26, is an ancient, prayerful, poetic reflection on God's world and retell this story in any form. (RVE)
U1.1.2.	Recognise in an age-appropriate way that the Church teaches that all that is comes from God, our Father, who made heaven and Earth. (RVE)
U1.1.3.	Recognise that though people cannot see God, they can sense his presence through the awe and wonder experienced in the beauty and order of Creation.
U1.1.4.	Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and in doing this, we show love for God and each other.
U1.1.5.	Know that Pope Francis wrote a letter, called Laudato Si', about the gift of Creation and the importance of taking care of the world as it is everyone's home.
U1.1.6.	Recognise that prayer is a way of drawing closer to God.
	Discern By the end of this unit of study, pupils will be able to talk and think creatively and critically about what they have studied, for example, through:
D1.1.1.	Talking about how God's gift of Creation is expressed through the scriptures and diverse creative and artistic expressions, e.g., through art, music, or poetry and talk about their responses.
D1.1.2.	Talking about why caring for God's world matters for them and their local community. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R1.1.1.	Reflecting on what the words of the Our Father and the opening words of the Creed say to them.
R1.1.2.	Reflecting on different ways to pray.
R1.1.3.	Listening to stories from different communities and their experiences about how they care for the world. (RVE)
R1.1.4.	Talking about how they can care for God's world. (RVE)

Branch Two: Prophecy and promise

Notes for teachers

The focus of this branch is for pupils to develop an early understanding of the Christian belief that God showed us the full depth of his love by sending Jesus his Son (CCC 65-66). In Jesus, the invisible God becomes visible, and his love is poured out as the child in the manger at Bethlehem. In the first branch, pupils learn about God's revelation through the Creation and in this branch, they begin to encounter his revelation in Jesus. In this year group, pupils will journey through the life of Jesus following the Gospel of St Luke. The focus of learning is on the narrative sequence of the story, the importance of Mary's 'Yes' to God and the presence of angels who are God's messengers and protectors and point to the divine nature of Christ (CCC 333).

Religious education lessons are not the sum of pupils' experience in learning about the birth of Jesus in a Catholic primary school. Pupils will experience Advent traditions, participate in nativity plays, see the Christmas crib, and learn Christmas carols with the secular traditions that run alongside the Christmas season. However, in religious education, teachers should focus curriculum time on learning about the revelation of God in Jesus. For Christians, God's act of emptying himself into our humanity in the incarnation is the foundation of Christian faith and hope for our salvation. While children aged five or six will not yet understand this theologically, they can appreciate it narratively, so the focus is on knowing the story of how Jesus was born. Knowing this will help them connect with the Christmas celebrations in their local community and the Nativity story, whether they share the Christian faith or not.

Pupils will begin to understand the role of the Blessed Virgin Mary and her importance to Christians. Through the Angel Gabriel, God's messenger, Mary says 'Yes' to being the mother of Jesus through the power of the Holy Spirit (CCC 484-486). Year One children will understand that Mary has a special closeness to Jesus, and when Catholics say the 'Hail Mary' prayer, they draw close to Jesus (CCC 972).

General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. However, teachers should exercise professional discretion when choosing texts to study with pupils to ensure that they speak to the age and ability of their pupils. Particular care is needed at Christmas as many Christmas stories do not closely follow the Gospel of St Luke.

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.

In Wales, teachers may wish to support pupils' developing sense of cynefin by looking at Welsh traditions that celebrate the birth of Jesus, for example, in songs, carols, or traditions.

CCC Links	Knowledge lens content
The Infancy narratives YCfK 29,31 YC 117 CCC 484-486, 437, 523-526 **Incarnation** YCfK 28-29 YC 9,76 CCC 65-66 **Angels** YCfK 15,29 YC 54 CCC 333 Bible YCfK 12 YC 14,17-18 CCC 105-107 **Hail Mary** YCfK 151 YC 480 CCC 2676-2677 **Gloria** YCfK 76 YC 214 CCC 333 **Mary** YCfK 28 YC 147-148 CCC 967-970	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • The Annunciation (Lk 1: 26-38, focusing on 1:26-32, 38) • The Visitation (Lk 1:39-45) • The Birth of Jesus (Lk 2:4-8) • The Visit of the Shepherds (Lk 2:8-20) **Believe** By the end of this unit of study, pupils will know that the Church teaches: • Because God loves us, he gave us his only Son, Jesus. • God called Mary to be the mother of his Son, Jesus. • Mary said 'Yes' to God's call. • Angels bring God's message and are a sign that Jesus is the Son of God. • The stories about Jesus are in a special book called the Bible. **Celebrate** By the end of this unit of study, pupils will know: • We ask Mary to pray with us and for us and to comfort us in times of need, especially using the prayer Hail Mary. By the end of this unit of study pupils will: • Hear and begin to join in with the words of the Hail Mary. • Hear or sing the first phrase of the Gloria, recognising it as the angels' song of praise to God. **Live** By the end of this unit of study, pupils will know that the Church teaches: • How Catholics around the world show honour to Mary, including diverse representations in art, sculpture, and music. • How Christians in their local community celebrate the birth of Jesus.

Key vocabulary
Jesus
Bible
Annunciation
angels
Visitation
Hail Mary
Gloria

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U1.2.1.	Recognise that, for Christians, the Christmas story reveals God's love by sending Jesus his Son.
U1.2.2.	Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels.
U1.2.3.	Sequence the accounts from the Annunciation through to the visit of the shepherds.
U1.2.4.	Know that in the Annunciation God called Mary and she said 'Yes' to his call and why this makes Mary important for Christians.
U1.2.5.	Match the first words of the Hail Mary with the words of the Angel Gabriel.
U1.2.6.	Recognise that angels bring God's message and are a sign that Jesus is the Son of God.
Discern By the end of this unit of study, pupils will be able to talk and think creatively and critically about what they have studied, for example, through:	
D1.2.1.	Talking about why the shepherds saw angels when Jesus was born.
D1.2.2.	Thinking about why the words of the angels are in the 'Hail Mary' and the beginning of the 'Gloria'.
D1.2.3.	Exploring artistic representations of the nativity story from around the world. (RVE)
Respond During this unit of study, pupils will be invited to respond to their learning, for example by:	
R1.2.1.	Hearing and beginning to join in with the words of the Hail Mary.
R1.2.2.	Singing or saying the first words of the Gloria.
R1.2.3.	Talking about how Christians in their local community celebrate the birth of Jesus. (RVE)

Branch Three: Galilee to Jerusalem

Notes for teachers

The focus of this branch is for pupils to develop an early understanding of the Christian belief that through the ministry of Jesus, some of those who encountered him recognised he was the Son of God. Familiarity with these texts means that the astonishing revelation of Christ that they contain is often downplayed. In branch one, pupils explored revelation through the Creation and in the next branch, God entered human history. In this branch, teachers could consider how they will encourage pupils to think about what the accounts are saying. Mary and Joseph are poor, and they can only afford two doves as offerings at the temple. Even so, Simeon spots them in the temple, which would have been a busy space, takes the baby in his arms and tells God he is happy to die now as this is the best moment of his life because his eyes have seen the salvation promised to all nations. He is followed by Anna, who spends all her time in the temple and will see many people come and go, but she recognises that Jesus is not just a baby. He is an event. Pupils should take time to think about how extraordinary these events are. Simeon and Anna see beyond the baby to the reality of Jesus as the Son of God. In the same way, twelve-year-old boys do not usually teach adults, and people do not leave behind their work and everything they own to follow someone they have just met. In St Luke's gospel, Jesus' divinity is writ large. St Luke's gospel also focuses on Jesus' mission to those at the margins of society. Following the announcement to the shepherds, who were among the lowest in that society, the infant Jesus is next seen with the

elderly Simeon and Anna. St Luke describes Jesus' time before he began his adult ministry as his 'hidden life'. St Luke's gospel places Jesus at the heart of the Jewish world of the first century and the heart of the Roman world. He shows Jesus caring for the poor and the oppressed, such as Samaritans, outsiders, and women. In this branch, teachers introduce pupils to Jesus' character as he draws people to follow him and shows love and kindness to those on the edges of society, especially little children. The time allowed for one curriculum branch does not allow sufficient time to cover the whole of St Luke's gospel. However, pupils will hear other stories from the gospels in liturgical prayers. Teachers may wish to make links with the celebration of the Feast of the Epiphany at the beginning of term, though pupils will study this in more detail in later years.

General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. However, teachers should exercise professional discretion when choosing texts to study with pupils to ensure that they speak to the age and ability of their pupils. As this is the third branch where pupils are journeying with St Luke, they should know that they are reading stories from his gospel. 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. In Wales, teachers could consider how Jesus shows qualities of empathy and compassion and helps others and know a Christian is a follower of Jesus.

CCC Links	Knowledge lens content
The infancy narrative YCfK p55 CCC 529 CCC 531-534 **Jesus begins his ministry** YCfK p55-56 YC 92 CCC 551-553, 567 **Jesus is the last revelation** YCfK 25 YC 10 CCC 66-67 **Jesus, light to all nations** CCC 529 CCC 529 **Following Jesus** YC 139 CCC 898 **Care for the poor** CCC 2443	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • The Presentation (Lk 2:22-38) • Finding in the temple and the hidden life (Lk 2:41-52) • Jesus announces his mission (Lk 4:16-22) • The call of the disciples (Lk 5:1-11) • Little children (Lk 18:15-17) • Zacchaeus (Lk 19:1-9) **Believe** By the end of this unit of study, pupils will know that the Church teaches: • Jesus grows up and reveals the love of the Father to us. • Some people that encounter Jesus recognise that he is the Son of God who has come to save all. • Jesus is the 'light to all nations'. **Celebrate** By the end of this unit of study, pupils will know: • The Feast of the Presentation of Jesus is celebrated by Christians around the world and is known as Candlemas in Britain. **Live** By the end of this unit of study, pupils will know that the Church teaches: • All Christians are called to follow Jesus and share the Good News with others. • Christians are called to take care of each other, especially those most in need, such as the poor.

Key vocabulary
Presentation
Temple
mission
Son of God
light
Candlemas

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U1.3.1.	Identify some of the people that encounter Jesus and recognise that he is special.
U1.3.2.	Retell, in any form, one of the stories they have heard, recognising these are religious accounts from the Gospel of Luke.
U1.3.3.	Make simple connections between Jesus' announcement of his mission (Lk 4:16-19) and how Christians are called to tell people about God's love today.
U1.3.4.	Ask and answer questions about the story of Zacchaeus and how he changed after meeting Jesus.
	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:
D1.3.1.	Imagining how some of the people who met Jesus felt and how knowing Jesus changed them.
D1.3.2.	Listening to the stories and experiences of how people celebrate Candlemas.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R1.3.1.	Reflecting on what the Good News might mean for them.
R1.3.2.	Reflecting on how Jesus is a 'light' for all people, consider how they can bring 'light' to their families and communities. (RVE)
R1.3.3.	Reflecting on how Jesus cares for other people and what they can learn from his actions.

Branch Four: Desert to garden

Notes for teachers

For pupils, the focus of this branch is to learn a little about the season of Lent as a time to prepare for Easter and to know the story of the last week of Jesus' life, his death, and resurrection. The Resurrection is revisited in the next branch, so this branch concludes with the women meeting the angel by the empty tomb. As in branch two, the visible angelic presence points to the divinity of Christ and to the message of God the Father, Creator of all that is seen and unseen. In the life of many pupils, Easter is about chocolate and is a lesser festival than Christmas. Introducing the pupils to Lent allows them to understand how Christians prepare for Easter as the high point of their year. As in branch two, religious education lessons are not the sum of pupils' experience in learning about the seasons of Lent and Easter. Pupils will experience Lent traditions as part of the school's prayer life and through the charitable activities in Lent as part of a school's Catholic life. In this branch, the narrative strand of St Luke's gospel is paused to tell the story of Jesus' Temptation in the wilderness to facilitate pupil's learning about Lent. Teachers may want to reorder this account into branch three, depending on when Lent begins.

The dramatic events of the last week of Jesus' life, Holy Week for Christians, are a powerful narrative. Jesus goes from being hailed as the Messiah on Sunday to being crucified as a blasphemer on Friday. It is essential pupils experience reflective time to think about these stories and what they mean in the context of the previous branches. Jesus' life shows his humanity alongside his divinity. Through the scripture stories they have heard, pupils have learned about the importance of forgiveness, how an encounter with Jesus changes some people forever, and how Jesus gives himself to others. The story of the end of Jesus' earthly life and his resurrection from the dead form part of this narrative. Pupils aged five or six may not yet understand words such as sin, but the stories they have encountered show how Jesus draws people to himself and through him to God the Father. In suffering and dying, Jesus bears the pain of our sins, our turning away from God. In Jesus, God knows what it is to experience human degradation and suffering, and through Jesus, humanity is called to know the love of God on Earth and in heaven (CCC 622-623). It is a lot to take in as an adult! Children are at the beginning of their learning journey, and their first points of learning are to know that Jesus' life story does not end with death but with resurrection.

General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. As teachers select age-appropriate texts to share with pupils, it is important to note that some children's texts still contain antisemitic tropes that portray the Jewish people as responsible for the death of Jesus. This is contrary to Church teaching (CCC 597). Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the RED 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. In Wales, teachers may wish to guide pupils in considering the meaning and purpose in Jesus' life and consider how the life, death, and Resurrection of Jesus are events beyond the ordinary. Pupils could also develop respect for the religious practices of fasting, prayer, and almsgiving.

CCC Links	Knowledge lens content
Temptation in the wilderness YC 88 CCC 538-540 **Holy Week** YCfK 31, 35 YC 96-103 CCC 585, 610, 623 **The empty tomb** YCfK 37, YC 105, CCC 640 **Lent** YC 186 CCC 540 **Resurrection** YCfK 37-38, YC 105 CCC 640-644, 656 **Lent** YC 186 CCC 540, 1095 **Lenten observance** YCfK 135, YC 151,345 CCC 538, 1434, 1438, 2043	**Hear** By the end of this unit of study pupils will have studied the following key texts: • Jesus enters Jerusalem (Lk 19:28-38) • Jesus teaches in the temple (Lk 19:47-48) • The widow's mite (Lk 21:1-6) • The last supper (Lk 22:7-23) • The Crucifixion and death of Jesus (Lk 23:33-46) • The angel's message (Lk 24:1-8) For Lent: • Jesus is tempted in the desert for 40 days (Lk 4:1-13) **Believe** By the end of this unit of study, pupils will know that the Church teaches: • That Lent is a special time for praying, fasting, and helping others as Jesus taught us to do. • Jesus died and rose again. **Celebrate** By the end of this unit of study, pupils will know: • Some simple words, actions, and symbols from the Ash Wednesday liturgy and the Palm Sunday liturgy. • Lent is when Christians prepare for Easter by thinking about how they could be closer to God by praying, giving up things that are not needed (fasting), and giving to those in need. • Experience music or art that reflects how Christian communities in another part of the world celebrate Lent and the last week of Jesus' life. **Live** By the end of this unit of study, pupils will know: • Fasting in Lent is a way of giving things up to help others and for Catholics, CAFOD Family Fast Day is a way of responding to this call. • Fasting, praying, and giving to others are ways of following Jesus' example.

Key vocabulary
Temptation
Last Supper
Crucifixion
Resurrection
Ash Wednesday
Palm Sunday
Lent
Easter
Family Fast Day

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U1.4.1.	Make simple connections between Jesus' time in the desert (Lk 4:1-13) and Christians praying and fasting for forty days in Lent. (RVE)
U1.4.2.	Recognise that Jesus shows the importance of giving to others, making simple connections with the story of the widow's mite (Lk 21:1-6) and the season of Lent.
U1.4.3.	Correctly sequence the events of the last week of Jesus' life.
U1.4.4.	Recognise that angels bring God's message and are a sign the Jesus is the Son of God, truly alive.
U1.4.5.	Recognise that the Church teaches that Jesus suffered, died, and rose again.
U1.4.6.	Recognise simple connections between the use of ashes and the Christian belief that Lent is an opportunity for a new start.
	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:
D1.4.1.	Asking 'I wonder' questions about the story of the last week of Jesus' life.
D1.4.2.	Experiencing and reflecting on music or art that shows how Christian communities in another part of the world celebrate Lent and the last week of Jesus' life. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R1.4.1.	Recognising that fasting in Lent is giving something up to help others and CAFOD Family Fast Day is a way of doing this.
R1.4.2.	Considering what they might give up and choose to do to help others. (RVE)
R1.4.3.	Reflecting on what they know about Jesus including the events of the last week of Jesus' life and his resurrection.

Branch Five: To the ends of the Earth

Notes for teachers

In this branch, pupils will hear the story of the Road to Emmaus, the Ascension, and the story of Pentecost. They will complete an age-appropriate narrative cycle of the life, death, and Resurrection of Jesus Christ and encounter the inspiration of the Holy Spirit in the lives of the Apostles and then the early Church. The number of scriptural passages in this branch is reduced to allow consolidation of the narrative sequence of the life of Jesus Christ that they have studied and to make connections between the Good News of Jesus and the apostles' mission when they are filled with the Holy Spirit.

When the apostles receive the Holy Spirit, the 'Holy Trinity is fully revealed' (CCC 732). The mystery of the Trinity is complex. The Catechism of the Catholic Church says, 'The mystery of the Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son, and Holy Spirit' (CCC 261). Often attempting to explain the Trinity can lead to using analogies which will always fall short as human words cannot express the nature of God. In this branch, learning should focus on artistic expressions of the Holy Spirit and experiential understanding of the picture language used by St Luke to capture the transformative encounter with the Holy Spirit, such as shadow, fire, or wind. In this way, foundations are laid for understanding images of the Holy Spirit in Year Two when pupils will learn about the Sacrament of Baptism.

In the same way, prayers and hymns about the Holy Spirit and the language of the Trinity develop a vocabulary that pupils will build on in later years. In Britain, the celebration of Pentecost is no longer aligned with public holidays. However, local areas may still have 'Whitsun' celebrations pupils can explore, such as 'Whit Walks'. There is an opportunity to explore how Pentecost is celebrated through art and music across the world. Teachers in Wales could consider how 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.

General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. However, teachers should exercise professional discretion when choosing texts to study with pupils to ensure that they speak to the age and ability of their pupils. 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
Resurrection YCfK 39 YC 106 CCC 641-642 **Ascension** YCfK 41-42 YC 109 CCC 659-667 **Pentecost** YCfK 49 YC118 CCC 731-732 **The work of the Holy Spirit in the human heart** YCfK 49 YC 120 CCC 738-741 **The work of the Church** YCfK 51 YC 123 CCC 763-769, 774-776, 780 **Holy Days** YCfK p161, 135 YC 345 CCC 2042 **Come Holy Spirit** YC 496 CCC 2670-2672 **Glory Be** YCfK 158 **Holy Spirit** YCfK 47-48, YC 119, CCC 733-741, 747	**Hear** By the end of this unit of study, pupils will have encountered the following key texts: • The road to Emmaus (Lk 24:13-35) • Promise of the Spirit and the Ascension (Acts 1:1-11) • Pentecost (Acts 2:1-4) **Believe** By the end of this unit of study, pupils will know that the Church teaches: • When people open their hearts to the Holy Spirit they are changed, as the apostles are changed. • The mission of the Church begins at Pentecost. **Celebrate** By the end of this unit of study, pupils will know: • That the Church celebrates the Ascension and Pentecost on special days of celebration (holydays of obligation). • The words of the 'Glory Be' prayer. • An age-appropriate hymn referencing the Holy Spirit. **Live** By the end of this unit of study, pupils will know: • How Pentecost is celebrated in another part of the world. • How artists and musicians around the world celebrate the work of the Holy Spirit and the mystery of the Trinity.

Key vocabulary
Emmaus
Holy Spirit
Ascension
Pentecost
Church
Glory Be
Gospel

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U1.5.1.	Retell with increasing detail one of the following accounts: the Road to Emmaus (Lk 24:13-35), the Promise of the Spirit and the Ascension (Acts 1:1-11), Pentecost (Acts 2:1-4).
U1.5.2.	Simply sequence the story of Jesus studied from earlier branches (as Luke does in Acts 1:1).
U1.5.3.	Make simple connections between the mission of the Church and the mission of Jesus as he announced it at the beginning of Luke's Gospel (Lk 4:16-19). (See branch 3.)
U1.5.4.	Recognise that Catholics celebrate the Ascension of Jesus and Pentecost on special days called holydays. (RVE)
	Discern By the end of this unit of study, pupils will be able to talk and think creatively about what they have studied, for example, through:
D1.5.1.	Imagining how the apostles felt during the events following the Resurrection.
D1.5.2.	Talking about the different ways experience of the Holy Spirit is expressed in some of the stories from the Bible they have heard across the Year One branches (e.g., 'God's spirit hovered over the water' (Gen 1:1), a shadow in the Annunciation (Lk 1:35), or wind and fire in Pentecost (Acts 2:1-4)).
D1.5.3.	Looking at and discussing ways the Holy Spirit is described in art or music. (RVE)
D1.5.4.	Listening to and asking questions about the experiences of how others celebrate Pentecost in different places and cultures. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R1.5.1.	Thinking about why prayer is an important part of life for many people. (RVE)
R1.5.2.	Hearing the words of the Glory Be and hymns that reference Father, Son, and Holy Spirit and joining in prayerfully if they choose to do so.
R1.5.3.	Considering how Christians announce the Gospel to others through their words and actions.

Branch Six: Dialogue and encounter

Notes for teachers

In 'The Identity of the Catholic School for a Culture of Dialogue' (2022), the Congregation for Catholic Education highlights 'the need for a clearer awareness and consistency of the Catholic identity of the Church's educational institutions throughout the world' (71). Recognising that many pupils in schools will not be from Catholic families, the document stresses that a Catholic school should encourage a culture of dialogue. To do this, the school must also have a sense of its Catholic identity, 'We must not lose the missionary impulse to close ourselves in an island, and at the same time we need the courage to witness to a Catholic "culture" that is universal, cultivating a healthy awareness of our own Christian identity' (72). Therefore, the starting point for dialogue in a Catholic school is understanding some things about the Catholic Church. For younger pupils, this begins with concrete experiences, meeting Christians from the local parish, including the parish priest where possible, and understanding what being a Christian means to them and how they live their lives. Where possible, pupils could also visit their local parish church to understand the building as a place where Catholics gather to celebrate their love of Christ in the church's liturgies. If pupils in the class are from other traditions within the Catholic Church, for

example, the Syro-Malabar or Ukrainian Catholic Churches, they could share something of their tradition. Children of different Christian denominations may also wish to share their own faith stories. Understanding the Christian family beyond their local area can help pupils develop an understanding that the Christian family extends beyond their immediate experience. Teachers can select whether to focus on an artistic expression of Christianity within the UK, such as Welsh choral singing, or from another part of the world. The guidance is intentionally fluid to allow teachers to develop a sense of Catholic identity within their locality and connect to the wider Christian family.

The cross is familiar in many ways, for example, in schools, public buildings or as part of flags. Teachers could encourage pupils to reflect on the cross TO me it looks like a page re as (72) does below. Can you clarify? as a symbol of belief in Jesus, his life, death, and resurrection. For Catholics, the sign of the cross is a daily prayer that summarises faith in the Father, Creator of all things, the Son, who lived on Earth, and the Holy Spirit, who fills the world with God's love.

Judaism

The Board of Deputies of British Jews has suggested that pupils begin learning about Judaism through understanding the Jewish belief in one God and that they have a sacred text, the Torah. The Torah contains stories of the Jewish people and acts as a guide on how to live a good life. It is age-appropriate for pupils to learn about Judaism by learning that five books make up the Torah and to understand that the Torah's stories, laws, and poetry are central to Jewish culture. Where possible, pupils should learn about Judaism by talking to Jewish people. Where this is not possible, teachers should consider the sources they use to teach about the Jewish faith and ensure that they authentically represent Jewish beliefs and do not foster stereotypes — for example, using images or recordings available at the Jewish Museum of London's website, such as Torah chanting or inclusive Jewish imagery.

CCC Links	Knowledge lens content
Christian family YCfK 53 YC 130 CCC 817-819 **Sign of the cross** YCfK 63 YC 360 CCC 2157 **The church (building)** YCfK 52, YC 190, CCC 1181-1186, 1198-1199	**Dialogue** By the end of this unit of study pupils will know that the Church teaches: • The Church is the community of all those who belong to Christ. • The cross is a symbol of Christianity. • The shortest summary of the Catholic faith is the sign of the cross. By the end of this unit of study, pupils will know about Christianity locally through: • Learning about their local parish community. • Learning about their local parish church. • Experience music, art, or religious objects that reflect Christian communities in a place outside their local parish. **Encounter** By the end of this unit of study, pupils will have encountered the following: • Aspects of modern Jewish life in Britain, including specific vocabulary about the Jewish belief in one God and the Torah as a special text which contains stories of the Jewish people's history and is a guide for Jewish life.

Key vocabulary
Christian
Church
parish
community
sign of the cross
Jew
Jewish/Judaism
Torah

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U1.6.1.	Know that Christian means follower of Jesus Christ.
U1.6.2.	Recognise that Catholics are a part of a global Christian family, and all Christians are sisters and brothers.
U1.6.3.	Recognise simple connections between Jesus' life and message and how Christians live today. (RVE)
U1.6.4.	Recognise that the cross is a symbol of Christianity, and the sign of the cross is a prayer expressing Christian belief.
U1.6.5.	Correctly use religious words and phrases to recognise features of Jewish religious life and practice (e.g., including specific vocabulary about the Jewish belief in one God and the special clothes some Jewish people wear each day). (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:
D1.6.1	Listening to the stories and experiences of Christians from their local parish and asking them questions. (RVE)
D1.6.2.	Talking about their personal response to and artistic expression of Christian belief in a different Christian community (e.g., Missa Luba; Pentecostal Gospel music tradition; Contemporary Christian Praise and Worship music; Welsh choirs, Jesus Mafa paintings).
D1.6.3.	Asking questions about the stories and experiences of Jewish people. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R1.6.1.	Considering how Christians in their local parish community could work together to help people. (RVE)

Age 6 learning outcomes: the learning outcomes below are summative and demonstrate what pupils should have covered in religious education.

Understand

1. Be introduced to the Creation story in Genesis as a prayerful and poetic reflection on God's world.
2. Recognise in an age-appropriate way that the Church teaches that all that is comes from God.
3. Know that Pope Francis wrote a letter, Laudato Si', about the gift of Creation and the importance of caring for the world as it is everyone's home.
4. Encounter the story of the life of Jesus in an age-appropriate way and recognise what it reveals about Jesus (e.g., for Christians, the Christmas story reveals God's love by sending Jesus his Son).
5. Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels.
6. Recall and retell, in any form, some of the scriptural stories and accounts studied.
7. Know that Mary is important for Christians because she said 'Yes' to God.
8. Recognise that angels bring God's message and are a sign of the presence of God.
9. Identify some people who encounter Jesus and recall how they recognise that he is special.
10. Recognise simple connections between Jesus' message and how Christians are called to live and tell people about God's love today (e.g., care for Creation and the poor).
11. Make simple connections between words in Scripture and prayers Christians say today (e.g., the Hail Mary).
12. Make simple connections between the stories in the scriptures and the seasons of the Catholic Church's year (e.g., Jesus' time in the desert and the season of Lent).
13. Encounter the symbols used in prayer and liturgies that are sacred signs reminding Christians of God's love and blessings, such as ashes on Ash Wednesday or candles.
14. Encounter some of the Church's holy days and know what makes them memorable.
15. Encounter their local parish church and community, making links with their beliefs and actions and the teachings of Jesus.
16. Encounter some facts about the Jewish faith.

Discern

By age 6, pupils will be exposed to opportunities to think creatively and critically about what they have studied through art and music, drawing on the global Christian tradition. They will talk about what they have learned, exploring their learning through asking questions, wondering, and imagining. They may express their creative or critical reflections through different mediums, such as writing, poetry, art, music, or dance.

Respond

By age 6, pupils will be invited to share personal responses to what they have studied through personal reflection, sharing thoughts and ideas and listening to the views and opinions of others. They will spend reflective time to experience awe and wonder about what they have studied. Pupils will be invited to respond through individual or collective prayer, singing, or music. Pupils will think about how what they have studied has implications for their own lives and the lives of others locally and globally.

2.4.2 Age 6–7 (Year Two)

The overarching theme of this year is baptism. Baptism is the meeting point where people are reborn to a new life in Christ and become part of the Christian community. In the story of Noah, Creation is reborn from the waters of the flood. Pupils will encounter John the Baptist and journey through St Luke's gospel as they come to know the signs in the gospel that Jesus is the Messiah spoken of by the prophets. They will consider how the power of the Holy Spirit transforms the lives of people in the writings of St Luke, for example, Mary, Elizabeth, and Paul, and consider how a life in Jesus calls people to be good neighbours. Pupils will also begin to think about good and bad choices (sin) and why the Sacrament of Reconciliation is needed. Pupils are not expected to know all these connections, but teachers can help them make connections between different branches to ensure that links between branches exist across each year as well as sequentially as they revisit a branch the following year.

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 the story of Noah, mainly focusing on God's promise, or covenant, with Noah and with all creatures that 'nothing of flesh shall be swept away again by the waters of the flood' (Gen 9:15), a promise symbolised by the rainbow. Pupils should know that the story of Noah is not a historical account, though several flood stories come from the ancient world of Mesopotamia. Like other stories at the beginning of the book of Genesis, it speaks to humanity's relationship with God and the hope that flows from God. As Pope Francis writes in Laudato Si', 'Although "the wickedness of man was great in the earth" (Gen 6:5) and the Lord "was sorry that he had made man on the earth" (Gen 6:6), nonetheless, through Noah, who remained innocent and just, God decided to open a path of salvation. In this way, he gave humanity the chance of a new beginning. All it takes is one good person to restore hope!' (LS71). The story of Noah shows that though the people turned away from living good lives (sin), a path back to God was restored through the small hope of Noah and his family. God's promise to Noah is not one way; it depends on Noah (and his family) turning back to God and taking responsibility for the gift of Creation they have received. Noah must be a good keeper, or steward, of the Earth and all living things.

The Catholic Church recognises the story of Noah's ark prefigures the 'salvation by baptism, for by it a few… were saved by water' (CCC 1219). The Sacrament of Baptism forms the next part of Creation and covenant as the sacrament is a covenant with God (YC 194) and, as in the story of Noah, a person is reborn from the waters. Through the Sacrament of Baptism, each person is 'reborn' into a new life in the Christian family and dressed in a white garment to show that they are putting on a new life of grace. The baptismal liturgy is rich in the symbols of the Christian faith, and through it, people are called to carry the light of Christ into the world, anointed as priests, prophets, and kings as they share in Christ's mission. In the early primary years, much of this learning will be experiential. Through this learning, pupils will begin to understand that the baptismal liturgy is more than a naming ceremony; it is an initiation into the Christian life. Teachers should note that infant baptism has its roots early in the life of the Church (CCC 1252). Parents choose baptism for their children as part of their intention to nurture their children in the Christian family. When adults, children can select to affirm this faith through the Sacrament of Confirmation and participation in the life of the Church.

General guidance: The story of Noah will require careful selection and telling by teachers. To make sense of the covenant and the rainbow, pupils will need to know about the ark and the flood. Teachers may choose to abbreviate the scriptural text or use a picture book. If this is decided, pupils should still be aware that the story is a religious story from the Bible, the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. When studying psalms, teachers may choose a few verses rather than the psalm in its entirety as it may be too complex for early primary children. 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
The covenant with Noah YC 8 CCC 56-58, 71 **Psalms** YCfK 156 YC 473 CCC 2596 **The covenant with Noah** YC 8 CCC 56-58, 71 **Sin** YCfK 22 YC 67 CCC 386 **Baptism** YCfK 65- 66 YC 194-195 CCC 1213-1216 **Old and New Testament** YCfK 12 YC 16 CCC 120, 138-140 **Psalms** YCfK 156 YC 473 CCC 2596 **Sacraments** YCfK 64 YC 193 CCC 1210 **Baptism** YCfK 65-66 YC194-195 CCC 1213-1216	**Hear** By the end of this unit of study, pupils will have encountered the following key texts: • The story of Noah, focusing on God's covenant (promise) with Noah and all living beings in the sign of the rainbow (Gen 9:7-17).[145] • LS 71 'Through Noah, who remained innocent and just, God decided to open a path of salvation. In this way he gave humanity the chance of a new beginning. All it takes is one good person to restore hope!' • Psalm 139[146] in praise of God's Creation of each of us and his love for us. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • God makes a covenant (promise) with Noah to save all living things. • That people in the story of Noah turned away from God and chose to act badly; this is behaviour called sin. • The Sacrament of Baptism is when a person becomes part of the Christian family and promises to love God. • That the Christian Bible is split into two parts, the Old Testament, and the New Testament. **Celebrate** By the end of this unit of study, pupils will know: • Psalms are prayers to praise God. • Sacraments are living signs of Jesus' love for all people. • Baptism is the first sacrament which welcomes people into the Christian family. **Live** By the end of this unit of study, pupils will know: • Ways in which we can show care for God's world (stewardship) as part of our care for each other. • How a baby is baptised in the Catholic Church.

Key vocabulary
God
Noah
covenant
sin
psalm
sacraments
baptism
Father
Bible
Old Testament/New Testament

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U2.1.1.	Retell in any form the Noah story (Genesis 6:9-9:17), focusing on Noah and God's promise to all living creatures in the sign of the rainbow (Gen 9:8-17).
U2.1.2.	Know that psalms are prayed/sung to praise God and recognise that they are a different literary form in scripture.
U2.1.3.	Understand the term 'stewardship' and what it means for caring for God's world.
U2.1.4.	Correctly use religious words and phrases to talk about the Sacrament of Baptism, as a sign of Jesus' love for all people and a welcome into the Christian family.
U2.1.5.	Know that the Christian Bible is split into two parts, the Old Testament, and the New Testament.
	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:
D2.1.1.	Responding to the way God's gift of Creation is expressed in a variety of creative and artistic ways, e.g., art, music, or poetry and talk about the reason for their response.
D2.1.2.	Expressing a point of view, with a relevant reason, about why we care for God's world, making simple connections with God's promise to all living creatures in the story of Noah.
D2.1.3.	Exploring the meaning of symbols used in an infant's baptism in the Catholic Church.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R2.1.1.	Considering what they could do to care for God's world in their own lives and in the life of their local community. (RVE)
R2.1.1.	Reflecting on the gift of Creation (awe and wonder). (RVE)
R2.1.2.	Reflecting on how actions can help or harm themselves and others and what this could mean for their friendship with God.

Branch Two: Prophecy and promise

Notes for teachers

Learning about the infancy of Jesus in year two of the model curriculum builds upon prior knowledge. It allows teachers and pupils to make connections with the whole infancy narrative of St Luke and introduces John the Baptist. St Luke's gospel begins in the temple in Jerusalem with Zechariah, who finds it difficult to accept the Angel Gabriel's message and cannot speak consequently. In contrast, Mary says 'Yes' to God's message and is filled with the Holy Spirit's power. When God sends his Son, the Holy Spirit is present and 'their mission is conjoined and inseparable' (CCC 743). When Mary meets her cousin Elizabeth, her baby jumps in recognition as Elizabeth too is filled with the Holy Spirit as she recognises that the Visitation is from God and she addresses Mary as the mother of 'my Lord' (Lk 1:43). Mary says the Magnificat; she proclaims God's kingdom, where a merciful God will fill the hungry with good things. When Zechariah assents to John's name (which means God is gracious), he is filled with the Holy Spirit and prays the Benedictus, where he foresees that John will be a 'prophet of the Most High' (Lk 1:76) and that God will visit his people. In the nativity of Jesus, St Luke draws particular attention to the shepherds, who were poor, as the first to recognise Jesus, and they leave the stable 'glorifying and praising God' (Lk 2:20). In the infancy narrative, St Luke prepares the reader for Jesus in the rest of his gospel as the one who shines out across the world for all people. He introduces the importance of prayer, being open to the Word of God, and the work of the Holy Spirit in the hearts of those who encounter Jesus. Though pupils will not grasp this narrative whole at this stage, it is helpful for teachers to consider how they can draw pupils' attention to these aspects as it will develop an understanding built on in later branches. (Though not covered in this branch, the infancy narrative of Jesus concludes back in the temple where Jesus calls God his Father and is lost for three days, foreshadowing the three days in the tomb that follow the Crucifixion and precede the Resurrection.)

The liturgical season of Advent is explored as the four weeks of preparation for the coming of Christ at Christmas. The references to Isaiah may be taught whenever Advent begins or when teachers feel it is appropriate in the sequence of the branch. Pupils are invited to understand some of the symbols used during the Advent season, namely the Advent wreath, and to explore how other cultures prepare for Christmas, such as Las Posadas, the nine-day prayer and pageant that originated in Mexico. Additionally, pupils should be encouraged to make links with the message they hear in Scripture and actions, considering how Christians today can bring joy to the world. Pupils will encounter many other aspects of Advent preparations, such as calendars, that anticipate the Christmas season, but these should not be the focus of religious education time.

General guidance: Pupils may find a map of Palestine at this time helpful to connect place names and geographical locations. Teachers may wish to find child-friendly text to support learning but should always link this to the Bible. As pupils covered some of the infancy stories in the previous year, teachers may want to focus pupils' scriptural studies on new texts. 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
John the Baptist CCC 523,717 **Annunciation to Mary** YCfK 29, CCC 484-486 **Magnificat** YC 479 CCC 2619 **Nativity of Jesus** YCfK 31 YC 76 CCC 525-526 **Advent** CCC 522-524 **Inspiration of the Holy Spirit** YCfK 47 CCC 64 **Mary** YCfK 28 YC 82 CCC 2677 **Mary as a model of prayer** CCC 2617-2619, 2622	**Hear** By the end of this unit of study, pupils will have encountered the following key texts: • The Annunciation of John the Baptist (Lk 1:5-20) • The Annunciation of Jesus (Lk 1:26-38) • The Visitation (Lk 1:39-50, 53) • The birth of John the Baptist (Lk 1:57-58) • Zechariah's voice is restored (The circumcision of John the Baptist) (Lk 1:59-66, 67,76) • The Birth of Jesus (Lk 2:1-8) Including, for the season of Advent: • Is 7:14, 9:1-2, 5-7 (Extracts from the book of Immanuel) **Believe** By the end of this unit of study, pupils will know that the Church teaches: • That prophets and prophetesses communicate God's message inspired by the Holy Spirit. John the Baptist is born to be a prophet. • Christians believe that the person Isaiah spoke of was Jesus. In Isaiah's words, Christians recognise Jesus as a light in the darkness and Immanuel, 'God-with-us'. • Advent is the season when Christians prepare for the coming of Jesus Christ at Christmas. • That Mary is the mother of God and our mother who is trusted with all our prayers. **Celebrate** By the end of this unit of study, pupils will know: • Some words of Mary's prayer, the Magnificat (Lk 1:46-50, 53) in which she gives thanks to God and prays for his just world to come. • Advent is a time Christian preparation for Jesus' coming. • That the Advent wreath is a symbol of the coming of the light. • How the Christmas story is celebrated in song: carol services. **Live** By the end of this unit of study, pupils will know: • About some daily/weekly commitments that enable Christians to live in a way that prepares them for Jesus' coming. • Advent preparations in different cultures. • The meaning and interpretations of the candles/wreath in different cultural contexts. • How Catholic Social Teaching (CST) can help to guide Christians to 'share the light' with others.

Key vocabulary
Advent
Advent wreath
Annunciation
Isaiah
John the Baptist
Magnificat
prophet
Zechariah

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U2.2.1.	Retell, with increasing detail, one of the religious accounts from the Annunciation and the birth of John the Baptist and of the Annunciation and the birth of Jesus from the Gospel of Luke.
U2.2.2.	Know that a prophet or prophetess communicates God's message, inspired by the Holy Spirit, and that Isaiah and John the Baptist are prophets.
U2.2.3.	Identify Zechariah's special message about John's future (Lk 1:76).
U2.2.4.	Recognise that the Church teaches that the person Isaiah spoke of was Jesus long before he was born.
U2.2.5.	Recognise that the Church teaches that Mary is the mother of God who prays for them and with them.
U2.2.6.	Describe some ways that Christians prepare for Jesus' coming at Christmas during the season of Advent for example, correctly using religious words and phrases to recognise the meaning given to the Advent wreath and how these might help Christians prepare for Christmas. (RVE)
	Discern By the end of this unit of study, pupils will be able to talk and think creatively about what they have studied, for example, through:
D2.2.1.	Talking about Isaiah's picture language about light and darkness (Is 9:1-2) and making simple links with Jesus.
D2.2.2.	Saying what they wonder about the Holy Spirit and how baby John the Baptist, Mary, Elizabeth, and Zechariah felt.
D2.2.3.	Talking about how other cultures and communities prepare in Advent, for example, through art, dance, music, or celebrations such as Las Posadas. (RVE)
D2.2.4.	Listening to different traditions and interpretations of the meaning of the Advent wreath. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R2.2.1.	Talking about Mary's prayer, the Magnificat (Lk 1:46-50, 53) and how they can make the world fairer. For example, how they could fill the hungry with good things in Advent[147] or what choices they could make in Advent to support local and global communities in need and to care for Creation (CST). (RVE)
R2.2.2.	Using artistic expressions to create a personal response to Isaiah's picture language about light and darkness (Is 9:1-2).

Branch Three: Galilee to Jerusalem

Notes for teachers

The Feast of the Epiphany (Matt 2:1-12) may fall at the beginning of this branch, so the feast day's text is given. The visit of the Magi will be covered in detail in Year Three.

In this branch, pupils will deepen their knowledge from Year One about who Jesus is and understand how he teaches about the nature of God through parables and miracles. Parables are a literary form where a comparison is made to tell a more profound truth. Jesus uses them to teach about the nature of God. Across this year, pupils have learned that God calls people back to him in the story of Noah and that the Sacrament of Baptism welcomes people into a relationship with God in the Christian family. In this branch, pupils will revisit these themes by looking at the baptism of Jesus and thinking about how Christians use prayer as a way of turning back to God alongside the symbolism of water as a sign of cleansing and new birth.

Baptism is the first Sacrament of Reconciliation as it turns people towards a familial relationship with God. John the Baptist calls the people of his time to turn back to God and uses baptism in water to symbolise this relationship. As a prophet, John baptises with water, symbolising cleansing. However, when he baptises Jesus and Jesus prays, his divinity is revealed through the voice of the Father and the presence of the Holy Spirit. Teachers can lay the foundations for learning more about the Trinity by discussing what this could mean, perhaps using works of art that aim to capture the communion of Father, Son, and Spirit.

'Sin is a word, deed or intention' (YC 315), which is a deliberate choice against the true order of things in accordance with God's love. It is a difficult concept for children. However, pupils can understand about making bad choices on a personal level. In contrast, when Jesus is tempted to make bad choices that will serve only his needs, he says no. Instead, he chooses to help others through miraculous healings and calming the storm to save the disciples from their fear. Jesus reveals his divine nature showing his power over Creation which pupils may link with the story of Noah. Jesus also shows God's love and forgiveness through his teaching, and the parable of the lost sheep shows that God is searching for people to turn back to his love. In St Luke's gospel, John the Baptist links Jesus' teaching about turning back to God with Isaiah's call for repentance as the first step to welcome the Messiah. John is the link between the old covenantal promise told through the prophets and the new covenant fulfilled in Jesus.

General guidance: There is a lot of material in this branch, therefore the next branch will be intentionally lighter. These two branches in the spring term are both about Jesus' life and ministry, so they do naturally lead to each other. Teachers may wish to teach some material from branch three in branch four, for example, the parable of the lost sheep. 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

John the Baptist YC 195 CCC 717-719
Jesus' baptism YC 195 CCC 1223-1225
Temptation in the wilderness YC 88 CCC 538-540, 566
Ministry of Jesus YCfK 31 YC 92 CCC 551-533, 567
Miracles YC 91, CCC 241-242, 547
Epiphany CCC 528
Baptism & forgiveness CCC 977
Miracles YCfK 25 YC 91 CCC 547-550
Parables CCC 546
Sin YCfK 55-56 YC 315 CCC 224-239
Baptism YCfK 66 YC 195 CCC 1229-1245, 1278
Forgiveness YCfK 149 YC 524 CCC 2838-2845, 2862, 2646
	Hear
	By the end of this unit of study, pupils will have encountered the following key texts:
	• The preaching of John the Baptist (Lk 3:2-6, 10-17)
	• Jesus is baptised (Lk 3:21-22)
	• The Temptation in the wilderness & Jesus begins to preach (Lk 4: 1-15)
	• Cure of a paralytic (Lk 5:17-26)
	• The choice of the twelve (Lk 6:12-16)
	• The calming of the storm (Lk 8:22-25)
	• Parable of the lost sheep (Lk 15:4-7)
	For the Feast of the Epiphany
	• Matt 2:1-12: The visit of the Magi
	Believe
	By the end of this unit of study, pupils will know that the Church teaches:
	• John the Baptist is a prophet who calls people back to God by encouraging them to say sorry. Baptism is a sign of forgiveness.
	• That when people make bad choices (sin), they turn away from God. Jesus teaches that God loves and forgives and that being sorry helps us to change and become better people.
	• Jesus' miracles are signs that show he is the promised one (Messiah).
	• Jesus' parables are simple comparisons that invite people to know more about God.
	• Jesus brings healing in different ways.
	Celebrate
	By the end of this unit of study, pupils will know:
	• How water is used as a symbol of a new start in the Sacrament of Baptism.
	• How Catholics say sorry to God in prayers:
	  • Act of Sorrow (Contrition)
	  • Asking for forgiveness in the 'Our Father'
	Live
	By the end of this unit of study, pupils will know:
	• The importance of saying sorry to God and to others.
	• The importance of showing you are sorry, for example, through practical Acts of Penance.[148]

Key vocabulary	
baptism	sin
John the Baptist	sorrow
miracle	forgiveness
parable	reconciliation
temptation	

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U.2.3.1.	Retell, in any form, the story of John the Baptist and the baptism of Jesus.
U.2.3.2.	Begin to recognise 'parables' as a literary form in Scripture with reference to the parable of the lost sheep (Lk 15:4-7) and how Jesus uses them to teach people about God.
U.2.3.3.	Recognise that everyone is tempted to make bad choices (sin), but that God loves and forgives all people.
U.2.3.4.	Begin to recognise that the miracles of Jesus are signs that he is the Son of God.
U.2.3.5.	Correctly use religious words and phrases to recognise how Catholics say sorry to God in prayer and talk about why saying sorry to God and to others is important.
	Discern By the end of this unit of study, pupils will be able to talk and think creatively and critically about what they have studied, for example, through:
D2.3.1.	Looking at artistic representations of Jesus' baptism and talking about images used for God the Father, Jesus (God the Son), and the Holy Spirit and notice how they are connected.
D2.3.2.	Making simple links with Isaiah and John the Baptist as prophets, and their openness to the Holy Spirit.
D2.3.3.	Talking about water as a symbol of a new start (reconciliation), thinking about the Sacrament of Baptism and the story of Noah.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R2.3.1.	Reflecting on what it feels like to say sorry and to be forgiven. (RVE)
R2.3.2.	Talking about ways they and others show that they are sorry. (RVE)
R2.3.3.	Considering what people might want to say sorry to God for and how praying can be part of this (e.g., through making a simple Act of Sorrow).

Branch Four: Desert to garden

Notes for teachers

In this branch, pupils in Year Two will revisit scripture from the previous year to consolidate learning about the events of Holy Week. They will make links between the forgiveness Jesus shows at his Crucifixion and the ministry of Jesus studied in the previous branch. They will also explore how Lent is a time of reconciliation and forgiveness for Christians because they want to restore their relationship with God to be ready to celebrate the Resurrection. They will develop an early understanding of the Sacrament of Reconciliation. In Year Two, this does not have to be a detailed understanding but rather a simple outline of why Catholics spend time thinking about how they have fallen away from God and how the sacrament helps them restore this relationship.

The branch also focuses on the Easter Vigil Mass. Easter is the 'Feast of feasts' (CCC 1169), and the Easter Vigil is the high point of the Easter Triduum celebrating the passion and Resurrection of Jesus. The vigil opens with a service of light. Like the Jewish Passover, the Easter celebration coincides with the beginning of spring in the northern hemisphere when the sun offers new warmth, and the Earth is ready to flower again. The word 'lent' (from the Middle-English word for spring, 'lengthening days') and 'Easter' (Germanic or Anglo-Saxon in origin, signifying 'the east', 'the rising sun') point to the long tradition of seeing this holy mystery through signs of the natural world, a 'cosmic symbolism'.[149] The vigil begins with lighting a fire from which the priest lights the Easter candle. The candle is a sign of Christ, the light of the world, and celebrates the victory of light over darkness. After the liturgy of the Word, the priest blesses baptismal waters. Adults who want to join the Catholic Church receive baptism, and the congregation renew their baptismal promises at the Easter Vigil. Pupils should be able to make connections with the branches studied earlier in the year regarding the symbolism of light and water. They may be able to make very simple connections with images of light and darkness in Advent, such as the words of Isaiah and the Sacrament of Baptism.

The importance of saying sorry, forgiveness, and reconciliation are not confined to the religious education curriculum. In this branch, pupils should make some simple connections between the life and mission of the school and the gospel message of forgiveness.

General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. As teachers select age-appropriate texts to share with pupils, it is important to note that some children's texts still contain antisemitic tropes that portray the Jewish people as responsible for the death of Jesus. This is contrary to Church teaching (CCC 597). Teachers may need to consider this if using works of art to talk about the events of Holy Week. 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
Holy Week YCfK 31,35 YC 94-103 CCC 557-560, 569-570, 621-623 **The Resurrection** YCfK 37-39, YC 105-106, CCC 639-644, 647, 656-657 **Sacrament of Reconciliation** YCfK 85 YC 224, 227 CCC 1420-1421, 1439, 1485 **Lent** CCC 540 **Easter** YCfK 38(f) CCC 1168-1169 **Elements of the Sacrament of Reconciliation** YC 232 CCC 1450-1460, 1490-1492, 1494 YCfK 38(f) CCC 1217	**Hear** By the end of this unit of study, pupils will have revisited and encountered the following key texts: • Jesus enters Jerusalem (Lk 19:28-38*) • The last supper (Lk 22:7-23*, 28-34) • The Crucifixion and death of Jesus (Lk 23:33-46*) • The angel's message (Lk 24:1-8*) • Peter at the tomb (Lk 24:9-12) *Texts studied in Year One **Believe** By the end of this unit of study, pupils will know that the Church teaches: • That Jesus gave us the Sacrament of Reconciliation to heal and restore our friendship with God and through this ourselves. • That Lent is a time of preparing our hearts and minds for Easter through reconciliation and forgiveness. • The Easter Vigil Mass is the high point of the year and is rich in symbols of light and darkness. **Celebrate** By the end of this unit of study, pupils will know: • Some prayers and actions that are ways in which Catholics turn back to God, in the Sacrament of Reconciliation, for example, a simple Examen or an act of sorrow and in the Penitential rite, for example, the Kyrie Eleison (Lord have Mercy). • Some simple words, actions, and symbols of the Easter Vigil, focusing on light and water. **Live** By the end of this unit of study, pupils will know: • The importance of saying sorry to God and to others. • That prayer can help people say sorry for their sins. • That making bad choices damages relationships and damages them.

Key vocabulary
Easter Vigil
forgiveness
Kyrie Eleison
reconciliation
sin

Learning outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U2.4.1.	Recognise what Jesus said on the cross about forgiveness and make simple connections with the belief that God always forgives us.
U2.4.2.	Recognise that Lent is a time for reconciliation and forgiveness.
U2.4.3.	Correctly use religious words and phrases when describing in an age-appropriate way the Sacrament of Reconciliation, making simple connections between the sacrament and a belief in God's forgiveness.
U2.4.4.	Correctly use religious words and phrases to talk about the symbols of light and water in the Easter Vigil Mass.
	Discern By the end of this unit of study, pupils will be able to talk and think creatively and critically about what they have studied, for example, through:
D2.4.1.	Looking at works of art to recall the story of Holy Week studied in the previous year.
D2.4.2.	Considering some examples of reconciliation and peacebuilding in art, e.g., reconciliation outside Coventry Cathedral.
D2.4.3.	Listening to different sung versions of the Kyrie Eleison and talking about what the words mean.
D2.4.4.	Talking about links between the symbols of light and water at the Easter Vigil and what the symbols remind them of, for example, the story of Creation, the Sacrament of Baptism or Advent.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R2.4.1.	Thinking about what forgiveness means to them. (RVE)
R2.4.2.	Thinking about how making bad choices can harm themselves and others and why saying sorry matters. (RVE)
R2.4.3.	Reflecting on how Jesus teaches people to forgive.

Branch Five: To the ends of the Earth

Notes for teachers

St Augustine describes the Holy Spirit as the 'quiet guest of our soul'. As pupils revisit the accounts of Ascension and Pentecost, the focus of learning is on how people are changed by the Holy Spirit. Welcoming the Holy Spirit into our hearts invites a conversion of the heart by receiving the gifts of the Holy Spirit and allowing these to bear fruit in our lives (CCC 1830-1832). Though the language of conversion is not age-appropriate, pupils will explore how people are changed by the Holy Spirit, through the examples of the apostles, St Paul, and other saints that teachers feel will speak to their lives. It is important that the fruits of the Spirit are not only looked at through how saints behave, but also through looking at how saints pray, their 'interior life'. Pupils will learn the names of the fruits of the Spirit but could reflect on how these require thinking time (praying time) as well as actions in the world. Developing habits, or virtues, of patience or self-control involves some understanding of what makes a person impatient or impulsive on the inside in their interior life. In the words of the prayer 'Come Holy Spirit' Christians invite transformation into their hearts which will then 'renew the face of the earth'. Pupils will look at examples of how some Christian individuals or communities have made big changes in the world, for example a saint who made peacebuilding their life.

At Pentecost, the revelation of the Trinity is complete. Teachers may wish to explore the mystery of the Trinity in this branch, though it is not required until the next curriculum year. However, all pupils will have encountered Trinitarian imagery in this branch and previous branches as foundational learning about the mystery of the Holy Trinity.

Saul or Paul? In Acts 9:1-19, we hear that Saul is baptised, but he is still referred to as Saul. By Acts 13:9, he is referred to as Paul. Teachers should ensure pupils realise that this is the same person. Paul is the Latinised version of Saul, and it is likely that Saul became Paul as he travelled into the Roman empire.

General guidance: The story of Saul is longer than the extract taken from the Acts of the Apostles referenced. Teachers may wish to use an adapted version of St Paul's story to give a greater context to pupil's understanding of his conversion. Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. 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
The Ascension YCfK 41-42, YC 109 CCC 659-665 **Pentecost** YCfK 49 YC 118 CCC 731-733 **St Paul** CCC 442 **Fruits of the Spirit** YCfK (f)48 YC 120 CCC 1832 **Holy Spirit** YCfK 49 YC 118 CCC 731-733 **Fruits of the Spirit** YCfK (f)48 YC 120 CCC 1832 **Prayer** YCfK 47, YC 469 CCC 2558-2565	**Hear** By the end of this unit of study, pupils will have revisited and encountered the following key texts: • Jesus appears to the apostles and the Ascension (Lk 24:36-53) • Pentecost and Peter talks to the crowd (Acts 2:1-9, 12-13) • Conversion of Saul (Acts 9:1-19) • Fruits of the Holy Spirit (Gal 5:22-23) **Believe** By the end of this unit of study, pupils will know that the Church teaches: • God is love. Love is God's first gift poured into our hearts by the Holy Spirit. • The fruits of the Spirit are the visible signs that a person is led by the Holy Spirit. • The fruits of the Spirit are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. **Celebrate** By the end of this unit of study, pupils will know: • In all prayers, Christians welcome the Holy Spirit and open their hearts to God. • Christians pray to the Holy Spirit for help ('Come Holy Spirit'). **Live** By the end of this unit of study, pupils will know: • That there are different symbols of the Holy Spirit in art: wind, fire, and dove, e.g., Taizé, Marlene Scholz's 'Blessed Trinity'. • The example of a saint who showed examples of peacebuilding in their lives, e.g., St Catherine of Siena, St Bernardine of Siena (IHS), St Rita of Cascia, St John Henry Newman, Pope St Pius X, St Francis of Assisi. Some examples of saints and holy people who lived the fruits of the Holy Spirit in their lives, e.g., St Oscar Romero, St Teresa of Avila.

Key vocabulary	
Holy Spirit	peace
Ascension	patience
Pentecost	kindness
Saul	generosity
prayer	faithfulness
Fruits of the Spirit	gentleness
love	self-control
joy	

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U2.5.1.	Sequence the events from the Resurrection of Jesus to the coming of the Holy Spirit at Pentecost.
U2.5.2.	Know that St Luke wrote a gospel containing an account of the life of Jesus and the Acts of the Apostles about the early Church.
U2.5.3.	Retell the story of the Conversion of Saul (Acts 9:1-19).
U2.5.4.	Recognise that the description of the fruits of the Spirit is taken from one of St Paul's letters (Gal: 5:22).
U2.5.5.	Recognise that Christians believe the Holy Spirit opens their heart to God, helping them to pray and develop habits of good behaviour towards themselves and other people.
U2.5.6.	Name the fruits of the Holy Spirit and make simple links between the lives of some saints or holy people and how the fruits of the Holy Spirit were shown in their lives.
	Discern By the end of this unit of study, pupils will be able to talk and think creatively and critically about what they have studied, for example, through:
D2.5.1.	Saying what they wonder about the story of the appearance of the resurrected Jesus to the apostles and imagining how the apostles were feeling at the Ascension (Acts 1:6-11) or saying what they wonder about the story of Saul.
D2.5.2.	Saying what they wonder about the fruits of the Holy Spirit.
D2.5.3.	Sharing their personal response to different symbols of the Holy Spirit (wind, fire, dove) in art and say why they respond in that way, making links with images studied in previous branches (e.g., Taizé representations of the Holy Spirit, Marlene Scholz's 'Blessed Trinity'). (RVE)
D2.5.4.	Listening to and asking questions about the stories and the example of a saint whose life shows examples of building peace in the world. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R2.5.1.	Hearing the words of Come Holy Spirit and thinking about what it means to open your heart to God.
R2.5.2.	Considering why many people pray and share stories of prayer from different religious communities as appropriate. (RVE)
R2.5.3.	Considering how the fruits of the Holy Spirit could transform their own lives and through them, help the lives of others in their family and wider community.

Branch Six: Dialogue and encounter

Notes for teachers

'Those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen' (1 Jn 4:20).

In the dialogue dimension of this branch, pupils will begin by studying the parable of the Good Samaritan which Jesus told in answer to the question, 'Who is my neighbour?'. In his encyclical 'Fratelli Tutti' Pope Francis explains what the word neighbour meant in the time of Jesus. 'In the society of Jesus' time, [neighbour] usually meant those nearest us. It was felt that help should be given primarily to those of one's own group and race. For some Jews of that time, Samaritans were looked down upon, considered impure. They were not among those to be helped. Jesus, himself a Jew, completely transforms this approach. He asks us not to decide who is close enough to be our neighbour, but rather that we ourselves become neighbours to all' (80). It is useful for pupils to understand the context of the parable in Jesus' time and consider how the message of the parable speaks to their lives today. Pope Francis goes on to say, 'Jesus asks us to be present to those in need of help, regardless of whether or not they belong to our social group. In this case, the Samaritan became a neighbour to the wounded Judaean. By approaching and making himself present, he crossed all cultural and historical barriers. Jesus concludes the parable by saying: "Go and do likewise" (Lk 10:37). In other words, he challenges us to put aside all differences and, in the face of suffering, to draw near to others with no questions asked' (81). Pupils will think about what this means in the community where they live and look at how Christians work together to support their local community, for example, food bank initiatives or care for refugees. The Church teaches that all baptised people are part of the Church of Jesus, and it is the duty of all Christians to work for Christian unity (CCC 817-822). To develop an understanding of this in a concrete way, pupils could explore a Christian charity that works across national boundaries, preferably finding one they can connect with locally, such as parish groups who work with international charities so that their experience of love of neighbour is active rather than descriptive.

Pope Francis reminds everyone that living according to this parable has the potential to radically transform society. 'The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good' (67). Familiarity can reduce the power of this parable to helping children who have fallen over on the playground. Pupils should be encouraged to think deeply about Jesus' message in the parable and its implications.

In the encounter part of this branch, pupils will learn more about Judaism as part of the religious education curriculum. As always, encountering other religious beliefs should be a first-hand experience where possible, allowing people to speak about their religious beliefs. In learning about Judaism, pupils should take a religious law or belief from the Torah, studied the previous year, and explore how people live this out. For example, the commandment to keep holy the Sabbath day could lead to pupils learning about how Shabbat is celebrated in the home and at the synagogue. Alternatively, pupils could look at Kosher food labels and link these back to Jewish food laws (kashrut) that are largely found in the books of Leviticus and Deuteronomy. Pupils would not be expected to know these rules, rather to make the link between what is in the Torah and Jewish religious beliefs and practices. Pupils will also see examples of written religious words in Hebrew, such as Shabbat written as שבת and begin to understand that handwriting the Torah has an important place in Judaism.

It is important that all pupils can talk about their religious experiences in order to develop mutual attitudes of respect and understanding, living out the spirit of neighbourliness.

'We engage in dialogue by simply being good neighbours and friends, we can work together on issues that concern us and our communities, we can try to understand and experience something of each other's religious life and culture, or we can talk about our beliefs and spirituality.'[150]

CCC Links	Knowledge lens content
Good Samaritan CCC 1465 **Christian unity** YC 131 CCC 820-822	**Dialogue** By the end of this unit of study, pupils will have encountered the following key text: • The parable of the Good Samaritan (Lk 10:25-37) By the end of this unit of study, pupils will know that the Church teaches: • Christians should collaborate in service of humanity. By the end of this unit of study, pupils will know about Christianity locally through: • Learning about their local Christian community. • Learning about ways Christians where they live come together to support the local community. **Encounter** By the end of this unit of study, pupils will have encountered the following: • Recognise links and simple connections between some Jewish religious laws, beliefs, worship, and life. (e.g., keeping the Sabbath day holy and how this is celebrated in the synagogue and in Jewish homes). • Recognise that most Jewish religious words are in Hebrew (the original language of the Torah and other sacred Jewish/Christian texts). • Listen to the religious experiences of others from different communities in the class and the local area.

Key vocabulary
Samaritan
Sabbath
Shabbat
synagogue
neighbour
respect

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U2.6.1.	Say what the story of the Good Samaritan teaches about how Christians should live. (RVE)
U2.6.2.	Describe an initiative Christians work on together locally and globally in the service of others. (RVE)
U2.6.3.	Make simple links and connections between some Jewish religious laws, beliefs, worship, and life (e.g., Keeping the Sabbath day holy and how this is celebrated in the synagogue and in Jewish homes).
U2.6.4.	Talk about respecting the beliefs of people from different communities in their local area. (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:
D2.6.1.	Considering an answer, with relevant reasons, to the question 'Who is my neighbour?' (RVE)
D2.6.2.	Exploring some examples of Hebrew calligraphy, for example, through the work of a sofer (scribe), and asking 'I wonder' questions about what they have seen.
D2.6.3.	Listening to the stories and experiences of others from different communities in the class and the wider community. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R2.6.1.	Reflecting on the question 'Who is my neighbour?' in their life and wondering about how they can act as a good Samaritan in their local community. (RVE)
R2.6.2.	Reflecting on how communities could be transformed if people acted as good neighbours. (RVE)

Age 7 learning outcomes:

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

Understand:

1. Retell, in any form and with increasing detail, some of the stories and accounts from Scripture studied.
2. Be introduced to psalms and parables, recognising that they are a different literary form in Scripture.
3. Recall the term 'stewardship', describing what it means when caring for God's world.
4. Remember religious words and phrases to talk about the Sacrament of Baptism as a sign of Jesus' love for all people and a welcome into the Christian family.
5. Know that the Christian Bible is split into two parts, the Old Testament and the New Testament.
6. Know that St Luke wrote a gospel containing an account of the life of Jesus and the Acts of the Apostles about the early Church.
7. Recognise that the Church teaches that Mary is the mother of God who prays for them and with them.
8. Describe some ways that Christians prepare for Christmas during Advent and Easter during Lent.

9. Recognise that everyone is tempted to make bad choices (sin), but God loves and forgives all people.
10. Be introduced to some of the miracles of Jesus' ministry from the Gospel of St Luke and recall why they are signs that he is the Son of God.
11. Be introduced to some of the parables of Jesus' ministry from the Gospel of St Luke and recognise that they are a different literary form, recalling how Jesus uses them to teach about God.
12. Correctly use religious words and phrases to recognise how Catholics say sorry to God in prayer and talk about why saying sorry to God and others is important, making simple connections with the words and actions of Jesus in the Gospel of St Luke.
13. Correctly remember religious words and phrases when describing in an age-appropriate way the Sacrament of Reconciliation, making simple connections between the sacrament and a belief in God's forgiveness.
14. Correctly remember religious words and phrases to talk about some symbols used in Catholic liturgies.
15. Be introduced to Christian beliefs about how openness to the Holy Spirit changes peoples' lives. Give examples from Scripture and the lives of saints.

Discern By age 7, pupils will begin to develop critical and creative skills in religious education, by expressing personal views and responses to what they have studied and exploring their ideas and reasons for their opinions. Teachers will introduce pupils to picture language, imagery in art, and symbolism, making simple links between objects, words, or images and deeper meanings. They will encounter reflective opportunities to experience wonder. They will reflect on their personal experiences in light of 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 7, pupils will be invited to share personal responses to what they have studied through personal reflection, sharing thoughts and ideas, listening to the views and opinions of others, and reflecting on what they have heard. They will consider what forgiveness and reconciliation mean in their own lives, the lives of their families and community, and the wider world. Pupils will spend reflective time to experience awe and wonder about what they have studied. Pupils will be invited to respond through individual or collective prayer, singing, or music. Pupils will think about how what they have studied has implications for their own lives and the lives of others locally and globally.

2.4.3 Age 7-8 (Year Three)

The overarching theme of this year is celebrating the Eucharist. In the first branch the story of Creation, humanity, made in the image and likeness of God, is given the task of caring for the Earth, stewardship. At Mass, Catholics give thanks for the fruits of the Earth at the Offertory. In branches two and three, pupils will learn about what happens at Mass, making links with scripture, for example, the feeding of the five thousand and Jesus' last supper. (Teachers may want to adjust the sequence of learning to spend one half term on the Mass, which is outlined in the teacher notes.) Pupils will also encounter different literary forms as they study parables and study the Gospel of St Matthew and learn about the signs of God's kingdom in this gospel. They will be introduced to the mystery of Trinity. They will learn about how Jewish families celebrate the Passover today and some simple facts about Islam.

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 revisit the first story of Creation from the book of Genesis. When they looked at this text previously, the focus was on revealing the nature of God, who creates and sustains all that is, seen and unseen, in a way appropriate for five-year-olds. As they look again at the text, teachers will draw pupils' attention to what happens in this powerful poem. God's spirit hovers over the 'formless void' (Gen 1:2), and when he speaks, his words have power that creates and brings order where nothing existed. The Church teaches that, for Christians, this points to the Trinity. Creation happens through the Word and Spirit. At this point in the year, pupils only need to notice this; however, it will form the basis for a deeper exploration of the Holy Trinity throughout this year. Reading extracts from a psalm will also engage pupils with poetic writing, expressing awe and wonder about the created world. The central teaching point of the first Creation account in this branch is that God says it is good. Creation is God's gift, his blessing. To highlight this, the narrative ends with a blessing which includes the day of rest, so not only is Creation good, but people must also take time to enjoy it. It is not that God needed a rest; instead, it is good for people to take some time away from work to appreciate and be thankful for the goodness of Creation. As part of this, the author points out that humanity is good, made in the image and likeness of God, male and female. Again, the complementary nature of male and female says something of God's nature and enables conversations about equality and what being 'made in the image of God' implies for how people care for each other and themselves. The theological term for this is 'imago Dei' and does require some reflection as it could lead to misconceptions about the nature of God. CAFOD has produced a short video that may help teachers explain this concept: https://www.youtube.com/watch?v=sPfx2rVtgxs. The passages from Laudato Si' are not written in age-appropriate language for primary pupils. However, pupils must know that in his letter about caring for our common home Pope Francis reminds us of the importance of the first account of Creation. Pope Francis draws attention to the 'profound teachings about human existence… They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin. The harmony between the Creator, humanity and Creation was disrupted by our presuming to take the place of God and refusing to acknowledge our creaturely limitations' (LS 66). Pope Francis also calls on all people to develop better habits of caring for Creation or 'ecological virtues' (LS 88).

In Wales, teachers may wish to make connections with pupils' awareness of self in relation to others, particularly developing a sense of uniqueness and value and developing compassion for others. Pupils can make connections to the natural world, fostering curiosity, awe, and wonder about the natural world and their place within the created order.

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.

CCC Links	Knowledge lens content
Creation YCfK 16 YC 44, 46-48 CCC 337-339, 345-347 **Trinity** CCC 290-292 **Creation** YCfK 1 CCC 1 **Imago Dei** YC 58 CCC 355 380 YCfK 17 YC 57, 66 CCC 344,384 **Respect for the human person** CCC 1929-1933	**Hear** By the end of this unit of study, pupils will know: • That the Creation stories in Genesis use symbolism to explain the relationship between God, human beings, and the world. • That in the first account of the Creation one day is 'made holy' (Gen 2:3). • That the Church teaches that 'Creation is the common work of the Holy Trinity'. By the end of this unit of study pupils will have encountered the following key texts: • The first account of the Creation, Genesis 1:1-2:4. • Extracts from either Psalm 8 or 19 in praise of Creation. • In an age-appropriate way, LS 66 and 88. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • God is the Creator of the Universe who made everything out of 'free and unselfish love' (YC 2). • That all human beings are made in God's image and all people have dignity and are created equal. • A way in which human beings' image (imitate) God is through care for each other, and that caring for Creation is one of the ways we care for each other. Additionally, failing to care for Creation is a way people turn away from God's love. • The dignity of all human beings is one of the principles of Catholic Social Teaching. **Celebrate** By the end of this unit of study, pupils will know: • Extracts from a psalm of Creation. • How the praise of Creation is expressed in the prayer and Liturgy of the Church (e.g., St Francis's Canticle of the Creatures; the Offertory prayers; a Prayer for our Earth in Laudato Si'). **Live** By the end of this unit of study, pupils will know: • Ways in which we can show care for God's world (stewardship) as part of our care for each other. • Ways in which people can give thanks for the blessing of Creation, including spending time in prayer.

Key vocabulary
Genesis
poetry
Creator
image and likeness
dignity
equality

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U3.1.1.	Revisit and remember the first Creation story from Genesis, recognising the author's use of poetic language to describe how the world was formed.
U3.1.2.	Encounter the belief that human beings are made 'in the image of God' (Gen 1:27) and talk about what this might mean. (RVE)
U3.1.3.	Make simple links between the first Creation story, the belief that all human beings are created equal, and an expression of the principle of Catholic Social Teaching about human dignity. (RVE)
U3.1.4.	Describe stewardship by making simple links between Genesis 1:26-31 and people's actions today (LS 88 on 'ecological virtues'). (RVE)
U3.1.5.	Using some religious vocabulary, describe how either a psalm or a prayer they have studied praises Creation.
U3.1.6.	Recognise that in Laudato Si', Pope Francis teaches that human beings are called to have a loving relationship with God, with each other, and with the world (see LS 66). (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:
D3.1.1.	Imagining how caring for the world could change the world for the better.
D3.1.2.	Thinking about how all people should be treated equally and giving reasons that relate to the first Creation story (focusing on Genesis 1:26-31). (RVE)
D3.1.3.	Suggesting meanings for an artistic expression of the goodness of Creation, considering the maker's intention (e.g., St Francis of Assisi's Canticle of Creation). (RVE)
D3.1.4.	Wondering why the author of the first story of Creation suggests a holy day. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R3.1.1.	Making connections between experiences where people have not been treated equally and how this felt. (RVE)
R3.1.2.	Spending time wondering about the blessings of Creation in their own lives. (RVE)
R3.1.3.	Reflecting on the prayerful words studied that give thanks for Creation. (RVE)

Branch Two: Prophecy and promise

Notes for teachers

At times, it is necessary to step outside the liturgical year cycle to give sufficient time to a theme or celebration. To study the Mass in some detail, the focus of this branch splits into two themes. One is understanding what happens at Mass, and the other focuses on the nativity according to St Matthew, which introduces pupils to Joseph and St Matthew's gospel. The second part of the Mass unit is in the 'Desert to garden' branch and will focus on the Last Supper and the institution of the Eucharist. Following this, pupils will learn about the importance of the Eucharist to the early Church. If teachers wish to teach the Mass as a continuous unit across a term, they could do so as the first branch about the life of Christ is about Jesus' teaching about the Kingdom of God and could be conducted outside the liturgical sequence.

St Matthew's gospel is written for an audience familiar with the Torah (Law), the Nevi'im (Prophets) and the Ketuvim (Writings), and he makes a point of drawing from these Jewish texts to show that in Jesus, Scripture is fulfilled. These texts form the basis of what Christians refer to as the Old Testament. St Matthew emphasises that Jesus is the Messiah, foretold by the prophets and the one who will bring about the Kingdom of Heaven. Joseph already lives in Bethlehem in this gospel, so there is no journey or stable. However, the angel's message and the Magi's visit still point to Jesus' divine nature, and the first listeners of St Matthew's gospel would have recognised that Bethlehem is the birthplace of King David. Bethlehem is also significant as in Hebrew 'Beth' means house and 'lehem 'means bread, so Matthew's audience would recognise the symbolic significance of Jesus's birthplace as the house of bread.

Teaching about the Mass follows from the theme of Creation by relating to the 'holy day' of the seven days of Creation and linking the fruits of Creation with the presentation of the gifts at Mass. The learning outcomes should focus on understanding what happens at Mass, the 'movement of the celebration' (CCC 1348). All pupils can study how Mass happens though some pupils will not have experienced Mass as participants, and few will have taken part as communicants. Therefore, in this branch, the focus is on the Liturgy of the Word as this draws on the concrete experience of liturgies in school and pupils' understanding of how Christians gather, listen, and respond to the words of Scripture. It also enables them to contextualise vocabulary about the Old and New Testaments as part of the prayer life of the Church. In listening to Scripture, Christians hope to discern how God speaks to them today. They are not purely historical accounts, but living words, and the homily helps Christians reflect on how to carry the Gospel message into their daily lives. When teaching about the Mass, teachers will know that some pupils in their class are from different religious traditions or do not share these beliefs. They will come with very different experiences of what 'the Mass' means. For example, YOUCAT for Kids (80) offers an excellent illustration of what happens at Mass but does speak as a catechetical text, so it may need to be readdressed as 'Catholics' rather than 'you' in some classrooms.

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.

CCC Links	Knowledge lens content
Sunday Mass YCfK 80 YC 187 CCC 1166-1167 **Mass** YCfK 76-77 YC 214 CCC 1348-1355 **Advent** YCfK 30 CCC 497, 1846 **Holy Spirit** YC 116 CCC 702, 707, 715 CCC 497	**Hear** By the end of this unit of study, pupils will know: • Why Christians go to Mass on Sunday. • How Catholics celebrate Mass. For Advent: • Messiah would be born of a virgin and would be called Immanuel (Is 7:14). • The Annunciation to Joseph (Matt 1:18-25). • Revisit Lk 1:26-38. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • Sunday is the day of the Resurrection of Jesus. Therefore, Christians gather on Sunday. • Catholics gather to celebrate Mass where they listen to the words of holy scripture (the Liturgy of the Word) and meet Jesus in Holy Communion (the Liturgy of the Eucharist). • The Liturgy of the Word includes readings from the Old Testament and the New Testament. • That Jesus birth was foretold by the prophets. • That Joseph listened to the angel and opened his heart to the Holy Spirit. **Celebrate** By the end of this unit of study, pupils will know: • How Catholics use some signs, actions, prayers, and symbols to celebrate Mass, e.g., the sign of the cross, bells, the Kyrie Eleison prayer, etc. • Hear some of the responses Catholics say at Mass, focusing on the Liturgy of the Word. • How Advent hymns celebrate Jesus as the coming Messiah (e.g., O Little town of Bethlehem; Long ago prophets knew; O come, divine Messiah; O come, O come Emmanuel). **Live** By the end of this unit of study, pupils will know: • Some ways that Christians prepare for the coming of Christ during Advent. • Representations in art around the world, connecting to the prophecies of Christ's coming.

Key vocabulary
Mass
Sunday
Advent
Joseph
angel
Liturgy of the Word

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U3.2.1.	Recognise that Sunday is a holy day for Christians, making simple links between the story of Creation (Gen 1:1-2:4) and Sunday as a day of rest.
U3.2.2.	Give a simple description of how Catholics celebrate the Mass.
U3.2.3.	Give simple descriptions of some special prayers, signs, and actions performed in church and at Mass using religious language, focusing on the Liturgy of the Word.
U3.2.4.	Recognise how Joseph puts his trust in God when the angel appears.
U3.2.5.	Make links between the angel's message about Jesus and the words of the prophet Isaiah.
U3.2.6.	Recall that angels bring God's message in the gospels of St Matthew and St Luke.
	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:
D3.2.1.	Talking, asking, and answering questions about their experiences of liturgies and the Mass.
D3.2.2.	Considering how Catholics use some prayers, signs, actions, and symbols during Mass and make links between beliefs and action.
D3.2.3.	Talking, asking, and answering questions about Joseph and Mary trusting in God.
D3.2.4.	Comparing and making simple links between the signs used in Advent and Christmas and their meaning for Christians.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R3.2.1.	Responding creatively to the words of an Advent hymn, work of art, prayer, or poem that connects to the message of the angels.
R3.2.2.	Reflecting on what Sunday Mass means for Christians.

Branch Three: Galilee to Jerusalem

Notes for teachers

In this branch, pupils will encounter the Gospel of St Matthew. Matthew's gospel is divided into seven books. The first contains the birth and infancy narratives, the last describes Jesus' passion, death, and resurrection, and the five books in between give an account of the life and ministry of Jesus. In parts of this gospel, St Matthew gathers similar stories and accounts as they all point to the same message. The scriptural texts studied in this branch draw from two sections: a narrative section on ten miracles and a sermon on parables. Jesus may not have performed ten miracles in sequence or told parables one after the other, but St Matthew puts them together as they all indicate a greater truth about building the Kingdom of God.

Parables are one of Jesus' teaching methods. In using them, he prompts listeners to think differently. Who would think a kingdom could be like a seed? He roots many of his parables in his time's domestic and agricultural habits, which may need some explaining to pupils today. For example, in the parable of the sower, we see a farmer so generous with expensive seed he lets it fall onto the path or stony ground. Such an idea would have captured the imagination of

an audience who would be more familiar with carefully preparing soil and sowing expensive seed only where it would grow. As a literary form, they are story puzzles which would prompt conversation about what Jesus meant, a conversation that continues to this day.

The miracles Jesus performs are signs of the kingdom of God. On a human level, they show his compassion. As the Son of God, he understands the possibilities of the created world and that the experience of human suffering will pass away in the kingdom of God. So, at a 'cosmic' level, the miracles are signs of his power and ability to prompt people into a new way of thinking. In the Our Father, Jesus invites people to pray for God's kingdom to come. The miracles show that when a person's heart is fully opened to the possibilities of faith, as with the centurion, lives can be transformed. Pupils should not expect to understand miracles but rather to ask questions about how they call Christians to a deeper understanding of how to build the kingdom of God or, to put it another way, to experience an epiphany.

Epiphany means to reveal. Following the Christmas season, the Sunday gospels cover a series of epiphanies in the account of his baptism and the wedding feast at Cana. In the Magi, St Matthew shows that all nations welcome the Good News of salvation through the incarnation of Jesus. The Magi bow down before him. He is Lord. He is the saviour of the world. St Matthew is writing for a community with Jewish heritage, whereas St Luke emphasises the recognition of Jesus by the poor shepherds. The gifts that the Magi bring point to Jesus as king and the one who will proclaim the kingdom of God.

Teachers may wish to revise the Sacrament of Reconciliation from the previous year if some pupils are being prepared for this sacrament in their parish at this time.

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.

CCC Links	Knowledge lens content
Miracles YC 91 CCC 547-549 Parables CCC 54 Magi CCC 528	**Hear** By the end of this unit of study, pupils will hear the following key texts: Miracles, either: • Cure of the centurion's servant (Matt 8:5-13) or • Cure of a paralytic (Matt 9:1-8) Parables, either: • Parable of the Sower (Matt 13:4-9) • Parable of the Sower explained (Matt 13:10-17) or • Parable of the yeast (Matt 13:33) or • Parable of the treasure and of the pearl (Matt 13:44-46) For Epiphany: • The visit of the Magi (Matt 2:1-12)

CCC Links	Knowledge lens content
Magi CCC 528 **Kingdom** YC 89 CCC 541-546 **Miracles** YC 91 CCC 547-549, 515 Parables CCC 546 **Our Father** YCfK 149 YC 517 CCC 2794-2796	**Believe** By the end of this unit of study, pupils will know that the Church teaches: • The Adoration of the Magi shows that all people are seeking Jesus and he comes for the whole world. • The kingdom of God begins in all those who open their hearts to God's love. • The miracles that Jesus worked expressed his love for all people and were signs that the kingdom of God was beginning. • Jesus' parables to show the choices people must make to accept his invitation to the kingdom. **Celebrate** By the end of this unit of study, pupils will know: • Praying the 'Our Father' helps Christians to continue to build the kingdom begun with Jesus. **Live** By the end of this unit of study, pupils will know: • About the life of a saint who worked to build the kingdom of God.[151]

Key vocabulary
Kingdom of God
miracle
parable
Magi
Adoration
Epiphany

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U3.3.1.	Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus.
U3.3.2.	Show a simple understanding of what the kingdom of God is and is not.
U3.3.3.	Show a simple understanding of a miracle of Jesus (either Matt 8:5-13 or Matt 9:1-8) showing that it is a sign of the kingdom and the compassion of Jesus.
U3.3.4.	Show knowledge of two parables of Jesus, making links between them, to show some understanding of what the kingdom of God is like.
U3.3.5.	Retell one of Jesus' parables, making simple links between the chosen parable and Jesus' message about the kingdom of God.
U3.3.6.	Recall the 'Our Father' prayer and make simple links between the prayer and building the kingdom.

	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:
D3.3.1.	Asking and answering questions about the feelings of the characters in one of the stories studied. (RVE)
D3.3.2.	Reflecting on how Jesus teaches what the kingdom of God is like, including thinking about the 'Our Father' prayer.
D3.3.3.	Reflecting on how people need to change their behaviour to show their commitment to building the kingdom, comparing responses and asking questions about other people's responses.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R3.3.1.	Considering how people could build the kingdom with reference to the life of a saint.
R3.3.2.	Showing understanding of how people would behave in the kingdom of God and reflect on what that might mean for them.

Branch Four: Desert to garden

Notes for teachers

The Season of Lent and the events of Holy Week are not listed in this branch as the focus of curriculum religious education is on the institution of the Eucharist at the Last Supper. However, as at other times of the year, pupils will still discuss Lent, Holy Week, and Easter in other areas of school life and will still be invited to participate in the prayer and Liturgy of school and parish life.

Jesus feeding a multitude is the only miracle (apart from the Resurrection) recorded in all four gospels. Jesus' words and actions are important as they foreshadow what will happen at the Last Supper. For the first readers of St Matthew's gospel, the miracle is a reminder of God feeding the Jewish people manna in the desert. As in the Exodus story, Jesus reaches out with compassion to feed the hungry.

Following on from focusing on the Liturgy of the Word in the 'Prophecy and Promise' branch, pupils will focus on the second part of the Mass, the Liturgy of the Eucharist. In this branch, they may need to revisit the Mass as a whole and recognise 'The Holy Mass is a miracle: we can be present at Jesus' death and Resurrection. With Jesus Christ, our risen Lord, we are celebrating the big feast of thanksgiving' (YCfK 75). A useful guide to teaching about the Liturgy of the Eucharist for this age group is found in YOUCAT for Kids, part three 'Meeting Point' (p118-130). The section explains that the Eucharist is the meeting point with the kingdom of God. Jesus emptied himself into humanity (cf. Philippians 2:7) and through the Eucharist invites communicants to enter life in him. It gives a thorough explanation of what happens at Holy Mass and the real presence of Jesus Christ in the Eucharist. As well as learning about Mass factually, this branch offers the opportunity to think about the prayers that are said and sung at Mass and are a way people are invited to participate in responses. The prayer attributed to St Teresa of Avila, 'Christ has no body, but yours', is a reminder that after receiving Holy Communion, a transformation occurs as a person is part of the body of Christ. It may offer pupils a simple way to think about how communion leads Catholics into a deeper relationship with Jesus.

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.

CCC Links	Knowledge lens content
Miracle of the loaves YCfK 31 CCC 1335 **Last Supper** YCfK 35 YC 209-210 CCC 1339-1340 **Mass** YCfK 76-77 YC 214, CCC 610-611 CCC 1333-1355 **Sacrament** YCfK 64 YC 173 CCC 774 **Eucharist** YCfK 74, 77 YC 209 CCC 1337-1341 YC 217 CCC 1368-1372	**Hear** By the end of this unit of study, pupils will hear the following key texts: • The miracle of the loaves (Matt 14: 13-21). • The last supper (The institution of the Eucharist) (Matt 26: 26-29). • Extracts from a Eucharistic Prayer. **Believe** By the end of this unit of study, pupils will know: • At the Last Supper Jesus showed his love by giving the gift of himself transformed into bread and wine. He made his apostles priests of his promise when he told them to 'Do this in remembrance of me' (1 Cor 11:23-25, Eucharistic prayer). • Catholics gather to celebrate Mass where they listen to the words of holy scripture (the Liturgy of the Word) and meet Jesus in Holy Communion (the Liturgy of the Eucharist). By the end of this unit of study, pupils will know that the Church teaches that: • A sacrament is a meeting point where people are blessed by God and become closer to the community of the Church. • The Eucharist is a sacrament in which Jesus offers his life for the salvation of the world. He is present in Holy Communion to be received by those who believe. • That at the Last Supper Jesus instituted the Eucharist. • People give themselves to Jesus when they receive the Eucharist (Holy Communion). **Celebrate** By the end of this unit of study, pupils will know: • Some prayers and responses Catholics say during Mass. • Some prayers and responses Catholics sing during the Eucharistic Prayer. • Some ways people celebrate their first Eucharist (First Holy Communion). **Live** By the end of this unit of study, pupils will know: • The ways in which Catholics are called to live Eucharist by following the example of Jesus. • Some different cultural practices associated with Holy Week (e.g., Maundy money in the UK, Green Thursday in Germany).

Key vocabulary
Mass
sacrament
Eucharist
Last Supper
communion

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U3.4.1.	Retell in any form the story of the feeding of the five thousand.
U3.4.2.	Recall the words and actions of Jesus at the last supper and make simple links with his words and actions in the miracle of the loaves.
U3.4.3.	Describe how Jesus showed his love at the Last Supper and how he shares this love when people celebrate their first Eucharist.
U3.4.4.	Make links between the story of the Last Supper and the Mass, giving reasons for these links.
U3.4.5.	Recognise that the Church teaches that the Eucharist is the meeting point where God gives himself to communicants as food; they receive the Body of Christ and become ever more united in his Body the Church (YCfK 74).
U3.4.6.	Describe, with increasing detail and accuracy, the prayers, religious signs, and actions of the Mass, focusing on the Liturgy of the Eucharist.
U3.4.7.	Give reasons for actions and symbols used in the Mass and make links between beliefs and actions.
	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:
D3.4.1.	Wondering about the words of the offertory prayer and the story of Creation.
D3.4.2.	Exploring some different cultural practices associated with Holy Week.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R3.4.1.	Reflecting on the Catholic belief that Jesus gives himself in Holy Communion.
R3.4.2.	Talking about the experience of Mass with Catholics and asking questions about their experiences and feelings. (RVE)
R3.4.3.	Reflecting on what their learning means for their life. (RVE)

Branch Five: To the ends of the Earth

Notes for teachers

As pupils progress in their knowledge of the life, death, and Resurrection of Jesus, they will not cover the same sequence of events in religious education each year. However, teachers may need to spend some time revising and reminding pupils of the series of events after the Resurrection of Jesus. In this branch, it is necessary to look beyond Matthew's gospel into the acts and letters of the apostles.

In this branch, pupils will look at how Mass today mirrors Mass celebrated by the first disciples. The first historical account of Mass is in St Paul's letter to the Corinthians. The letter is written within a few years of Jesus' resurrection and shows that the Mass celebrated by the Catholic Church today follows the pattern set down by the first disciples. Though the story of Emmaus has been studied before, it also mirrors the pattern of Mass, and the disciples recognise Jesus when he blesses and breaks bread. The power of this story is seen in many works of art. They will also connect with the words of Jesus at the end of Matthew's gospel and the words that the priest or deacon says at the end of the Mass.

Pupils will also begin to explore the mystery of the Holy Trinity in more depth, though as it is a mystery, it is not something that can be explained or understood. Having studied the Mass, pupils will begin to see the communal nature of the Trinity. The fruits of Creation are placed on the altar and the priest asks the Father to send the Holy Spirit 'so that the offerings may become the body and blood of Christ, and that the faithful, by receiving them, may themselves become a living offering to God' (CCC 1105). This prayer is called the epiclesis and is a moment where pupils can wonder at 'the Holy Spirit's transforming power in the Liturgy [which] hastens the coming of the Kingdom' (CCC 1107). Works of art and symbolism can support developing this sense of awe and wonder, and pupils will find symbols of the Trinity in many churches, for example, in stained glass, as well as signs and symbols of Father, Son, and Spirit.

Before Pentecost, the disciples had not experienced the revelation of the Holy Spirit as the third person of the Trinity. Mary had received the gifts of the Holy Spirit at the Annunciation and, following the Ascension, she guided the first disciples in prayer as they waited for the power of the Holy Spirit Jesus promised them at the Ascension (Acts 1:8). In the same way, the Church teaches the Blessed Virgin Mary can guide prayers today when people ask for her help, often called her intercession.

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.

CCC Links	Knowledge lens content
Emmaus YCfK 39 CCC 645 **Mission** YCfK 41 YC 119 CCC 737, 780 **Mary** YC 117 CCC 725 **Early Church** YC 208 CCC 1356 **Eucharist** YCfK 77 YC 208 CCC 1413 **Trinity** YCfK 27 YC 35 CCC 261-267 **Mary** YC 117 CCC 725, 2682 **Early Church** YC 208 CCC 1356 **Sign of the Cross** YCfK 63 YC 360 CCC 2166	**Hear** By the end of this unit of study, pupils will hear the following key texts: • Road to Emmaus (Lk 24:13-35) • The mission to the world (Matt 28:16-20) • The group of apostles (Mary) (Acts 1:12-14) • Early Church (Acts 2:42-47) • Paul's Letter to the Corinthians (1 Cor 11:23-27) **Believe** By the end of this unit of study, students will know that the Church teaches that: • The disciples recognised Jesus when he breaks the bread. At Mass, what we eat looks like bread, but it is Jesus who comes, the living God. The bread is the Body of Christ. • There is only one God, who is three Persons. God is a community within himself: an eternal exchange of love between Father, Son, and Holy Spirit. We call this mystery the Trinity. • Through Mary, the Holy Spirit guided the first disciples. She continues to guide our prayers. • Mass was celebrated in the early Church. **Celebrate** By the end of this unit of study, pupils will know: • That the sign of the cross is the shortest summary of the Christian faith. • That some prayers that reference the Trinity and the work of the Holy Spirit. • That the celebration of Mass ends by reminding Christians of Jesus' instruction to make disciples of all nations.

Trinity prayers YCfK 158 CCC 2680 **Concluding rite** YCfK 76 YC 214	**Live** By the end of this unit of study, pupils will know: • That being a Christian means to share the gospel. • That Christians today continue to follow the example of the apostles and early Church when they gather to say Mass. • How the Emmaus story is represented in art (e.g., Caravaggio's Supper at Emmaus; Maximino Cerezo Barredo, Emmaus Triptych 2014; He Qi, The Road • to Emmaus, Supper at Emmaus). • That the mystery of the Trinity is represented symbolically, e.g., Trinity knot.

Key vocabulary
Emmaus
Holy Spirit
Pentecost
concluding rite
St Paul
discipleship

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U3.5.1.	Make links between the Scripture sources (Lk 24:13-35 and Matt 28:16-20) and what happens at Mass.
U3.5.2.	Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity (e.g., Jesus called the disciples to 'make disciples of all nations' in the name of the Father and of the Son and of the Holy Spirit. Christians make the sign of the cross as a prayerful reminder of their baptism through the Holy Spirit to be children of God and participants in the Christian community).
U3.5.3.	Know some of the prayers of the Catholic Church which express belief in the Trinity and the Holy Spirit, e.g., Glory Be, Come Holy Spirit.
U3.5.4.	Recognise that Mary joins the disciples in prayer and make simple links with how Catholics ask for Mary's prayers.
U3.5.5.	Make connections with the life of the early Church and Catholics gathering for Mass today.
U3.5.6.	Recall that we learn about the life of Jesus in the gospels, the work of the disciples in the Acts and learn that Paul wrote letters to the early Christian communities. Know that these are different ways of writing (literary forms).
	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:
D3.5.1.	Saying what they wonder about the story of Emmaus and when the disciples recognised Jesus. (RVE)
D3.5.2.	Asking and responding to questions about how the disciples felt after the Ascension and before Pentecost, noticing the role of Mary.
D3.5.3.	Exploring some different symbols of the Trinity and talking about what they represent e.g., by visiting their local church. (RVE)

Expected outcomes	
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R3.5.1.	Reflecting on how the Holy Spirit helped the disciples and relating this to the possibilities in their lives, giving examples.
R3.5.2.	Talking about their own and others' experiences and feelings about what it means for a Christian to share the gospel.

Branch Six: Dialogue and encounter

Notes for teachers

Teachers may want to begin this branch by looking at the Jewish Passover. Pupils may need some contextual understanding to know that the festival of Passover (Pesach in Hebrew) celebrates the liberation of the Hebrew people from slavery in Egypt. On the evening before Passover starts, Jewish families have a special service called a Seder which takes place over a meal. The story of Exodus is read from a book called the Haggadah. Different family members read parts of the story (some parts are read in Hebrew) and food and drink with symbolic meaning is placed upon the table. The food includes unleavened bread as the Hebrews had no time to wait for bread to rise before leaving Egypt. (The leaven they threw away is like a sourdough starter rather than yeast.) It is important that pupils understand that the Passover is a festival for Jewish people across the world today, and through history.

For Christians, the feast of the Passover is important because they believe that it links with Jesus' last meal with his disciples. In the gospels of St Matthew, St Mark, and St Luke, the Last Supper is a Passover meal. In the book of Exodus, the Passover happens at the beginning of a new era for the Jewish people when they are saved from slavery by God and set free. For Christians, Jesus offers himself as the sacrifice (he is the Paschal lamb) and his death and resurrection save people from sin and restore the way to a relationship with God in this life and in heaven. Jesus commands the disciples to remember and repeat his actions as he establishes a new promise (covenant). Pupils may be able to make simple connections between the Last Supper, Passover, and the sharing of unleavened bread and wine at Mass and Jesus' instruction to 'Do this in memory of me'.

As always, encountering other religious beliefs should be a first-hand experience where possible, allowing people to speak about their religious beliefs. In learning about Islam, pupils should take a religious law or belief and explore how people live this out. This is intentionally left open so that teachers can consider the time of year and the pupils in their class when thinking about which aspects of Islam to study. Generally, teachers may consider which of the five central beliefs of Islam it is most appropriate to study depending on the Islamic calendar. Studying the declaration of faith, prayer, or the importance of almsgiving are not as closely linked with months of the year as fasting and pilgrimage. It is important that all pupils appreciate that Islam has a rich culture which incorporates art, religious music, poetry, and architecture as well as learning what Muslims believe.

CCC Links	Knowledge lens content
Passover YC 95,171 CCC 569-570, 1085	**Dialogue** By the end of this unit of study, pupils will have encountered the following key text: • Exodus 12:1-8,15-20, 13:3 • Lk 22:14-23 By the end of this unit of study, pupils will know that the Church teaches: • For Christians, the Eucharist is linked with the Jewish celebration of Passover. **Encounter** By the end of this unit of study, pupils will have encountered the following: • Some simple facts about how the Jewish festival of the Passover is celebrated by Jews in Britain today. By the end of this unit of study, pupils will have encountered the following: • Recognise links and simple connections between some Islamic religious laws, beliefs, worship, and life (e.g., belief in one God, the Creator, the significance of Muhammed, importance of the will of God etc.). • Recognise the importance of artistic expressions of belief in Islam, for example, in Islamic art or religious music.

Key vocabulary
Passover
unleavened
Exodus
Muslim
Islam
Ramadan
Sawm
adhan

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U3.6.1.	Make links between Exodus (12:1-8,15-20, 13:3) and the account of the Last Supper in Luke (22:14-23).
U3.6.2.	Simply describe how Jewish people celebrate the Passover in Britain today making links with the Exodus account, correctly using specialist vocabulary to describe symbols and actions in the meal. (RVE)
U3.6.3.	Make simple links and connections between some Islamic religious laws, beliefs, worship, and life (e.g., belief in one God, the Creator, the significance of Muhammed, importance of the will of God, etc.). (RVE)

Expected outcomes	
	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:
D3.6.1.	Wondering why Jesus chose to celebrate the Last Supper on the feast of the Passover.
D3.6.2.	Exploring some examples of Islamic art or religious music, for example, Islamic calligraphy or the adhan and ask 'I wonder' questions about what they have seen. (RVE)
D3.6.3.	Listening to the stories and experiences of those from the Jewish or Islamic communities in the class or the wider community and ask questions about their laws, beliefs, worship, or life. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R3.6.1.	Reflecting on the meaning of what they have learned for their own lives. (RVE)
R3.6.2.	Talking, asking, and answering questions with others about their beliefs, experiences, and feelings, recognising the ways in which this could influence the way they live. (RVE)

Age 8 learning outcomes:

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

Understand

1. Revisit, remember, and retell some stories and accounts from Scripture studied, ensuring they are accurate in sequence and contain some detail.
2. Recognise some different literary form in Scripture, such as a psalm, letter, or parable.
3. Make simple links between religious texts and the beliefs they contain, for example, link the belief that all human beings are created equal and Catholic Social Teaching about human dignity.
4. Describe stewardship by making simple links between Genesis 1:26-31 and people's actions today (LS 88 on 'ecological virtues').
5. Describe, with increasing detail and accuracy, the prayers, religious signs, and actions of the Mass.
6. Use religious language to describe the Christian belief in the mystery of God as Trinity, using religious words and describing some symbols of the Holy Trinity.
7. Know some of the prayers of the Catholic Church and make simple links with the beliefs they express.
8. Show a simple understanding of Jesus' teaching about the kingdom of God. Make simple links with the 'signs of the kingdom' studied in St Matthew's gospel, for example, the visit of the Magi, angelic messengers, or a miracle of Jesus.
9. Make simple links between some of the signs and actions used in the Liturgical Year and worship to show their meaning.
10. Using examples from the scripture texts studied, make links between the Christian beliefs about the work of the Holy Spirit and being called to be a disciple of Jesus.
11. Recognise, in an age-appropriate way, why Mary is important in the life of the Catholic Church.
12. Know some simple facts about how Jews in Britain celebrate the Passover today.

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.[152]

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. Pharoah 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

Abraham
YCfK 157 (footnote)
YC 8
CCC 59, 72, 1080, 2570-2572
Covenant
CCC 762, 839
Canon of Scripture
CCC 120
	Hear
	By the end of this unit of study, pupils will hear the following key texts:
	• The story of Abraham, focusing on the following key texts:
	  • The call of Abram (Gen 12:1-5)
	  • The Abrahamic covenant (Gen 15:1-6)
	  • Abraham and Sarah (Gen 18:1-15)
	  • Abraham and Isaac (Gen 22:1-18)
	  • (Optional) The story of Joseph, focusing on the following key texts:[153]
	  • Gen: 37:2-35, 41:1-42, 44:1-17, 33-34, 45:1-5, 16-20
	By the end of this unit of study, pupils will know some facts about:
	• The historical, cultural, and religious context out of which Abraham was called.
	• The importance of understanding historical context to appreciate the literal sense of biblical stories.

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	**Believe** By the end of this unit of study, students will know that the Church teaches that: • God's covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity • Faith is believing in God, trusting what God reveals, and following God's loving purpose to live a good life. • 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. • Abraham is a model of how to pray. **Celebrate** By the end of this unit of study, pupils will know: • 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'.) **Live** By the end of this unit of study, pupils will know: • The virtues of faith, hope, and love. • 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.

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

Expected outcomes	
	Understand 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.
	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:
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.
	Respond 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
Canon of Scripture YC 14 CCC 120 **Elijah** CCC 522, 718 **John the Baptist** CCC 523-524, 717-720 **Isaiah** CCC 522 **Prophets** CCC 522 **John the Baptist** CCC 523-524, 717-720 **Christ the King** YC 186 CCC 524, 1171 **Creed** YC 29 CCC 195, 668 **Advent** CCC 524	**Hear** By the end of this unit of study, pupils will hear the following key texts: • The miracle of the flour and the oil (1 Kings 17:7-14) • Elijah's encounter with God: the journey 1 Kings 19:4-8, The meeting: 1 Kings 19:9-15 • The preaching of John the Baptist (Matt 3:1-12 and Mk 1:1-8) • Isaiah 40:3 (contained within the gospel accounts) • The ancestry of Jesus (Matt 1:1-17) By the end of this unit of study, pupils will know some facts about: • The importance of understanding historical context to appreciate the literal sense of biblical stories. • What is meant by 'prophecy'. **Believe** By the end of this unit of study, pupils will know that the Church teaches that: • For Christians, the prophets awaken an expectation of the coming of the Messiah in people's hearts. • John the Baptist is sent to prepare the way for Jesus. • In the Advent liturgies, Christians pray for the second coming of Jesus alongside preparing for Christmas. • Advent is a time of preparation for Jesus' incarnation at Christmas and for the second coming as King of the Universe. **Celebrate** By the end of this unit of study, pupils will know: • The Feast of Christ the King. • The Jesse tree. • 'He will come again in glory' from the Nicene Creed. **Live** By the end of this unit of study, pupils will know: • How Christians prepare for the coming of Christ during Advent. • 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. • How some artists have depicted Jesus Christ as King.

Key vocabulary
Advent
prophet
Elijah
John the Baptist
Jesse tree
Christ the King

Expected outcomes	
	Understand 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.
	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:
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.
	Respond 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)

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.

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 uncleanliness. 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
St Peter CCC 153, 440, 442 **Miracles** YCfK 25 YC 90-91 CCC 547-550 **John the Baptist** CCC 718 **Incarnation** YCfK 23-26 CCC 461-464 **Messiah/ Christ** YCfK 24, YC 73 CCC 436-440, 453 **Care of the sick** YC 241 CCC 1503-1505 **Creed** YC 26 CCC 185-186, 192-197 **Sacrament of Reconciliation** YCfK 63, 83, 85 YC 224, 231-233 CCC 1450-1460, 1490-1492, 1494 **Anointing of the Sick** YCfK 88-91YC 244 **Advent** CCC 524	**Hear** By the end of this unit of study, pupils will hear the following key texts: • Peter's mother-in-law and casting out devils (Matt 8:14-17) • 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) • The Baptist's question (Matt 11:1-15) • Jesus walks on the water and, with him, Peter (Matt 14:22-33) • Peter's profession of faith (Matt 16:13-26) By the end of this unit of study, pupils will know some facts about: • The importance of understanding historical context and cultural values at the time of the gospels. **Believe** By the end of this unit of study, students will know that the Church teaches that: • 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. • Jesus is fully God and fully human. We call this belief the incarnation. • Jesus reveals the kind of messiah he is by showing that God's Kingdom includes those who are excluded by society. • 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. **Celebrate** By the end of this unit of study, pupils will know: • Why Catholics pray the Creed at Mass. • 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. **Live** By the end of this unit of study, pupils will know: • 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).

Key vocabulary
Messiah
Christ
incarnation
kingdom
Sacrament of the Sick
Nicene Creed
marginalised

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
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)
	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:
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.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
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	**Hear** By the end of this unit of study, pupils will hear the following key texts: • The lost son (the prodigal) and the dutiful son (Lk 15:11-32) • The Judgement of the Nations (sheep and goats) (Matt 25:31-46) • The events of Holy Week from the gospel of Matthew 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)* *Pupils should have an overview of the events of Holy Week. Please see teachers notes for additional information.

Forgiveness YCfK p94 YC 524 CCC 277, 1439, 2838 **Virtues** YC 306-309 CCC 1840-1841, 1844 **Lent & repentance** YC 230 CCC 1438 **Acts of mercy** YC 450-451 CCC 2447 **Holy Week** CCC 1169	**Believe** By the end of this unit of study, pupils will know that the Church teaches that: • God loves everyone. He can and wants to forgive people's sins. • 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. • 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. **Celebrate** By the end of this unit of study, pupils will know: • The works of mercy show Christians how to treat other people. • 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). • Holy Week begins on Palm Sunday and marks the annual celebration of Jesus' passion, death, and resurrection. **Live** By the end of this unit of study, pupils will know: • The corporal and spiritual acts of mercy. • 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).

Key vocabulary
Lent
Holy Week
parable
sin
forgiveness
mercy

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
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).

	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:
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)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
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.'[154]

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.'[155]

CCC Links	Knowledge lens content
St Peter CCC 765, 881 **Creed** YCfK 13 YC 26, 28 CCC 194 **The Pope** YCfK 51 YC 141, CCC 880-882 **Apostle & apostolic succession** YCfK 51, YC 137, CCC 77, 861, 857 **Church** YCfK 50, YC 121, 123 CCC 763-769, 774-776, 780-786 **Mary** YC 147 CCC 964-965, 972	**Hear** By the end of this unit of study, pupils will hear the following key texts: • The empty tomb (Jn 20:1-10) • The appearance on the shore of Tiberius (Jn 21:1-19) • The Apostles' Creed **Believe** By the end of this unit of study, pupils will know that the Church teaches that: • The Pope is the successor to Peter. • The Church is the People of God. • The Church is apostolic. • The work of the Church is to continue the ministry of Jesus and build the Kingdom of God. • Mary is the Mother of the Church and Queen of Heaven. **Celebrate** By the end of this unit of study, pupils will know: • That the Apostles' Creed summarises Christian beliefs. • That May is the special month of Mary. • Some Marian prayers or hymns, e.g., Hail Mary, the Angelus, the Rosary, the Magnificat, Ave Maria.

	Live By the end of this unit of study, pupils will know: • Some artistic depictions of the Blessed Virgin Mary as Mother of the Church or as Queen of Heaven from different times and places. • Some ways in which the Church today (locally or globally) continues the work of Jesus.

Key vocabulary
Church
Pope
apostles
apostolic
Creed
people of God
communion of saints
Mary, Mother of the Church and Queen of Heaven

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
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.
	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:
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	
	Respond 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
St Paul CCC 639, 1846 **Liturgical rites in the Catholic Church** CCC 1203 CCEO c.28 YC 130 CCC 817 - 819	**Dialogue** By the end of this unit of study, pupils will hear the following key texts: • The road to Damascus (Acts 9:3-9, 17-19) • The first letter to the Corinthians (1 Cor 13:1-7,13) Teachers should choose additional texts about the mission of St Paul, for example,: • Paul's speech before the Council of the Areopagus (Acts 17:22-26, 28-29) • Galatians 1:11-24 • 2 Cor 11:22-23 • Galatians 3:27-28 By the end of this unit of study, pupils will know: • There are different traditions in the Liturgy of the Church* • 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. By the end of this unit of study, pupils will know some ways in which Christians work together for the common good. **Encounter** • Know some facts about the five pillars of Islam. • Understand some ways Muslims in Britain today live out their beliefs.

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

Expected outcomes	
	Understand 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)
	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:
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)
	Respond 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

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
Moses YCfK 12 CCC 62,204 **Sinai covenant** CCC 62, 72 **Ten Commandments** YCfK 110-134 YC 349-351, CCC 2070-2072 **Jesus and the Old covenant** YC 336, CCC 2052-2055 **Covenants** YC 8 CCC 70-2 **Purpose of 10 commandments** YCfK 111, YC 350-351, CCC 2058, 2070-2072 **Jesus and the new law** YC 336 CCC 1965-1972, 1977, 1983-1985, 2055 **CST** YC 42 CCC 2419-2420, 2422-2433 **Cardinal virtues** YC 299-304, CCC 1805, 1834 **Theological virtues** YC 305-306, CCC 1812-1813, 1840-1841	**Hear** By the end of this unit of study, pupils will hear the following key texts: 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) • Jesus' summary of the law (Matt 22:36-40) **Believe** By the end of this unit of study, pupils will know that the Church teaches that: • 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) **Celebrate** By the end of this unit of study, pupils will know: • 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. **Live** By the end of this unit of study, pupils will know: • 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)).

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:
U5.1.1.	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)).
U5.1.2.	Make links between the Ten Commandments and Jesus' summary of the law in Matthew's Gospel (22:36-40).
U5.1.3.	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.
U5.1.4.	Use developing specialist vocabulary to show how the Ten Commandments help human beings live good and happy lives.
U5.1.5.	Correctly use developing specialist vocabulary to describe sin as deliberately spoiling our friendship with God and each other.
U5.1.6.	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:
D5.1.1.	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)
D5.1.2.	Expressing a point of view about what are positive habits (virtues) and negative habits and how virtues might help them grow in goodness. (RVE)
D5.1.3.	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:
R5.1.1.	Reflecting on the words and images used to describe Moses' encounter with God.
R5.1.2.	Reflecting on what makes them truly happy. (RVE)
R5.1.3.	Discussing and dialoguing with others about how rules can help people be happy (YCfK 110).
R5.1.4.	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 (sapiens): 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,

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

David CCC 2579
Covenant CCC 709
David, model of prayer CCC 2579, 2585
Jesus fulfils the old covenant YC 336 CCC 1977, 1982
David the king 'after God's own heart CCC 2579
Psalms YCfK 156, YC 473 CCC 2579, 2585
Rosary YCfK 155, YC 481, CCC 2678
	Hear
	By the end of this unit of study, pupils will hear the following key texts:
	• Scripture passages that speak of David's life and importance:
	  • 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
	Scripture passages that speak of Jesus' as the fulfilment of the promise to David (e.g., Matt 1:1-17; Lk 1:32-33).
	Believe
	By the end of this unit of study, pupils will know that the Church teaches that:
	• 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.
	Celebrate
	By the end of this unit of study, pupils will know:
	• 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.
	Live
	By the end of this unit of study, pupils will know:
	• 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.

CCC Links	Knowledge lens content
The Beatitudes YCfK 136, YC 282–284, CCC 1716-1717, 1725-1726 **Transfiguration** CCC 554-556 **Our Father** YCfK 149 YC 511-527 CCC 2857-2865 **Prayer** YC 483,486 CCC 2629-2933 **Our Father** CCC 2763 **Virtues** CCC 1820-1823 **Virtues** CCC 2597	**Hear** By the end of this unit of study, pupils will hear the following key texts: • 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) **Believe** By the end of this unit of study, pupils will know that the Church teaches that: • 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. **Celebrate** By the end of this unit of study, pupils will know: • 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. **Live** By the end of this unit of study, pupils will know: • 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
Beatitude
sermon
petition
Transfiguration
Our Father
virtue

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.

CCC Links	Knowledge lens content
Jesus' temptations CCC 538-540 **Sin** YCfK 55, 81 YC 315, CCC 1849-1851, 1871-1872 **Conscience** YCfK 21,113, YC 295 CCC 1776-1779 **The Last Things** YCfK 58-62, YC 154, 157-162, CCC 1021, 1023, 1026,1030,1031, 1033 **Ash Wednesday** YC 272, CCC 1667, 1677 **Penitential practice** CCC 1438 **Rosary** YCfK 155, YC 481, CCC 2678 **Prayer** YCfK 139, 145 YC 469, 487 CCC 2558-2565	**Hear** By the end of this unit of study, pupils will hear the following key texts: • 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) **Believe** By the end of this unit of study, pupils will know that the Church teaches that: • 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. **Celebrate** By the end of this unit of study, pupils will know: • What the ashes on Ash Wednesday symbolise. • A simple examen and/or act of contrition. • The Sorrowful Mysteries of the Rosary. **Live** By the end of this unit of study, pupils will know: • 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
Ash Wednesday
Lent
sin
deadly sin
fasting
prayer
conscience
death
judgement
heaven
hell

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
Confirmation in Scripture YC 204, CCC 1286-1288 **Pentecost** YC 118 CCC 1076 **Gifts of the Spirit** CCC 1830-1832 **Holy Spirit manifest in the life of Jesus** YC 114, CCC 689-691, 702-731 CCC 1285 **Confirmation** YC 203-207, CCC 1302 -1305,1317 **Effects of Confirmation** CCC 1303, 1830-1832 **Mary** YC 147 CCC 972 **Names and signs of the Holy Spirit** YC115, CCC 691-693 **Confirmation rite** YC 203-207, CCC 1293-1300	**Hear** By the end of this unit of study, pupils will hear the following key texts: • 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) **Believe** By the end of this unit of study, pupils will know that the Church teaches that: • '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. **Celebrate** By the end of this unit of study, pupils will know: • 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. **Live** By the end of this unit of study, pupils will know: • 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

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.
U.5.5.2.	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
Sacred Scripture YCfK 12, YC 12-19, CCC 81, 120-123, 134-141	**Dialogue** By the end of this unit of study, pupils will know that the Church teaches: • 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. By the end of this unit of study, pupils will know: • 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. **Encounter** By the end of this unit of study, pupils will have encountered the following: • 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.

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.

2.4.6 Age 10-11 (Year Six)

In this year, pupils will focus their gospel study on St John. They will also look at the second account of Creation, understanding what is meant by the 'Fall' and be able to make connections with Jesus as the new Adam in St John's gospel. Pupils will look at women in the Old Testament and see Mary's place in salvation history as she is presented in the gospel of St John. They will look at St John's account of Jesus through the seven miraculous signs and they will learn about the seven sacraments of the Catholic Church. They will hear the account of Jesus' Passion as recounted in St John's gospel and reflect on this as a source of creative inspiration. The account of Mary meeting the resurrected Jesus in the garden will connect with the story of Eden and help pupils understand something of the narrative sequence of salvation history. At the end of the year, they will consider Catholic social teaching as part of the call to dialogue with the culture of the time.

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

The second account of Creation is one of the best-known and frequently misunderstood passages of the Bible. To understand why this is, pupils should know something of the literary form of which it is an example. Aetiology (or etiology) is a form of literature common in the ancient world that uses a story to explain the cause of something or why things exist the way they do. They are not factual stories, but stories told to expose a more profound truth and are akin to parables. When teaching the parable of the lost sheep, for example, pupils do not require scientific evidence of a lone ewe to recognise that Jesus is using the story to teach about the nature of God's mercy.[156] The truth of the second Creation account lies in what it says about human nature and the generosity of God. One of the first things to notice is that in the second account, God is presented more like a person as in this account, the writer is focused on humanity. God physically moulds Adam from the earth. In Hebrew, the name Adam means son of the red earth; Adam is an earth man, made from mud. In this single image, the writer conjures up the frailty of the human condition. The words of the Ash Wednesday recall Genesis 3:19: 'Remember you are dust and to dust you will return'. Only through the 'breath of life' God blows into Adam does Adam become a living being. God then places Adam in Eden, where he is to take care of the garden, which contains all he needs. As in the first account of Creation, humanity is given stewardship of other elements of Creation. Again, the generosity of God is displayed as Adam has plenty of food. However, in this account, there is one rule Adam must follow, one tree from which he cannot eat, the Tree of Knowledge of Good and Evil. God notices that Adam is lonely, which points to another truth about people pupils can identify with, people need to be in a community. Even when God makes all the animals, Adam does not find a companion among them. None of the animals shares his human nature. Seeing Adam is lonely, God creates woman and Adam recognises that he and the woman share the same nature, 'This at last is bones of my bones and flesh of my flesh' (Gen 2:23). Some pupils may connect with what they have learned about the Trinity; God is a communion of persons, and people also seek companionship. They echo the Creator's divine nature. However, at this point, things start to diverge from God's path. The people have free will in the garden, and God does not control them; instead, he sets down one rule. People are God's Creation and subject to the rules of Creation, but the woman then the man give in to temptation and eat the fruit. In their pride, they want more than the many blessings they already have; people want the one thing they do not have. Pupils may see parallels with human nature and personal experience. Humanity always has an appetite for more. The ensuing blame game is also familiar. The woman blames the serpent, and the man blames the woman; no one takes responsibility for their actions. Original sin is a failure to trust in the goodness of God and disregard his Word, preferring a human-centred world to a God-centred world. Harmony with paradise is shattered, man and woman's perfect relationship fills with tension, the created world itself becomes hostile, and death enters human history.

The second text pupils will study is St John's gospel prologue. In this poetic passage, St John lets his readers know that, in Jesus, nothing less than a new Creation is beginning. For Christians, the

first sin is a 'happy fault' (Felix culpa) because, consequently, God empties himself into humanity, and in Jesus, we meet him face to face. The Nicene Creed expresses these beliefs. Through reading Pope Francis' words in Laudato Si', pupils will learn that the Church teaches that a theological understanding of Creation and a scientific understanding are not incompatible.

General guidance: Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. It is especially important that pupils see diverse images of the first people, not just those from a European perspective. Teachers must teach the RED 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
Fall CCC 390 **John's prologue** CCC 240-241, 460-461 **Creed** YC 26, 29 CCC 185-188, 192-197 **Stewardship** YC 436 CCC 2415 **Original sin** YCfK 22 YC 68-69 CCC 388-389, 396-412,402-404 **Jesus** YC 76 CCC 456-460 **Faith & science** YC 23 CCC 159, YC 42 CCC282-289 **Baptism** YC 194 -195, 197 CCC 1213 -1216, 1229-1245, 1250, 1276 -1278, 1282 CCC 9852	**Hear** By the end of this unit of study, pupils will hear the following key texts: • The second account of Creation (Genesis 2:5-10, 15-23, 3:1-7,9-13, 17-19) • Jn 1:1-5, 16-18 • The Nicene Creed • Laudato Si' 66-67 By the end of this unit of study, pupils will know: • The literary forms employed in the Genesis account. • The Genesis account of Creation and Fall is not a literal scientific description, but expresses beliefs about God, the world, and human beings (see CCC 159). **Believe** By the end of this unit of study, pupils will know that the Church teaches that: • The world is in disarray because humans choose to do evil again and again. This is called original sin; the story of Adam and Eve explains why the world is no longer as good as it was in the beginning. (YCfK 22) • In Jesus, God restored humanity's relationship with him. • Baptism is the first sacrament of the forgiveness of sins. It unites Christians with Jesus Christ, who dies and rises, and strengthens the gifts of the Holy Spirit. • Belief in God as sustainer and source of the universe is compatible with the scientific account of the beginnings of the universe and the theory of evolution. **Celebrate** By the end of this unit of study, pupils will know: • The symbols in the Sacrament of Baptism that point to a Christian's new life in Christ • The Church teaches that the Nicene Creed allows all believers to make a common statement of their faith. **Live** By the end of this unit of study, pupils will know: • Many scientists are Christians and they do not see any conflict between their faith and science. • The work of Catholic scientists in contributing to the scientific account of the beginnings of the universe (e.g., the work of Mendel and Lemaitre). The ways in which some sin is social and embedded in social structures (cf. CCC 1868-69).

Key vocabulary
Creation
Fall
Eden
evolution
baptism
salvation

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U6.1.1.	Show understanding of the literary forms found in the text's studied, including the use of metaphor, symbolic language, and poetry. (RVE)
U6.1.2.	Simply explain the Church's teaching on the purpose of the second Creation story and the purpose of scientific accounts, referencing Laudato Si' 66-67. Make links with the term 'stewardship'.
U6.1.3.	Show understanding of the Christian belief of the first sin or 'original sin' by making links with the second story of Creation.
U6.1.4.	Explain some Christian beliefs about the Sacrament of Baptism.
U6.1.5.	Use theological vocabulary to describe and explain the belief that sin damages the relationship with God, the relationship with others and relationships with the created world, making relevant links with the second account of Creation and Laudato Si' 66.
U6.1.6.	Show some understanding of the Christian belief that in Jesus a new covenant is made and through him the relationship with God can be restored making links with John (1:1-5, 16-18) and the Nicene Creed.
U6.1.7.	Describe the work of a Christian or Catholic scientist who has contributed to the scientific understanding of the beginnings of the universe (e.g., Mendel, Lemaitre, Blundell), recognising that many scientists are Christians and they do not see any conflict between their faith and science. (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:
D6.1.1.	Articulating reasons which might lead to judgements different to their own, in response to the claim: 'belief in Creation is compatible with scientific accounts of the beginnings of the universe and the theory of evolution', offering reasoned arguments for their own judgement. (RVE)
D6.1.2.	Expressing a point of view about what the story of the Fall says about human beings and suffering giving reasons why they think this way.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R6.1.1.	Considering the ways in which their life and the life of their communities could be transformed by taking seriously the belief in the innate dignity and equality of all human beings. (RVE)
R6.1.2.	Reflecting on the evidence in the world that human beings have not always lived as God has wanted and the effects of this on human beings and the environment.
R6.1.3.	Reflecting on the ways in which the discoveries of science can lead to a deeper appreciation of the greatness of God and God's love for all Creation. (RVE)

Branch Two: Prophecy and promise

Notes for teachers

When exploring the stories of some of the prominent women in the Old Testament, pupils will need to understand the context in which the stories take place, historically and culturally. The list of women is not exclusive. The catechism states, 'Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting covenant, intended for all to be written on their hearts… Above all, the poor and the humble of the Lord will bear this hope' (CCC 64). The people who will become the nation of Israel exist in a patriarchal world where women are seen as somehow less than men. The stories of the people of Israel often feature battles and warring factions which excluded women. The women listed feature at different points in the formation of Israel and subvert the expectations of their time. For Christians, a parallel exists between these women and Mary, who will change the course of history by her 'yes' to God. Pupils will compare that annunciation to Mary in the gospel of St Luke with the Annunciation to Joseph in St Matthew. St Luke sets the tone for his gospel by focusing on Mary, the humble girl from Nazareth. Mary radically challenges the idea of a kingly Messiah in her prayer of the Magnificat. A prayer that has been banned at different times by different political regimes because of the radical messages it contains to change the world's order by 'filling the hungry' and pulling the mighty from their thrones. Mary stands in a tradition of women who show that they are not passive onlookers in the history of salvation. Miriam is Moses' sister and called a prophetess. She saves his life when he is a baby, placing him in the care of the pharaoh's daughter. When the people of Israel cross the Red Sea, she leads the women in dance, singing and proclaiming the greatness of God. The name Mary is from Miriam. In the stories of Judith and Ester, both women lead their people to victory at a time of vulnerability. Albeit through some violent actions. Those who appear weak are made strong through their faith and hope. Sarah and Hannah both have sons when people believe they are too old, and both dedicate their sons to God. There are other women in the Old Testament who teachers may wish to help pupils study. Ruth is an example of self-giving love when she stays with her mother-in-law Naomi and is an ancestor of King David. Though she is a Moabite rather than an Israelite, she comes to follow the ways of the people of Israel and worships the one, God. One of the titles of Mary is 'Mother of God'. Pupils may question how God, the source of all being, can have a mother. The Orthodox Church uses the term 'Theotokos', which means 'God bearer'. Mary is God's mother because Jesus is fully God and fully human from the moment he is formed in Mary's womb with her active consent. The Incarnation is a mystery of the Christian faith. She is his mother, therefore God's mother and through baptism into the Body of Christ, the mother of all Christians.

General guidance: When learning about women in the Old Testament, it is important to remember that though Christians recognise them as preceding Mary, they do not speak in the same way to Judaism and Islam. 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

Women in the Old Testament CCC 64, 489
Annunciation YC 84 CCC 493-494, 508-511
Gospel writers CCC 147, 515
Mary YC 82, CCC 484-511
Magnificat CCC 2619, 2622
	Hear
	By the end of this unit of study, pupils will hear the following key texts:
	• Old Testament passages that show the importance of women in salvation history, e.g.:
	  • Genesis 18:1-15; 21:1-7: Sarah
	  • Exodus 1:8-22; 2:1-10: Miriam
	  • Judges 4:4-11; 5:7-15: Deborah
	  • 1 Samuel 1:5, 9-11, 26-28: Hannah
	  • Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther
	  • Lk 1: 26-56: Mary as the fulfilment of Old Testament promises
	By the end of this unit of study, pupils will know:
	• The difference between the Lucan and Matthean infancy narratives, emphasising their respective intentions, narrative approach, and Luke's emphasis on the role of women in the story of salvation.
	Believe
	By the end of this unit of study, pupils will know that the Church teaches that:
	• The women of the Old Testament are true protagonists of salvation history (see Pope John Paul II's address, General Audience, 27 March 1996).
	• Mary is the fulfilment of the Old Testament promises and became the 'Mother of God' by her 'Yes' to God's plan.
	Celebrate
	By the end of this unit of study, pupils will know:
	• The Magnificat is the song of the Mother of God and the song of the Church.
	• The Church prays the Magnificat each day at Vespers (evening prayer).
	• Some sung settings of the Magnificat.
	Live
	By the end of this unit of study, pupils will know:
	• Examples of women today who are responding to God's call in their life. For example, the role of women's religious orders in the Church today, with reference to at least one example of a Catholic women's religious order (e.g., Sisters of Mercy, Ursulines, Sisters of Loreto, Daughters of St Paul, Little sisters of the Poor).

Key vocabulary
salvation history
fulfilment
Old Testament
Lucan
Matthean
protagonists
Mary, Mother of God
Magnificat
religious order

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U6.2.1.	Show an understanding of any **one** of the following Old Testament scripture passages that show the importance of women in salvation history, recognising authorial intention and historical context: • Genesis 18:1-15; 21:1-7: Sarah • Exodus 1:8-22; 2:1-10: Miriam • Judges 4:4-11; 5:7-15: Deborah • 1 Samuel 1:5, 9-11, 26-28: Hannah • Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther
U6.2.2.	Use theological language to explain what is meant by describing the women of the Old Testament as 'true protagonists of salvation history' (Pope John Paul II's address, General Audience, 27 March 1996), making relevant links with the stories of some key women from the Old Testament.
U6.2.3.	Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Lk 1:26-56 and the accounts of the women of the Old Testament. Contrast Lk 1:26-56 with the authorial focus in Matthew's account (Matt 1:18-25).
U6.2.4.	Use theological language to describe and explain the belief that Mary became the 'Mother of God'.
U6.2.5.	Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.
U6.2.6.	Show understanding of the life of individual women today who are responding to God's call in their life, making relevant links to Mary's 'Yes' to God (Lk1:26-56), for example, describe and explain the role of women's religious orders in the Church today, with reference to at least one example of a Catholic women's religious order.
	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:
D6.2.1.	Thinking about the role of women in the story of salvation, giving a response to this statement: 'Looking at the role of women in the story of salvation, women today do not play a large enough role in the life of the Church', supporting their answer with reasons, and discussing why people might give different answers.
D6.2.2.	Exploring how they and others interpret their own and the composer's meaning, in response to a variety of sung settings of the Magnificat.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R6.2.1.	Reflecting on their own experience, consider the women in their lives who have been important or significant. (RVE)
R6.2.2.	Comparing their own and others' experiences about the importance of Mary the mother of Jesus in their spiritual life.
R6.2.3.	Considering what life or task God might be calling them to live or do and reflect on how their 'Yes' could transform their own lives and the lives of the community. (RVE)

Branch Three: Galilee to Jerusalem

Notes for teachers

In the next three branches, pupils will study the gospel of St John. In this gospel, St John presents Jesus as the Messiah who reveals his kingdom through seven signs. In the Bible, the number seven indicates perfection. St John emphasises Jesus' divinity through his seven 'I am' statements that are reminders of the revelation of God as 'I am' to Moses in the burning bush (Ex 3:14). In this branch, pupils will explore the seven signs of John's gospel and one of Jesus' 'I am' statements. Below is a brief outline of the seven signs or miracles.

1. The Wedding at Cana (Jn 2:1-12) Jesus turns water into wine. He can transform created elements – links with the Eucharist.
2. Healing of the official's son (Jn 4:46-54) Jesus heals with a word, his words have power, he is the Word of God. Links with the prologue Jn 1:1-2.
3. Healing the man at Bethesda (Jn 5:1-15) Jesus heals on the Sabbath; he is Lord of the Sabbath. However, the man does not recognise that Jesus has healed him and goes to speak to the authorities. Links with spiritual blindness and seeing Jesus as the Messiah.
4. Feeding of the Five Thousand (Jn 6:5-14) Jesus feeds the people as the Israelites were fed by manna in the desert. Links with the Eucharist.
5. Jesus walks on water (Jn 6:16-24) Jesus is the new Moses; as Moses led the people across the Red Sea, Jesus leads the way to the Kingdom of God.
6. Healing of the man born blind (Jn 9:1-7) Links with healing the man at Bethesda. In this miracle, the man recognises Jesus, and he sees physically and spiritually experiencing conversion and healing.
7. The raising of Lazarus (Jn 11:1-45) Jesus is the way to eternal life. Martha, his sister, experiences conversion, recognising Jesus as 'the Christ, the Son of God', and then Jesus raises Lazarus from the dead. This miracle that prompts the authorities to act against Jesus and the events of Holy Week follow.

Unlike the other gospels, St John's gospel only tells of these seven miraculous signs. Each one points to a greater truth about Jesus' divine nature. In the seven 'I am' statements Jesus explains his identity in beautiful poetic terms. It is suggested pupils explore either the 'I am the bread of life' (Jn 6:35) statement which follows the feeding of the five thousand, or the 'I am the Resurrection' statement, which is part of the story of Lazarus.

Through the Celebrate lens, pupils will consider the purpose of the seven sacraments. In this branch, they will not explore each sacrament in detail rather explore the purpose of sacraments as part of a life in Christ. By age ten, they will be able to notice sacraments that happen once in a lifetime and mark a particular point of encounter with God and those that form part of a Catholic's ongoing sacramental life. Each of St John's seven signs does not point directly to a sacrament though they do link with the sacramental imagination.

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.

CCC Links	Knowledge lens content
Wedding at Cana CCC 1613, 2618 **Miracles as signs of the Kingdom of God** CCC 547-549 **Scripture** CCC 105-108, 115, 136-137, 139, 141 **Mary** 2618 **Sacraments** YC 172-174 CCC 1084, 1129, 1146 -1152, 1210	**Hear** By the end of this unit of study, pupils will hear the following key texts: • The Wedding at Cana (Jn 2:1-12) • Healing the official's son (Jn 4:46-54) • Healing the man at Bethesda (Jn 5:1-47) • Feeding the 5000 (Jn 6:1-4) • Walking on water (Jn 6:15-21) • Healing the Blind Man (Jn 9:1-41) • Raising of Lazarus (Jn 11:1-57) • 'I am the bread of life' (Jn 6:35) or 'I am the Resurrection and the life' (Jn 11:25) **Believe** By the end of this unit of study, students will know that the Church teaches that: • God inspired the authors of Sacred Scripture. • Scripture is understood literally and spiritually. • Mary prays and asks Jesus for help at Cana. • The Church has seven sacraments. The sacraments of initiation are baptism, confirmation, and Eucharist. The sacraments of healing are penance and anointing of the sick. The sacraments in service to Holy Communion are marriage and Holy Orders. • The purpose of sacraments is to help people grow more like Jesus, and through him become children of God. • The sacraments engage all the senses, not just intellect and are earthly signs of the presence of God, especially in the Eucharist. **Celebrate** By the end of this unit of study, pupils will know: • The sacraments are meeting points with God that bring people into a closer relationship with God and the community of the Church. They are holy, visible signs of God's presence and action in the life of a Catholic. Through they Catholics experience the 'healing, forgiving, nourishing, strengthening, presence of God that enables them to love in turn' (YC p105). • Different representations in art or music of one of the signs from St John's gospel **or** one of the 'I am' statements studied. **Live** By the end of this unit of study, pupils will know: • How sacraments are celebrated in their local parish community and how these form part of the life of the local Church. • How their local parish community (Parish priest and laity) hand on the teaching of Jesus.

Key vocabulary
Cana
Bethesda
Lazarus
sacraments

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U6.3.1.	Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning. (RVE)
U6.3.2.	Use specialist theological vocabulary to make links between each of the miraculous signs and Christian beliefs about Jesus, including some of the sacraments, and how these reveal he is truly God and truly human.
U6.3.3.	Use specialist religious vocabulary to make links between one of the 'I am' statements and Christian beliefs about Jesus.
U6.4.4.	Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.
U6.3.5.	Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.
U6.3.6.	Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.
	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:
D6.3.1.	Giving reasons why the Church teaches sacraments are 'meeting points where God himself is present' (YCfK 64). Discuss why others might disagree.
D6.3.2.	Looking at different artistic representations of at least one of the signs in St John's gospel and discussing the artists' use of symbolic representation, expressing and sharing a personal preference, giving reasons for their choice and listen to contrary points of view. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R6.3.1.	Reflecting on how the seven signs in John's gospel speak to them literally and spiritually.
R6.3.2.	Considering how stories from scripture speak to people in different ways. (RVE)

Branch Four: Desert to garden

Notes for teachers

As the Church moves through the season of Lent, pupils will look at the rich symbolism of St John's account of the end of Jesus' earthly life. St John's gospel looks to bring out the significance of all that Jesus did in light of his resurrection, though this is not understood by those present at the time. Pupils should recognise from the previous branch that the narrative works on two levels: an account of what happened and a revelation of Jesus' divinity. They are encouraged to spend time studying at least one of the scripture passages read in greater detail, some examples of which are suggested below. However, these are not the only symbolic meanings to reflect upon, and pupils should be encouraged to reflect on the stories personally.

Additionally, St John uses images of light and darkness or water to increase the poetic richness of his text. St John's passion is the central narrative at the Good Friday service. Teachers may want to use this reading to bring to life the drama St John's account provokes.

In the anointing at Bethany (Jn 12:1-11), St John sets in motion the events that will lead to Judas' betrayal of Jesus and the Crucifixion. Lazarus is present at the meal, which must have been a talking point! Mary anoints the feet of Jesus with an expensive oil which Judas sees as a betrayal of their mission to the poor. However, readers know the anointing signifies Jesus' kingship and preparation for his burial. As with the gift of myrrh, it foreshadows what is to come. Foot-washing was part of Jewish life and religious ritual and washing feet and hands before a meal was a common practice. Priests washed before entering the sanctuary (Ex 30:18-20). Having had his own feet anointed days before, Jesus acts as a servant by washing his disciples' feet. In this action, Jesus sets an expectation for Christian leadership. He also shows an extraordinary image of God. The disciples, especially Peter, do not understand what is happening. Pupils could consider the symbolism of water and the humility of Jesus. They may also notice that St John's Last Supper account differs from the other gospels' accounts. In St John's account of the Last Supper, the agony in the garden that occurs in the other three gospels is not described. Jesus knows 'that the Father had put everything into his hands' (Jn 13:3), and he follows the Father's will, which contrasts with Adam's defiance of God's will. Instead, Jesus shares wisdom and insights with his disciples, including a new commandment (Jn 13:33-34) that shows the way to true discipleship is the love of neighbour. Jesus has just demonstrated service by washing their feet, but still, Peter does not understand what is being asked of him. Peter still relies on himself, offering to lay down his life for Jesus, then attacking one of the High Priest's servants with a sword. The arrest (Jn 18:1-11) happens dramatically after dark. Jesus 'the lamb of God' (Jn 1:30) is arrested on the evening of the day of preparation when Jews would slaughter the Passover lamb. St John presents Jesus as the Paschal lamb, which links back to Abraham's sacrifice of Isaac and with the first Passover meal in Exodus (12:46), where the lamb's bone remains unbroken. These are short examples of how pupils could explore a close reading of one of the gospel texts. All pupils should notice that John begins and ends Jesus' ministry with the figure of Mary. She calls Jesus to start his ministry by turning water into wine and stands by Jesus as he addresses her from the cross. Jesus invites the beloved disciple to accept Mary as his mother and Mary to accept him as a son. Mary is the mother of all Christians as Jesus entrusts his followers to her from the cross. When Jesus is pierced, blood and water flow from his side. At this moment, St John invites readers to recall that Adam is broken open when God creates woman, and Jesus is broken open at that moment the Church is founded 'from the pierced heart of Christ' (CCC 766).

CCC Links	Knowledge lens content
Anointing YC **Holy Thursday** YCfK p63 YC 99 CCC 610-611 **Pilate** YCfK 32-34 **Crucifixion** YCfK 35-36, YC 101 CCC 613-617, 622-623 **Last Supper** YC 99, CCC 610-611 **Mary** YCfK 150, YC 85, CCC 963-966, 973 **Holy Thursday Mass** YC 99, CCC 610-611	**Hear** By the end of this unit of study, pupils will hear the following key texts: • The anointing at Bethany (Jn 12:1-11) • Jesus washes his disciples' feet (Jn 13:1-17) • First farewell discourse (Jn 13:33-38) • The arrest of Jesus (Jn 18:1:11) • Jesus before Pilate (Jn 18:28-40, 19:4-6) • The Crucifixion (Jn 19:17-22) • Jesus and his mother (Jn 19:25-27) • The death of Jesus (Jn 19:28-37) **Believe** By the end of this unit of study, pupils will know that the Church teaches that: • At the Last Supper Jesus showed his love by washing his disciples' feet. • Jesus showed his love by dying on the cross. On the cross he took on the guilt and pain of the whole world to bring the world back home to God's perfect love. (See Article 4 Apostles' Creed.) • Mary is the mother of all Christians. **Celebrate** By the end of this unit of study, pupils will know: • That Mass on Holy Thursday recalls Jesus' actions at the Last Supper, including washing the feet of the apostles. • The Stations of the Cross are a prayerful reflection on Christ's journey to the cross. **Live** By the end of this unit of study, pupils will know: • The Stations of the Cross are prayed by Christians around the world and model the Via Dolorosa in Jerusalem. • Explore different representations of the Stations of the Cross or prayers of the stations in different places in the world, e.g., Via Crucis in Rome, the high stations in Lourdes. • Encounter some artistic representations of the Holy Week as depicted in the gospel of John, for example, Sieger Koder 'The washing of feet', or extracts of St John's passion by Bach.

Key vocabulary
Bethany
anoint
discourse
Pilate
Crucifixion
Holy Week
Stations of the Cross

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U6.4.1.	Show an understanding of the account of Holy Week in the gospel of John.
U6.4.2.	Show knowledge and understanding of how one of the texts reveal deeper meanings about Jesus as Messiah and describe the beliefs revealed.
U6.4.3.	Make links between the account of Jesus' washing his disciples' feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus' actions.
U6.4.4.	Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.
U6.4.6.	Make links between the Christian belief in the Crucifixion and the Stations of the Cross as a prayerful reflection on Christ's journey to the cross.
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:	
D6.4.1.	Considering the statement 'Jesus had a fair trial', comparing and contrasting different points of view about this statement drawing on John's gospel as a source of evidence.
D6.4.2.	Exploring how they and others interpret their own and the maker's meaning, in response to a variety of creative and artistic expressions and linking these with a scriptural passage studied.
Respond During this unit of study, pupils will be invited to respond to their learning, for example by:	
R6.4.1.	Prayerfully reflect on what Jesus teaches about true discipleship.
R6.4.2.	Considering how love of neighbour could transform their life and the lives of the communities they are part of, describing the actions they could take to begin this transformation. (RVE)
R6.4.3.	Reflecting on Lent as a time to begin this transformation.

Branch Five: To the ends of the Earth

Notes for teachers

Pupils will continue to journey with St John's gospel in this branch. Pupils started the year learning about the Fall and humanity's broken relationship with God. In this branch, they will look at how St John's account of the Resurrection alludes back to that narrative and shows that in Jesus the relationship with God is restored. As St Paul describes, the first man, Adam, has a living soul, but Jesus, the last Adam has 'become a life-giving spirit' (1 Cor 15:45). Though this is complex theology, St John makes parallels that will be accessible to pupils so that the narrative sequence of salvation history begins to connect. After the Crucifixion, Jesus is laid to rest in a garden. In Genesis (2:8, 15-16) paradise is described as a garden and Adam is the gardener. Mary Magdalene arrives on the first day of the week when it is still dark. Pupils may reflect on the author's intention using images of light and dark in this account. She alerts the disciples that Jesus' body is not there. Peter and John run to the tomb. Believing Jesus has risen, they go home. Mary stays behind weeping. When she next looks inside the tomb the angels speak to her, dressed in white (light), and when she turns around, she sees a man who she thinks is the gardener. Pupils may recognise that Jesus is seen as a gardener, just like Adam. Jesus does not call her by her name at first, but calls her 'Woman', which also echoes the Genesis account. Mary does not recognise Jesus until he says her name. Pupils may recognise that in Genesis God calls the first people after they have eaten the

fruit, but they hide. Here Jesus calls Mary and she recognises him and calls him 'Rabbuni' which is either translated as teacher or master. The risen Jesus is not the 'mud man' of the Genesis account, he tells Mary not to cling to him. Jesus tells Mary that she must bring the disciples as he is ascending and that his Father is her Father. The relationship that is broken by people is restored in Jesus to the extent that God is now known as Father. The short extract from St Paul also describes Jesus as the 'last Adam'.

In St John's gospel, Jesus gifts the disciples with the Holy Spirit. Pupils can connect that just as God breathes life into Adam, Jesus breathes new life into the disciples. This also links with the Trinitarian nature of God. However, St John introduces the figure of Thomas the Apostle at the end of his gospel. In this story, pupils can consider the nature of faith and belief. Thomas wants physical proof of the Resurrection. Teachers may want to consider this along with the conclusion to St John's gospel. St John shows that recognising Jesus as the Messiah is a choice. In branch one, pupils explored ideas about scientific accounts of how the world came to be and that this is not in conflict with belief in God. There are parallels with Thomas the Apostle demanding proof for something that requires faith. Pupils will then look at what it means to bear witness to the Resurrection of Christ in a Christian life today through prayer, scripture, and sacraments. They will also look at examples of people who have not been free to bear witness to Christ, beginning with St Stephen as the first martyr.

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.

CCC Links	Knowledge lens content
Appearances of Christ resurrected CCC 641-642 **Jesus as the new Adam** CCC 655 **Resurrection** YCfK 37-39, CCC 638-641, 656 **Faith in Resurrection** YCfK 40, YC 104-106, CCC 651-652, 654-655 **Resurrection and Trinity** CCC 648-650 **Witness** CCC 2472-2473	**Hear** By the end of this unit of study, pupils will hear the following key texts: • The empty tomb and the appearance to Mary Magdala (Jn 20:1-18) • Appearances to the disciples Jn 20:19-31 • Conclusion (Jn 20: 30-31) • Christians believe in the Resurrection (1 Cor 15:14) • Jesus as the last Adam (1 Cor 15:45-49) • The story of Stephen (Acts 6:8-15, 7:51-60) **Believe** By the end of this unit of study, pupils will know that the Church teaches that: • Christians believe Jesus rose from the dead. (See Article 5, the Apostles' Creed.) • The disciples believed that Jesus rose from the dead because they saw him, spoke with him, and experienced him in a different way as being alive. • The Resurrection is the work of the Holy Trinity. • All Christians are called to witness to the Resurrection by the example of their new life in baptism, strengthened by the Holy Spirit in confirmation. • Some Christians die for their faith, this is called martyrdom.

	Celebrate By the end of this unit of study, pupils will know: • How Christians today meet Christ in the Eucharist, in the scriptures, in prayer and in love for all people. • Some age-appropriate examples of the Act of Faith, Hope and Love prayers. **Live** By the end of this unit of study, pupils will know: • Some examples of saints, considering how they bore witness to Christ in their lives (e.g., St Margaret Mary Alacoque and her devotion to the Sacred Heart, St Teresa of Calcutta being the merciful face of Christ to the poor) or by suffering persecution and death (e.g., St Oscar Romero speaking out against oppression, St Teresa Benedicta of the Cross who died in the concentration camps). • The work of Christian charitable organisations that help people facing injustice and persecution because of their beliefs, e.g., Aid to the Church in Need, CAFOD, Missio.

Key vocabulary
Adam
Mary Magdala
Resurrection
martyr
witness
saint
charity

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U6.5.1.	Show understanding of the scripture passages studied, identifying literary forms and authorial intention. (RVE)
U6.5.2.	Use specialist theological and religious and vocabulary to describe and explain links between at least one of the scripture passages studied and religious beliefs.
U6.5.3.	Describe Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.
U6.5.4.	Explain why Jesus is called the 'new Adam', making links between scripture texts from the new and old testaments.
U6.5.5.	Describe and explain, with examples, the different ways in which Christians' bear witness to their beliefs now and in the past and make links with the life of a saint.
U6.5.6.	Describe how one charity studied witnesses its Christian faith through its work. (RVE)

Expected outcomes	
	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:
D6.5.1.	Consider 'There were many other signs that Jesus worked, and the disciples saw, but they are not recorded in this book', and give some reasons why some people find it difficult to believe things they have not seen.
D6.5.2.	Playing with possibilities and wondering about why people of religious faith sometimes choose prison, persecution, or even death rather than give up their faith. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R6.5.1.	Considering what beliefs matter most to them. (RVE)
R6.5.2.	Comparing their own and others' experiences, feelings and things that matter to them and the ways in which this may lead to different beliefs and different choices about how to live their life. (RVE)
R6.5.3.	Reflecting on how the work of charities can support people facing injustice or persecution. (RVE)

Branch Six: Dialogue and encounter

Notes for teachers

As pupils reach the end of the primary phase of their education, they should consider what dialogue means in action. The Catholic Bishops' Conference of England and Wales identified different ways Catholics can enter dialogue with people of goodwill in their document 'Meeting God in friend and stranger' (2010). The pathways most appropriate for pupils are:

- The dialogue of life – what it means to be a good neighbour.
- The dialogue of action – how Christians and others collaborate for justice and freedom for all people.
- The dialogue of religious experience – how people share their spiritual riches.[157]

Pupils do not need to know the language of dialogue, but teachers should consider how they and others experience neighbourliness, collaboration, and sharing spiritual riches. This could be practically in projects (such as focusing on caring for our common home in their local area), learning about the lives of those committed to interreligious dialogue. or charitable organisations that work for justice and freedom. For example, pupils could learn about St Francis of Assisi, who met Sultan Al Malik during a conflict between Christians and Muslims. St Francis wrote in the rule of his religious order that when his followers travelled, 'they should not be quarrelsome, dispute with words, or criticise others, but rather should be gentle, peaceful and unassuming, courteous and humble, speaking respectfully to all as is fitting' (Rule of St Francis III). Pope St John Paul called a gathering of leaders of religious faiths at Assisi in 1986. He called people to live in the 'Spirit of Assisi' recognising that people of faith could come together to pray in their own way for common goals, such as peace and justice. Alternatively, pupils could learn about the life and work of other individuals, for example, Katharine Drexel, Ruth Pfau, Mateo Ricci, or the Trappist monks of the Monastery Notre-Dame de l'Atlas of Tibhirine. They could also explore how charities uphold the principles of Catholic social teaching and show dialogue in action. All Christians are responsible for supporting the dignity of all people and are called to participate in promoting the common

good. Teachers could also encourage students to look at what is happening in their local community and consider their responsibilities alongside possibilities for participation.

The term 'worldview' is more than a point of view. It recognises that everyone is shaped by life experiences and has beliefs that matter to them. Worldviews are not exclusive. People may hold multiple world views simultaneously, for example, being a vegan and a Christian. Theos Think Tank produced a short video to explain world views which teachers can find at https://youtu.be/AFRxKF-Jdos (13/05/21).

The encounter element of the branch introduces Dharmic faith pathways. These are faith pathways that originated in the Indian subcontinent. They include Hinduism, Jainism, Buddhism, and Sikhism. Pupils are only expected to learn about **one** Dharmic pathway. Teachers should consider the students in the school and the profile of their local community when deciding which pathway to study so that pupils encounter faith in the context of modern Britain.

CCC Links	Knowledge lens content
Common good YC 327-328 CCC 1907-1917, 1925-1927	**Dialogue** By the end of this unit of study, pupils will know that the Church teaches: • That Catholics should work to promote 'unity and love' (Nostra Aetate 1) among all people. • That the Church is called to 'enter dialogue with the world in which it lives. It has something to say, a message to give' (Ecclesiam Suam 65). • That Christians are responsible for promoting the common good. By the end of this unit of study, pupils will know: • Some practical ways in which people can work together towards common goals. • The term 'worldview' and its meaning. **Encounter** By the end of this unit of study, pupils will have encountered the following: • Recognise links and simple connections between some Dharmic beliefs, practices, and way of life (e.g., Hinduism or Sikhism or Buddhism or Jainism).

Key vocabulary
dialogue
worldview
Catholic Social Teaching

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U6.6.1.	Explain in an age-appropriate way the meaning of 'the common good' and the principles of Catholic Social Teaching. (RVE)
U6.6.2.	Describe some ways Christians work together with people of different worldviews to promote the common good. (RVE)
U6.6.3.	Use the term 'worldviews' and understand its meaning, giving simple examples. (RVE)
U6.6.4.	Recognise links and simple connections between some Dharmic beliefs, practices, and way of life making links between them. (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:
D6.6.1.	Reflecting on the statement 'Everyone should be concerned to create and support institutions that improve the conditions of human life' (CCC 1926), consider how this challenges people to change. (RVE)
D6.6.2.	Considering the term 'common good', discuss why charities with different worldviews work to promote the same goals. (RVE)
D6.6.3.	Explore some examples of creative expressions of faith from a Dharmic pathway. (RVE)
D6.6.4.	Listening to the stories and experiences of those who follow a Dharmic pathway in the class or the wider community and asking questions about their laws, beliefs, worship, or life. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R6.6.1.	Considering how engaging in dialogue with those who hold different beliefs could transform their own lives and the future of the communities. (RVE)
R6.6.2.	Identifying ways, they could act to differently because of their learning about Catholic Social Teaching dialogue. (RVE)

Age 11 learning outcomes:

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

Understand

1. Show understanding of the literary forms found in the text's studied, including the use of metaphor, symbolic language, and poetry, and identify authorial intention. Recognise that the scripture's meaning goes beyond the literal.
2. Simply explain the Church's teaching on Creation, science, and stewardship and recognise that many scientists are Christians and they do not see any conflict between their faith and science.
3. Show understanding of the Christian belief of the first sin in the context of the Sacrament of Baptism.
4. Use theological vocabulary to describe and explain the belief that sin damages the relationship with God, relationships with others and relationships with the created world, making relevant links with the sources studied.

5. Show some understanding of the Christian belief that in Jesus a new covenant is made and through him the relationship with God can be restored making links with sources studied.
6. Show an understanding of an Old Testament scripture passage that shows the importance of women in salvation history, recognising authorial intention and historical context.
7. Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises and the Mother of God making relevant links to sources studied.
8. Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church, explaining the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.
9. Describe some ways a parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons.
10. Show knowledge and understanding of how texts reveal deeper meanings about Jesus as Messiah and describe the beliefs revealed, e.g., the Magnificat, or Jesus washes his disciples' feet.
11. Explain the Christian belief that Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.
12. Make links between the Christian belief in the Crucifixion and the Stations of the Cross as a prayerful reflection on Christ's journey to the cross.
13. Explain the Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.
14. Describe and explain, with examples, the different ways in which Christians bear witness to their beliefs making links with the life of a saint or Catholic charity.
15. Explain in an age-appropriate way the meaning of 'the common good' and the principles of Catholic Social Teaching and describe some ways Christians work together with people of different worldviews to promote the common good.
16. Explain the term 'worldviews' and its meaning, giving simple examples.
17. Make links and connections between the five pillars of Islam and Muslim life in Britain.

Discern: By the age of 11 pupils will be able to talk and think critically and creatively about what they have studied, by articulating reasons for and against a given point of view, and discussing why people might give different answers. They will explore how they and others respond to musical or artistic depictions of faith. Pupils will have opportunities to play with possibilities about how people's choices in life result from their religious beliefs or worldviews and consider how this challenges their personal worldviews.

Respond: By the age of 11 pupils have experienced opportunities to respond to their learning through, considering the dignity of all people, reflecting on personal experience to appreciate those who are important or significant, particularly the role of women. They will have opportunities to think about the choices they make, what sin means and if they feel called to make changes in their lives, for example, through spending time in prayer. They will be invited to consider how personal change can change a community and consider how engaging in dialogue with people who hold different beliefs could transform their lives and the future of the communities in which they participate.

2.4.7 Year Seven

In this year, pupils revisit some of the most important learning from their study of Catholicism in primary school. For those who have not attended Catholic primary school, this year presents the theological foundations that are the basis for understanding Catholicism. The focus of the entire year is God's revelation and the way in which this has gradually unfolded through salvation history. In the first unit, a distinction is made between general and special revelation, recognising Creation and the existence of human beings as one way in which all human beings can come to know God using their own natural reason. In the second unit, we look at special revelation, introducing (or reintroducing) students to the significance of Sacred Scripture for Catholics. The third unit focuses on Jesus Christ, the incarnation, and the Christian claim that in Christ is the fullness of God's revelation. In this context, the doctrine of the Trinity is explored further, since the recognition of Jesus as very God by the early Church required a recognition of him as the eternal Son of the Father. The fourth unit (desert to garden) focuses on the continued presence of Christ with the Church through the sacraments and the transformative effect of these sacraments on the lives of the faithful. The main emphasis for this unit is the Sacrament of the Eucharist, the 'source and summit' of the Christian life. The final unit gives us the last piece of God's revelation through the sending of the Holy Spirit and the presence of this Spirit with the Church.

Notes for teachers on the dialogue and encounter branches at Key Stage 3

In a Catholic school, learning about different belief pathways stems from the school's identity: 'The knowledge of other ways of thinking and believing conquers fears and enriches ways of thinking about the other person and his or her spiritual traditions. Therefore, teachers are duty-bound always to respect the human person who seeks the truth of his or her own being, as well as to appreciate and spread the great cultural traditions that are open to the transcendent and that articulate the desire for freedom and truth'[158]. In 'Ecclesiam Suam' (1964), Pope St Paul VI envisaged that interreligious dialogue should take the form of concentric circles. First, Catholics should look to Christian denominations and then the Abrahamic traditions before reaching to religions that had cultural and historical origins in Asia and Africa.

Therefore, the Encounter and Dialogue branch for Key Stage 3 contains two elements, learning more about Christianity and encountering different religious and non-religious worldviews. The structure of teaching about different religions and worldviews is intentionally not specified to enable teachers to match the content to the profile of pupils in their school and to decide which year group will address different content. The appendix to this branch offers suggested content but local dioceses may wish to introduce bespoke specifications. The Catholic Bishops' Conference of England and Wales identified different ways Catholics can enter dialogue with people of goodwill in their document 'Meeting God in friend and stranger' (2010). The pathways most appropriate for pupils are:

- The dialogue of life – what it means to be a good neighbour.
- The dialogue of action – how Christians and others collaborate for justice and freedom for all people.
- The dialogue of religious experience – how people share their spiritual riches.

Pupils should begin to understand the grammar of dialogue, and consider how they and others experience neighbourliness, collaboration, and sharing spiritual riches. This could be practically in projects (such as focusing on caring for our common home in their school), learning about the lives of those committed to interreligious dialogue or charitable organisations that work for justice and freedom. Teachers may choose to link this with other parts of the curriculum and teach aspects of branch Six at other times of the year. 'Catholic schools have in Jesus Christ the basis of

their anthropological and pedagogical paradigm; they must practise the "grammar of dialogue", not as a technical expedient, but as a profound way of relating to others.'[159]

Encounter

In teaching about world religious traditions, teachers should begin by ensuring that pupils know something about the faith pathway or non-religious worldview they are going to study. Teachers must be sensitive to the student population and ensure that pupils who share the religion or worldview under discussion have an opportunity to bear witness to their beliefs. Teachers can select which year group studies which religion or worldview. Over the three years of Key Stage 3 pupils should encounter at least the following religions alongside Christianity:

- Judaism
- Islam
- A Dharmic pathway

In addition, space needs to be made to explore other religions and worldviews, for example non-religious perspectives, indigenous religion, non-Trinitarian bible-based religions (e.g., Jehovah's witnesses and Mormonism), and the complex diversity that makes up individual worldviews as referenced by the worldview paradigm in the context of religious education, with its emphasis on heart learning as well as head learning.

When planning the curriculum, teachers should be mindful of the principles of interreligious dialogue and that they are seeking to enable students to develop a grammar of dialogue. That is a way of listening to different views, spending time in discernment, and sharing responses to the religion or worldview being studied. Christian students could also consider where they may discern 'seeds of the Word' within other religious traditions and all pupils should reflect on how different faiths can work together for the common good.

Asking dialogical questions

The majority of curriculum time will be spent learning about different religions and worldviews to enrich understanding. However, teachers may wish to consider how they could encourage pupils to engage in questions of interreligious dialogue. Some of this work is done in developing attitudes of listening, respect and discernment when learning about different religions and worldviews. However, as students progress through secondary, they could develop questioning skills that ask theological and philosophical questions about different beliefs alongside considering where 'seeds of the Word' can be uncovered. Questions do not always have to be written or assessed tasks but can be used to appreciate how Christian apologetics helps to build knowledge and understanding of the Christian faith.

The following discussion points are provided as examples to support teachers in their planning.

- Analyse and explain how Christianity, Judaism and Islam are connected through the stories of the patriarchs, Moses, and the prophets. Consider why these connections exist and explore different interpretations of the texts in a religion other than Christianity.
- How could the phrase 'People of the Book' be misinterpreted? Consider the similarities and differences in the core beliefs of the Abrahamic religions, then consider how the phrase the 'People of the Book' should be interpreted.
- Why are Christianity, Judaism, and Islam defined as monotheistic religions?
- Explain how core beliefs and practices of the religion reflect the understanding of God/Allah/G*d in the Abrahamic traditions.

- Consider the statement, 'God is beyond human understanding.' How does a religion outside the Abrahamic tradition contribute insights into the mystery of God or the Divine. Frame a Christian response to the statement.
- Analyse the connections between ethical frameworks of a religious tradition and responses to contemporary issues.
- Consider the statement, 'Religion is a private matter'.

Creation and covenant

Notes for teachers

This unit and the one that follows in branch 2 are focusing on the mystery of God and how human beings come to know God: revelation. Across the first two branches of Year 7, students will gain an understanding that the Church teaches that there are two kinds of revelation. This first branch deals with the first kind: that which all human beings can come to know about God through applying their natural reason in contemplating Creation and the nature of the human person.

The unit begins with a study of the Genesis Creation accounts and introduces students to the way the Church reads these passages. It is important that students know that the Church does not read these accounts literally although it does speak of their 'literal sense'. However, for the Church the 'literal sense' of a passage refers to its meaning as the author intended it and considers a passage's literary form and the historical context of its writing and intended audience. Following a study of these passages, students will be expected to make links between their understanding of these Creation accounts and what the Church believes about God, human beings and the world, in order to consider the 'spiritual sense' of these passages. The account of the Fall is treated separately in branch 1 of Year Eight.

Once students understand that the passages are symbolic stories that contain essential truths, they are then able to understand why the Church teaches that there is no incompatibility in accepting the scientific accounts of the origins of the universe and of human beings, when professing a belief in God as the Creator of everything. Two terms are introduced, each of which the Church rejects. The first it rejects is a fundamentalist interpretation of scripture (which in this context is often referred to as 'Creationism') which is a literal reading of the Genesis accounts and a rejection of scientific explanations. The second it rejects is 'scientism' which is the belief that science answers all the questions there are, failing to recognise that while science can give us some understanding of the physical mechanisms of the origins of the universe, it is not able to address the questions of the meaning and purpose of existence, which faith provides.

Next, students make connections between Catholic beliefs about revelation and the Church's understanding of prayer as the universal human response to God's self-revelation. At this stage prayer is introduced as something that is common to many of the world's religions and as a universal human response to God. Later in this year (in branch 3) students will gain a greater understanding of the nature of Christian prayer specifically.

Finally, students are expected to make connections between the Church's teaching about Creation and the impact this has on the lives of Catholics. Students will be expected to be able to critically engage with ethical and philosophical questions that arise as a consequence of Catholic beliefs about Creation; to think critically about the response that individuals and organisations make to Catholic beliefs about Creation (e.g., CAFOD and Sr Dorothy Stang); and to think creatively by reflecting on the meaning of works of art that have been inspired by Catholic beliefs about Creation, or by the Genesis texts.

CCC	Knowledge lens content
God and revelation CCC 26-83, 199-231 CCCC 2-14, 37-38 YC 7-10,12, 30-33 YCfK 1,3,4,8,14,16 **Science and religion** CCC 282-289 YC 41-46 YCfK 16 **Creation** CCC 282-289, 355-370, 385-390 CCCC 66-73 YC 44-48,56-59,67-70 YCfK 22 **Universal call to prayer** CCC 2558-2597 CCCC 534-540 YC 469-473 YCfK 138-141 **Stewardship** CCC 344, 2415-2418 CSDC 451-487 DC 256-269 YCfK 128	**Hear** By the end of this unit of study, students will have studied the following key texts: • Genesis 1:1-2:4 • Genesis 2:5-25 By the end of this unit of study, pupils will know: • Reading scripture according to its literal sense is not the same as reading a passage literally. • The literal sense of scripture includes understanding its literary form and the Bible contains different kinds of literary form. • The Creation accounts exemplify one of these literary forms: symbolic story or hymn. • The literal sense also includes being able to identify the authorial voices of the passages. • The two Creation accounts are thought to have been written by different authors with different focuses, communicating some central truths about God, Creation and human beings. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • God exists and is revealed in different ways: first, through the natural light of human reason (in the contemplation of Creation and our experience of being human) and second, through divine revelation (by means of scripture and tradition). • 'Human words always fall short of the mystery of God' (see CCC 42). • The one, true God can be known with certainty from his works by reflecting on 1) Creation and 2) the human person. • God is the Creator of the universe and of human beings and all that God creates is good. **Celebrate** By the end of this unit of study, pupils will know that the Church teaches: • Prayer is the universal response of human beings to God's self-revelation; it is a response to the call to covenant relationship; it is the 'walking with God' (CCC 2569) and 'the raising of the heart and mind to God' (CCC 2559) that is 'lived by many righteous people in all religions'. (CCC 2569) **Live** By the end of this unit of study, pupils will know: • The four core principles of Catholic Social Teaching: dignity of the human person, common good, subsidiarity, and solidarity (see DC 84). By the end of this unit of study, pupils will know that the Church teaches: • The scientific accounts of the origins of the universe and Catholic beliefs about Creation are compatible, challenging both creationist and scientistic worldviews (see CCC 159 and 283). • Human beings are called to be stewards of Creation; stewardship is a response to both 'the cry of the earth and the cry of the poor' (*Laudato Si'* 49).

	By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study: • Ethical and philosophical options, for example: – Environmental ethics – Global trade/fair trade – Artificial intelligence – Vegetarianism and veganism (in contrast to Living Simply) – Arguments for the existence of God • Artistic expression of beliefs about God and/or Creation, for example: – Sistine chapel ceiling – Samson Kambalu's The Fall of Man – Donald Jackson's Genesis Frontispiece: Creation – Sieger Koeder the story of Creation – stained glass window • Lived religion elements, for example: – Harvest festivals – LiveSimply Award – Life of a scientist who was motivated by faith (such as Vatican astronomer) – Life of a person who was committed to living simply, or to the Church's teaching on stewardship

Key vocabulary
God
Revelation
literal sense
literary form
Creation
Creationism
scientism
prayer
stewardship

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U7.1.1.	Define what the Catholic Church means by 'revelation' and describe different ways human beings can come to know God: through the natural light of human reason and through divine revelation (see CCC 31-50).
U7.1.2.	Recognising that when human beings speak about God that 'words always fall short of the mystery of God' (CCC 42), explain what is meant by speaking of God as the Creator and origin of all being (Acts 17:28).
U7.1.3.	Explain the difference between the literal and 'literalist' sense of scripture (see *The Interpretation of the Bible in the Church*, p. 82), by describing the literary form and the two different authorial voices in the first two chapters of Genesis. (RVE)

U7.1.4.	Describe what is meant by calling the Genesis Creation accounts 'symbolic stories' by making relevant connections between the first two chapters of Genesis and Catholic beliefs about God, human beings, and Creation.
U7.1.5.	Explain why Catholic teaching rejects both scientism and fundamentalist interpretations of Genesis ('creationism') in its teaching about the beginnings of the universe and the origin of human beings. (RVE)
U7.1.6.	Describe what the Church means by 'prayer' and explain why prayer is a feature of many different religions.
U7.1.7.	Making relevant connections with Genesis 1:1-2:25 and selected extracts from *Laudato Si'*, explain the demands of stewardship with reference to the four core principles of Catholic Social Teaching: dignity of the human person, common good, subsidiarity, and solidarity (DC 84). (RVE)
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D7.1.1.	Consider the view that the Genesis accounts of Creation are incompatible with scientific explanations for the origins of human beings and the universe and construct a Catholic response to this. (RVE)
D7.1.2.	Consider the view that pollution is a necessary consequence of economic development and construct a Catholic response to this view, with reference to *Laudato Si'* and other relevant teaching. (RVE)
D7.1.3.	Offer an interpretation of a relevant work of art, making links with Catholic sources and beliefs about Creation. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about Creation.
D7.1.4.	Investigate the CAFOD LiveSimply Award, assessing the extent to which it represents a good example of a response to Catholic beliefs about stewardship and human dignity.
D7.1.5.	Investigate the life and work of Sr Dorothy Stang, assessing the extent to which they were a faithful response to Catholic beliefs about stewardship and human dignity.
	Respond During this unit of study, pupils will be invited to, for example:
R7.1.1.	Reflect on their own response to the Catholic belief that the world is made by God and that human beings have a responsibility for it. (RVE)
R7.1.2.	Consider how they could show solidarity with all creatures and respond to the call to care for our common home. (RVE)
R7.1.3.	Consider how their response to the artworks studied might inspire them to think or act differently towards Creation.
R7.1.4.	Reflect on the life of Sr Dorothy Stang and consider how they might be inspired by her life and example.

Prophecy and promise

Notes for teachers

This is the second of two units that focuses on the mystery of God and how human beings come to know God through divine revelation. This first branch dealt with that which can be known about God through the natural light of human reason; this one deals with a second order of revelation: that which human beings cannot possibly arrive by their own powers. It focuses especially on the nature and role of Sacred Scripture.

The Church teaches that what God reveals is first and foremost himself, first through the gradual communication of the old covenants which culminates in the final and full revelation of himself through the sending of his own Son, Jesus. The record of this revelation was handed on at first orally, and then in writing. This single Word of God is transmitted in two distinct ways: through sacred tradition and Sacred Scripture. The task of interpreting the Word of God authentically is entrusted to the teaching office of the Church, which is called the magisterium.

Once students understand the relationship between sacred tradition and Sacred Scripture, the rest of this unit focuses on understanding exactly what the Bible is, how it is structured, its multiple authorship, and its original languages. They will remember how to find a passage in scripture using a Bible reference and they will understand what the Church teaches about the relationship between God as its ultimate author and the 'true authors' that God inspired to write the scriptures. They will also recognise that the Old Testament is shared with Jewish people and that it remains an indispensable part of Sacred Scripture for Christians.

Finally, students are expected to make connections between the Church's teaching about scripture and the role it plays in Christian prayer and especially its role in the Mass. They will also investigate the impact that the Bible has on family life and culture more widely.

CCC	Knowledge lens content
Scripture, tradition, magisterium CCC 74-100 CCCC 11-17 YC 12-13 YCfK 4,8 **The Bible** CCC 101-141 CCCC 18-23 YC 14-18 YCfK 10-12 **The use of the scriptures in prayer and Liturgy** CCC 131-133, 1153-1155, 1349 CCCC 24, 238, 277 YC 182,214 YCfK 76, 140	**Hear** By the end of this unit of study, students will have studied the following key texts: • *Dei Verbum* 9: relationship between scripture, tradition, and the magisterium **Believe** By the end of this unit of study, pupils will know that the Church teaches: • God reveals Godself through scripture and tradition, which is called 'special revelation'. • Scripture is inspired ('God-breathed'): God is its author and God chose human beings with their own gifts, talents and particular contexts as true authors, to write everything and only those things which God wanted. • Scripture teaches 'faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation' (*Dei Verbum* 11). • God is revealed in the Old Testament as well as the New and the Old Testament has its own intrinsic value. By the end of this unit of study, pupils will know: • The Bible is a library of books, written in different literary forms, by different human authors. • What is meant by the phrase 'the canon of Scripture', and the names and order of the books in the canon (see CCC 120). • That the Bible was written in Hebrew, Aramaic, and Greek, and that there are many English translations. • How to navigate the Bible and find a Bible reference. • Many books in the Old Testament also make up the Hebrew scriptures (the Tanakh) of the Jewish people, who arrange and interpret them differently.

Celebrate

By the end of this unit of study students will know:

- How Catholics use scripture in the Liturgy: the structure of the Mass and the place of the Liturgy of the Word as one of the two great parts of the Mass (see CCC 1346, 'the table of the Word of the Lord and the body of the Lord')
- One of the ways in which scripture is used in prayer, e.g.:
  - Use of the psalms in prayer, e.g., the prayer of the Church (the divine office)
  - Lectio Divina
  - Ignatian contemplation: imaginative prayer
  - the Jesus prayer
  - Christian meditation
  - the Rosary

Live

By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **the two** areas of thematic study:

- Artistic expressions of the meaning and importance of Scripture, for example:
  - Book of Kells (9th century)
  - Lindisfarne Gospels (8th century)
  - Ethiopian illuminated Gospels: Garima Gospels (4th-5th century); Amhara Gospels (14th-15th century)
  - St John's Bible (1998)
- Lived religion elements, for example:
  - The extent to which the Bible is part of family life, e.g., family Bibles and their role in family traditions
  - The extent of the reverence shown to sacred text in different religious traditions
  - The presence and impact of biblical idioms in cultural life
  - The role of the Bible in civic life (courts of law for example) and other ceremonies, e.g., swearing on the Bible
  - The prominence of the Ten Commandments in civic institutions (especially in America)

Key vocabulary
Revelation
Dei Verbum
Scripture
tradition
magisterium
inspired
canon
Old Testament
New Testament
Hebrew, Aramaic, Greek
Tanakh
Liturgy of the Word

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U7.2.1.	Describe the relationship between scripture, tradition and the magisterium, with reference to *Dei Verbum* 9.
U7.2.2.	Show an understanding of the structure of the Bible by being able to accurately find a passage using a Bible reference, recognising that the books of the Bible are written by different human authors and identifying different literary forms within it (e.g., law, prophecy, Gospel, letters).
U7.2.3.	Identify the original languages of the Bible, recognising that the Bible is read in translation, that there are many different English translations, and understand the difference a translation can make to how a passage is understood. (RVE Bible in Welsh)
U7.2.4.	Explain what is meant by the canon of scripture, identifying the names and order of the books within it.
U7.2.5.	Describe the difference between the Old and New Testament and recognise the value the Church places on the Old Testament as an indispensable part of revelation, recognising that many books in the Old Testament also make up the Hebrew scriptures (the Tanakh) of the Jewish people, who arrange and interpret them differently. (RVE)
U7.2.6.	Explain what it means to say that scripture is inspired and without error (see 2 Tim 3:16-17 & *Dei Verbum* 11), describing the relationship between God's authorship of Scripture and its human authors.
U7.2.7.	Describe one of the ways in which Scripture is used in prayer and explain its importance throughout the celebration of Mass, and particularly in the Liturgy of the Word.
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D7.2.1.	Consider the view that the Bible is merely a human creation, and construct a Catholic response to this view, with reference to *Dei Verbum* 9. (RVE)
D7.2.2.	Assess the extent to which different artistic presentations of Sacred Scripture (such as the *Book of Kells*, *The Lindisfarne Gospels, The Garima Gospels*) is an expression both of the Church's teaching about Sacred Scripture and of a particular Christian community's culture.
D7.2.3.	Consider the view that the words of the text are enough and require no illustrations and construct a Catholic response to this.
D7.2.4.	Investigate the ways in which the Bible is part of the life of families in their school or local area and assess the extent to which this makes a difference to the members of the family.
D7.2.5.	Investigate the ways sacred texts are reverenced in different religious traditions, and the extent to which this has an impact on how members of those communities live and work in the world. (RVE)
	Respond During this unit of study, pupils will be invited to, for example:
R7.2.1.	Experience using Scripture in prayer and Liturgy.
R7.2.2.	Create an artistic expression of Scripture that reflects its personal meaning for them.
R7.2.3.	Consider how their response to the artistic expression of scripture might inspire them to think or act differently towards Scripture.
R7.2.4.	Reflect on the presence and importance of the Bible, or other sacred texts, in their life or in the life of their families.

Galilee to Jerusalem

Notes for teachers

This unit builds on the learning about revelation in the previous two units, by arriving at the Church's profession that Jesus is the full and final revelation of God. In Jesus all of the covenants of the Old Testament are perfectly renewed and fulfilled; all of scripture points to Jesus and all scripture is to be read in the light of his resurrection. In him, God says all there is to say (see CCC 65 & 102).

Students will learn that the Church teaches that Jesus is the perfect revelation of God, because he is God incarnate: the Word made flesh, truly God and truly human. They will recognise the way this is expressed in the dogma of the hypostatic union: that Jesus is one person with two natures, divine and human. They will also understand some of the early heresies that challenged this idea in the Church's beginnings, in particular the Arian heresy.

Students will come to understand how this recognition of Jesus as incarnate God, revealed the nature of God as a Trinity of persons: Father, Son, and Holy Spirit and that Jesus is the second person of the Trinity, the Son of God. They will make connections between beliefs about the incarnation and the Trinity and the titles of Jesus found in scripture, particularly in the Gospel of Mark. They will come to understand the origins of these titles in the Old Testament and their significance for Christian beliefs about Jesus.

Finally, students will make connections between belief in the incarnation and the Trinity and the impact this has on prayer and life. They will build upon the learning they did in unit 1 about prayer and recognise that Christian prayer is always Trinitarian in character. They will understand that in Jesus the model of perfect human living is exemplified and that all human beings are called to be transformed into his likeness.

CCC	Knowledge lens content
Incarnation CCC 456-483 CCCC 85-92 YC 76-79 YCfK 25 **Titles of Jesus** CCC 422-455 CCCC 79-84 YC 72-75 YCfK 23-24, 26 **Trinity** CCC 232-267 CCCC 44-49 YC 35-39 YCfK 27 **Christian prayer** CCC 2558-2682 CCCC 534-561 YC 469-496 YCfK **Christ as the model of human living** CCC 356-359, 1691-1715 CCCC 66-67, 357-358 CSDC 108-109 DC 47 YC 56, 58 YCfK 137	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • Texts that refer to titles of Jesus: – Son of Man, with reference to the following meanings: • Suffering and service, e.g., Mk 10:35-45 • Authority, e.g., Mk 2:1-12 • Eschatology, e.g., Mk 14:53-65 – Son of God, e.g., Mk 1:9-11 – Christ/Son of David, e.g., Mk 10:46-52, Mk 11:1-11 – Lord, e.g., Jn 21:1-13 • The Nicene Creed, Articles 2-4 By the end of this unit of study, pupils will know: • The ways in which the titles of Jesus are uniquely ascribed to him when compared with the use of equivalent titles in the Old Testament: Son of Man (e.g., Psalm 8:4, Daniel 7:13-14); Son of God (e.g., Ps 2:7, 2 Sam 7:14); Son of David/Christ (e.g., 1 Kings 9:5, 2 Sam 7:16); Lord (e.g., Ex 3:14, Am 5:18).

Believe

By the end of this unit of study students will know that the Church teaches:

- Jesus, the incarnate God, is the fullness of revelation, in whom God says all there is to say (CCC 65 & 102).
- Jesus is the Word made flesh; the Son of God who became truly human while remaining truly God. Jesus Christ is true God and true man.
- The Word became flesh in order to save us: by revealing God's love to us, by offering a model of holiness and so that we might become partakers of the divine nature (see CCC 456-460).
- God is Trinity, one God in three Divine Persons.
- Jesus is Christ the Lord and the Only Begotten Son of God (the second Person of the Holy Trinity) made flesh, fully God and fully human.

By the end of this unit, students will know:

- The meaning of 'heresy' as defined by the Church (CCC 2089).
- The Nicene Creed expresses the Church's true faith about Jesus, as against Arian teaching about Jesus.

Celebrate

By the end of this unit of study students will know:

- The meaning of the phrase 'lex orandi, lex credendi'.
- That Catholic prayer is always Trinitarian (see CCC 2664).
- How the Church prays her beliefs about the Holy Trinity in the Mass, for example:
  - Sign of the cross in the Name of the Father, Son and Holy Spirit (cf. CCC 233)
  - Nicene Creed
  - Sanctus: 'Holy, Holy, Holy Lord'

Live

By the end of this unit of study students will know that the Church teaches:

- Jesus is the model of perfect human living and that human beings are called to be transformed into his likeness.

By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study:

- Ethical and philosophical options, for example:
  - Ethical issues arising from the contrast between being self-serving and being selfless in outwardly virtuous behaviour in charity, philanthropy, and business ethics, for example:
    - 'Virtue signalling' and hypocritical behaviour
    - 'Greenwashing'
    - Corporate social responsibility programmes and corporate mission statements
    - Cynical versus genuine apologies
- Artistic expression, for example:
  - Artistic expressions of the Trinity:
    - Rublev's Trinity
    - William Blake Trinity sketch *The Notebook of William Blake - Folio N104*
    - 'After Rublev' - Meg Wroe (Iona Abbey)
    - Scutum Fidei
    - Masaccio's Holy Trinity
    - Marlene Scholz, *Blessed Trinity*

	• Lived religion elements, for example: – The life and work of an individual Christian or religious order committed to living a life of humble service, for example: • The Franciscans: e.g., Fr Mychal Judge OFM (1933-2001) • The Passionists: e.g., Venerable Mother Mary Joseph of Jesus: Elizabeth Prout (1820-1864) • Missionaries of Charity: e.g., St Teresa of Kolkata • St Josephine Bakhita • Catholic Worker Movement: e.g., Servant of God, Dorothy Day

Key vocabulary
incarnation
trinity
Son of Man
Son of God
Christ
Lord
heresy
Arianism
lex orandi, lex credendi
service

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U7.3.1.	Describe Catholic beliefs about Jesus and the incarnation, explaining the Church teaching about why 'the Word became flesh', making links with Articles 2-4 of the Nicene Creed.
U7.3.2.	Explain what is meant be describing Jesus as 'true God and true man' and why the Church rejected Arius's account of the Son's relationship to the Father.
U7.3.3.	Explain why the Church describes Jesus as Christ (see CCC 436-440, YC 73), Lord (see CCC 446-451, YC 75), and Only Begotten Son of God (see CCC 441-45, YC 74).
U7.3.4.	Describe passages from scripture where each of the following titles of Jesus are used: Son of Man, Son of God, Son of David/Christ, and Lord and explain what the use of each title reveals about Jesus, making relevant connections between these titles when applied to Jesus and their use in the Old Testament.
U7.3.5.	Describe what the Church understands by the doctrine of the Trinity: one God in three Divine Persons, explaining the connection between the doctrines of the Trinity and the incarnation.
U7.3.6.	Describe the meaning of the phrase 'lex orandi, lex credendi' and give examples to show that Christian prayer is always Trinitarian in character.
U7.3.7.	Explain why the Church teaches that Jesus is the model of perfect human living, making links with the Catholic Social Teaching principle of the dignity of the human person. (RVE)

Expected outcomes	
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D7.3.1.	Consider the claim that it is impossible to be fully human and be without sin and construct a Catholic response to this view, with reference to *Gaudium et Spes* 22, paragraph 2.
D7.3.2.	Consider the view that Jesus was merely a nice man, and construct a Catholic response to this, with reference to the passages studied.
D7.3.3.	Offer an interpretation of an artistic expression of the Trinity, making links with the Catholic sources and beliefs about the Trinity. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about the Trinity.
D7.3.4.	Consider the claim that artistic expressions of the Trinity are more distorting than helpful in expressing belief about the Trinity and construct a Catholic response to this view.
D7.3.5.	Investigate the work of Elizabeth Prout and assess the extent to which her life was modelled on Jesus' example of humble service.
D7.3.6.	Consider the claim that there are no acts that are truly selfless and construct a Catholic response to this view. (RVE)
	Respond During this unit of study, pupils will be invited to, for example:
R7.3.1.	Consider how Christ came 'not to be served but to serve' (Mk 10:45) and how they could respond to the call to serve God in others.
R7.3.2.	Reflect on the ways they pray and the titles they use in addressing their prayer to God.
R7.3.3.	Examine their own outwardly virtuous behaviour and consider whether it is self-serving or selfless. (RVE)
R7.3.4.	Explore the work of organisations dedicated to humble service (e.g., the Passionists) and consider in what ways they could support this work. (RVE)

Desert to garden

Notes for teachers

Following from the unit on Jesus and the incarnation, students will come to understand the sacraments as the extension of the incarnation through time, since the mysteries of Christ's life are the foundations of what he would dispense in the sacraments, through the ministers of his Church, for 'what was visible in our Saviour has passed over into his mysteries'.[160] The Church teaches that the Christ who is present in the Liturgy is the risen and glorified Jesus who made his entire life a gift to God the Father, which culminated in the offering of himself on the cross for the salvation of the world. In the last unit, students learned about the Trinitarian nature of Christian prayer and now they come to understand the Liturgy and the sacraments, in which all Christian prayer finds its source and goal, as Paschal as well as Trinitarian. To speak of the Liturgy as 'Paschal' means that all Liturgy is an entering into this offering of Christ to the Father for the salvation of the world. The sacraments change those who receive them. So, the Liturgy and the sacraments always engage with the deepest human realities – joys and hopes, fears and sorrows – and point away from darkness to light, from sin to redemption, from barrenness to fruitfulness, from death to new life. This unit focuses especially on this saving offering of Jesus made present in the Sacrifice of the Mass.

Students will then engage in some scripture scholarship by making connections between the Passover event, the Last Supper, and the celebration of Mass. They will then study the shape of the Mass as the source and summit of the Christian life and understand the ways in which Jesus is really present in the Eucharist. They will understand why the Mass is called a sacrifice, comparing the Catholic understanding with the beliefs of other Christian denominations who celebrate the Lord's Supper. They will consider the significance of the different names by which the Eucharist is known.

Finally, students will make connections between the Church's Eucharistic beliefs and the impact this has on the lives of individuals and communities, some of the ethical issues that arise from inconsistencies between Eucharistic belief and practice among believers, and the ways in which Eucharistic belief is expressed in art and culture.

CCC	Knowledge lens content
The Paschal mystery CCC 595-655 CCCC 117-131 YC 97-108 YCfK 32-40 **Sacraments** CCC 1113-1134 CCCC 224-232 YC 172-178 YCfK 64 **Eucharist** CCC 1322-1419 CCCC 271-294 YC 208-223 YCfK 74-80	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • The Passover (Ex 12:1-14) • Institution of the Eucharist (Lk 22:14-20) By the end of this unit of study, pupils will know that the Church teaches: • The 'New Testament lies hidden in the Old and the Old Testament is unveiled in the New' (see CCC 128-130, YC 17-18) and that Christ and his saving action is foreshadowed in the Old Testament. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • The Paschal mystery of Christ's cross and resurrection stand at the centre of the Good News the Church proclaims to the world. • The Paschal mystery is this: that by his death, Christ liberates us from sin and by rising again, he opens up for us the way to a new life. **Celebrate** By the end of this unit of study, pupils will know that the Church teaches: • The Liturgy and the sacraments make present the Paschal mystery of Christ's saving death and resurrection: they are effective signs of salvation. • The Eucharist is the 'source and summit' of the Christian life (CCC 1324); all the other sacraments flow out of it and point back to it because the Eucharist contains Christ himself. • Jesus is present in the Eucharist in the assembly of the faithful, in the Word, in the priest and, most especially, in the Blessed Sacrament (see *Sacrosanctum Concilium* 7). • The presence of Jesus in the Blessed Sacrament is described as the 'real presence' not because the other modes of presence are not 'real' but because it is presence in the fullest sense: it is a *substantial* presence by which Christ makes himself wholly and entirely present (see CCC 1374). • Every celebration of the Eucharist makes really present the one unique sacrifice Christ offered on the cross (see CCC 1362-1367), which is why it is referred to as the sacrifice of the Mass. By the end of this unit of study, pupils will know: • The meaning of the word 'sacrament' as defined by the Church and the names of the seven sacraments and that the Eucharist is one of the sacraments of initiation. • The structure of the Mass, focusing on the Liturgy of the Eucharist as the second of the two great parts of the Mass (see CCC 1346). • The essential signs of the Eucharist and its impact on those who receive it. • The meaning of the word 'Eucharist' and that the sacrament is also called 'the Breaking of Bread', 'the Lord's Supper', 'Mass', and 'Holy Communion' (see CCC 1328-1332), focusing on the different emphases conveyed by each of these titles. • The difference between Catholic beliefs about the Eucharist and the beliefs of other Christian denominations about celebrations of the Lord's Supper.

CCC	Knowledge lens content
	Live By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study: • Ethical and philosophical options, for example: – Ethical issues surrounding hunger and food security (with reference to Bishop Theotonius Gomes CSC, Bangladesh) – The scandal of religious hypocrisy, of not becoming what we receive (see St Augustine, Sermon 272) • Artistic expressions of the Last Supper and Eucharist: – *Last Supper* by Dagnan-Bouveret, 1896 – *Maximino Cerezo Barredo* by Emmaus Triptych, 2014 – *Huling Salo Salo* by Jose V Blanco – *The Life of Jesus Mafa* – *The Golden Bowl* – *First Supper Last Supper* by Susan Dorothea White • Lived religion elements, for example: – An example of a person (historical or contemporary) for whom the Eucharist was central to their life and work (e.g., Blessed Carlo Acutis, Venerable Nguyên Văn Thuăn, St Therese of Lisieux) – Mass in times of persecution (Reformation Masses and the tradition of priest holes, Nguyên Văn Thuăn, contemporary examples of clandestine Masses) – Work of Aid to the Church in Need – Cultural expressions of reverence for Christ's presence in the Eucharist, e.g., Blessed Sacrament and Corpus Christi processions from around the world

Key vocabulary
Paschal mystery
sacrament
Passover
Eucharist
Sacrifice of the Mass
transubstantiation
Holy Communion
Lord's Supper
Blessed Sacrament

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U7.4.1.	Define a 'sacrament', identifying the seven sacraments, and explain what the Church means when it teaches that the sacraments make present the Paschal mystery of Christ's saving death and resurrection.
U7.4.2.	Identify the Sacrament of the Eucharist as one of the sacraments of Initiation and explain why the Church describes it as the 'source and summit' of the Christian life.
U7.4.3.	Describe the ways in which the Church teaches Jesus is present in the celebration of the Eucharist and why his presence in the Blessed Sacrament is described as 'real presence', explaining why it is therefore referred to as the 'Sacrifice of the Mass'.
U7.4.4.	Recognise that Christ and his saving action is foreshadowed in the Old Testament, by making relevant connections between the Jewish Passover (Ex 12:1-14) and the Last Supper (Lk 22:14-20), with reference to CCC 1340.
U7.4.5.	Describe the structure of the Mass, focusing particularly on the Liturgy of Eucharist as the second of the two great parts of the Mass (see CCC 1346), making relevant links to St Justin Martyr's letter to Antoninus Pius, AD 155 (see CCC 1345).
U7.4.6.	Describe the essential signs and effects of the sacrament, explaining why the sacrament is called 'Eucharist' and the meaning of the other names by which it is known: 'the Breaking of Bread', 'the Lord's Supper', 'Holy Communion', 'Mass'.
U7.4.7.	Compare and contrast Catholic beliefs about the Eucharist with the beliefs of other Christian denominations about celebrations of the Lord's Supper. (RVE)
Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:	
D7.4.1.	Consider the view that it is more important to serve the poor than celebrate the Eucharist and construct a Catholic response to this.
D7.4.2.	Consider the view that the set structure of Mass necessarily removes spontaneity, making it a dull form of worship and construct a Catholic response to this.
D7.4.3.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to the Eucharist. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about the Eucharist.
D7.4.4.	Investigate different practices inspired by Catholic Eucharistic beliefs (such as Corpus Christi processions) from around the world and assess the extent to which they are expressions both of Catholic beliefs about the Eucharistic and of a particular Christian community's culture.
D7.4.5.	Investigate the life of Blessed Carlo Acutis, assessing the extent to which it was a faithful response to Catholic beliefs about the Eucharist.
D7.4.6.	Investigate the Eucharistic practices of different Christian denominations and assess the extent to which their Churches, artefacts and styles of worship reflect their Eucharistic beliefs.

Respond During this unit of study, pupils will be invited to, for example:	
R7.4.1.	Reflect on the life of Carlo Acutis and consider how they might be inspired by him.
R7.4.2.	Reflect on the Catholic belief that Jesus is really present in the Blessed Sacrament and its meaning for them.
R7.4.3.	Consider the words of dismissal at the end of Mass and how they could respond to the different exhortations that each presents.
R7.4.4.	Consider how their response to the artwork might influence how they think about the Eucharist and their practice in relation to it.

To the ends of the Earth

Notes for teachers

In this final unit of year 7, we come to the completion of God's revelation through the giving of the Holy Spirit in the Church. Students will learn about the role the Spirit plays in the life of the Church and in the lives of individuals. They will understand the Holy Spirit as the third person of the Blessed Trinity who draws us into the life of God, making us one with the Son, so that we are able, with the Son, to cry out 'Abba! Father' (Gal 4:6). They will then make a link between the life-giving Spirit and the strengthening of that life that is brought about through the Sacrament of Confirmation.

The unit begins with the scriptural texts in Luke-Acts that speak of the role and activity of the Holy Spirit. They will gain some understanding of the distinctive theological emphases of the evangelist in Luke-Acts and the prominent place the Holy Spirit plays in these two books of the Bible. They will focus particularly on the outpouring of the Spirit at Pentecost, making links with Article 8 of the Nicene Creed. They will understand the Holy Spirit as the third person of the Blessed Trinity and the ways in which the Spirit was present through all of God's work from the very beginning.

In the study of the Spirit in the Gospel of Luke, they will see the way the Holy Spirit is always connected to the concept of mission for St Luke and it is for this reason that the Church is the completion of the mission of Christ, since, by the power of the Spirit, Christ is still present in the world through his Church. The Church's mission is not separate to the mission of Christ and the Holy Spirit but is a sacrament of it: 'in her whole being and in all her members, the Church is sent to announce, bear witness, make present and spread the mystery of the communion of the Holy Trinity'. (CCC 738). They will make connections between belief in the Trinity and a Trinitarian understanding of the Church as the (i) People of God, (ii) the Body of Christ, and (iii) the Temple of the Holy Spirit, making links with Article 9 of the Nicene Creed.

They will then study the role the Holy Spirit plays in all the sacraments, focusing especially on the Sacrament of Confirmation. They will understand the essential rite of the Sacrament and its effects on those who receive it. They will know about the gifts and the fruits of the Holy Spirit. Finally, they will make connections with belief in the Holy Spirit and the way this has found expression in the life of the Church and in individuals, as well as in art from many different cultural locations.

CCC	Knowledge lens content
The Holy Spirit CCC: 484-486, 683-747 CCCC 94, 136-146 YC 80, 113-120 YCfK 28-29, 47-49 **The Holy Catholic Church** CCC 748-810 CCCC 147-160 YC 121-128 YCfK 50-54 **The Holy Spirit and the sacraments** CCC 1091-1112 CCCC 223 YC 170 YCfK 64 **Confirmation** CCC 1285-1321, 1830-1832 CCCC 265-270, 389-390 YC 203-207 YCfK 70-73	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • Those texts that show the significance of the Holy Spirit at key moments in Luke-Acts: at Jesus, conception (Lk 1:34-38); at his baptism (3:21-22); at the beginning of his ministry (4:18-19); at his resurrection and ascension (24:49-53); Pentecost (Acts 2:1-12); the beginning of the mission to the Gentiles (Acts 10:44-48) • Pentecost (Acts 2:1-12) • The Nicene Creed, Articles 8 and 9 By the end of this unit, students will know: • The same evangelist was the author of both the Gospel of St Luke and the Acts of the Apostles • What scholarship suggests are the main theological emphases of the Gospel of St Luke, particularly with reference to the role of the Holy Spirit in Luke-Acts. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • The Holy Spirit is the 'Lord, the giver of life', the breath (ruah) of God, who was 'at work with the Father and the Son from the beginning' (see CCC 686), hovering over the waters of Creation. • The Holy spirit 'has spoken through the prophets' and inspires the authors of Sacred Scripture, both the Old and New Testaments (see CCC 105). • The Holy Spirit is God, the third person of the Holy Trinity who 'with the Father and the Son is adored and glorified'. • 'The mission of Christ and the Holy Spirit is brought to completion in the Church' (see CCC 737). • The Church is the Sacrament of communion with the Holy Trinity (CCC 738) and is the People of God (see CCC 781-786), The Church is the Body of Christ (see CCC 787-796), The Church is the Temple of the Holy Spirit (see CCC 797-799). • The Holy Spirit who was given at Pentecost remains with the Church, calling people into 'some definite service' in the Church and in the world (see YC 119, 205), sending them the necessary gifts (see 1 Cor 12:4-11) to carry out their vocation. By the end of this unit of study pupils will know: • The meaning of the symbols of the Spirit (water, anointing, fire, cloud and light, the seal, the hand, the finger, the dove (see CCC 694-701)). • The gifts (Is 11:2-3) and the fruits (CCC 1832, cf. Gal 5:22-23) of the Holy Spirit. **Celebrate** By the end of this unit of study, pupils will know: • The origins, rite, meaning, and effect of the Sacrament of Confirmation.

	Live By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study: • Philosophical and ethical options, for example: – Ethical issues arising from the fruits of the Spirit versus works of the flesh (Gal 5) • Artistic representations of the symbols of the Holy Spirit, for example: – Pentecost bronze in the Vatican Museum of modern art – Jesus Mafa Pentecost image – Marlene Scholz, *Blessed Trinity* – Keiko Miura (Japanese, 1935–), *Pentecost*, 2004. Stained glass window, All Pilgrims Christian Church, Seattle, Washington, USA – Adao Watanabe (Japanese, 1913–1996), *Pentecost*, 1965. Hand-coloured kappazuri-dyed stencil print on washi paper • Lived religion elements, for example: – How the feast of Pentecost is celebrated around the world – What do the gifts of the Spirit look like in a contemporary setting: wisdom, understanding, fortitude, etc. – Charismatic movements within the mainstream Christian Churches – A religious order dedicated to the Holy Spirit: The Spiritans

Key vocabulary
Holy Spirit
Pentecost
ruah
People of God
Body of Christ
Temple of the Holy Spirit
Confirmation
Fruits of the Spirit

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U7.5.1.	Identify what scholarship suggests are the main theological emphases of St Luke's Gospel, describing those passages that show the significance of the Holy Spirit at key moments in Luke-Acts.
U7.5.2.	Explain what is meant when the Church teaches that the Holy Spirit was 'at work with the Father and the Son from the beginning' (CCC 686), inspiring the authors of both the Old and New Testaments, making links with Article 8 of the Nicene Creed.
U7.5.3.	Explain why the Church teaches that the Holy Spirit is God, the third person of the Holy Trinity, making links with Article 8 of the Nicene Creed and Gal 4:6.
U7.5.4.	Describe Luke's account of Pentecost (Acts 2:1-12), explaining what the Church means when she teaches that the 'mission of Christ and the Holy Spirit is brought to completion in the Church'. (See CCC 737.)

Expected outcomes	
U7.5.5.	Explain why the Church is referred to as: the People of God (see CCC 781-786); the Body of Christ (see CCC 787-796); the Temple of the Holy Spirit (see CCC 797-799), making links with the doctrine of the Trinity.
U7.5.6.	Describe the rite of Confirmation (one of the three sacraments of initiation), explaining its origins, meaning and effects, making relevant connections between the Sacrament of Confirmation, Pentecost (Acts 2:1-12), and the symbols of the Holy Spirit.
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D7.5.1.	Consider the claim that the Church can't be the Body of Christ if it is filled with sinners and construct a Catholic response to this.
D7.5.2.	Consider the claim that confirmation is not necessary and construct a Catholic response to this.
D7.5.3.	Consider the claim that the widespread use of social media leads to envy and jealousy. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about the fruits of the Spirit).
D7.5.4.	Investigate 'Celebrate', as an example of a Spirit led Catholic Charismatic movement and the extent to which it is a faithful reflection of the role of the Holy Spirit in scripture and the life of the Church.
D7.5.5.	Investigate the different ways Pentecost is celebrated around the world (e.g., Italy, France, Russia, Poland, Hungary) and assess the extent to which they are expressions both of Catholic beliefs about the Holy Spirit and of a particular Christian community's culture. (RVE)
D7.5.6.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to the Holy Spirit. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about the Holy Spirit.
	Respond During this unit of study, pupils will be invited to, for example:
R7.5.1.	Reflects on the ways in which the Holy Spirit is active in their own life (see YC 120).
R7.5.2.	Reflect on their own gifts and begin to discern which definite service God may be calling them to in the Church and in the world.
R7.5.3.	Reflect on their own behaviour, and consider the extent to which it reflects the fruits of the Spirit or the works of the flesh (see Gal 5, YC 120).
R7.5.4.	Consider the extent to which their own prayer life is Spirit-led.

Dialogue and encounter

Knowledge lens content

Dialogue

By the end of this unit of study, pupils will know:

- Councils of the Church meet from time to time to address theological questions.
- The first of these councils took place at the time of the apostles. (The Council of Jerusalem. Acts 15, Galatians 2.)
- Councils make authoritative statements that clarify matters of faith and morals (dogma).
- Sometimes, groups have broken away from the Church as differences could not be resolved through dialogue, using one example, e.g.,
  - First Council of Nicaea (325 AD) as a reaction to Arianism
  - Council of Chalcedon (451 AD) as a response to the Nestorian crisis
  - Council of Trent (1545-1563) as a reaction to the reformers Luther, Calvin, Zwingli.
- 'The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit' (CCC 820).

Encounter

By the end of this unit of study, pupils will have studied one of the religions or worldviews listed in the appendix.

Key vocabulary
Ecumenical Council
schism
dogma
reform
Christian unity
ecumenism

Expected outcomes

Understand

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

R7.6.1.	Describe and explain how Councils of the Church meet from time to time to address theological questions and that the first of these councils took place at the time of the apostles. (The Council of Jerusalem. Acts 15, Galatians 2.)
R7.6.2.	Describe and explain that Councils make authoritative statements that clarify matters of faith and morals (dogma) across time and their legacy is recognised by the Church.
R7.6.3.	Use accurate religious and philosophical vocabulary to show an understanding of how an inability to resolve differences has caused groups to break away from the Church in the past giving reasons for the cause and effects of such disagreement. (RVE)
R7.6.4.	Define the term 'ecumenism' and describe ways in which Christians give witness to the ecumenical spirit (e.g., actions for social justice; prayer; dialogue; acknowledging the shared wisdom of Christian traditions; learning about and understanding the traditions of the Christian communities; living gospel values). (RVE)

Expected outcomes	
R7.6.5.	Use a range of contextually accurate religious and philosophical vocabulary to show a coherent understanding of a range of religions, worldviews, beliefs, and actions. (RVE)
R7.6.6.	Within the religions or worldviews studied, make relevant connections between different areas of study (belief, sources, structures, prayer, religious practices, and life), showing how one area influences others. (RVE)
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D7.6.1.	Consider why there are different Christian denominations and investigate the differences between their beliefs and Catholic beliefs. (RVE)
D7.6.2.	Consider what needs to happen for Christian unity 'In word and deed we must obey Christ, who expressly will "that they may all be one"' (Jn 17:21) YOUCAT q.131.
D7.6.3.	Investigate ways in which Christians work together or the common good in their school or local community. (RVE)
D7.6.4.	Explore how different religious beliefs influence works of art, music, and other creative pathways considering how these reflect sources and beliefs. (RVE)
D7.6.5.	Use relevant sources of wisdom and authority appropriately as justification, examine the reasons why a council of the Church made a particular decision about a question of doctrine.
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R7.6.1.	Reflecting on the meaning of what they have learned for their own lives, beginning to consider what they believe to be true and why they believe it. (RVE)
R7.6.2.	Considering how their own lives and the future of the communities to which they belong could be transformed by interreligious dialogue.
R7.6.3.	Thinking about the opportunities for dialogue and the barriers to dialogue. (RVE)
R7.6.4.	Considering how they could act to bring about transformation because of their learning, for example, how could they work with people of divergent worldviews. (RVE)

2.4.8 Year Eight

In this year, pupils will consider some of the existential questions that lie at the heart of the human condition and reflect on both the meaning of suffering and the meaning of death. They begin by looking at the account of the Fall in Genesis 3 and the implications this has for human beings and the world, coming to an understanding of what the Church means when it speaks of 'original sin' and how this is distinguished from 'personal sin'. This is followed in branch 2 by an examination of how God tried to deal with faithless humanity by holding out the promise of a new covenant and a coming messiah who would restore human beings to covenant fidelity. Branch 3 presents us with Jesus who, as the announcer of the reign of God, holds out signs of what this final restoration of all things will look like in his treatment of sinners and outcasts, in his parables of the kingdom, and in his miracles. Branch 4 deals explicitly with the mystery of suffering, or the problem of evil as it is sometimes called, and places this in the light of an understanding of suffering that has been transformed by the passion, death, and Resurrection of Jesus. Finally, in branch 5, students will look to the final consummation of all things and the end to all suffering as death is defeated in the Resurrection of Jesus, the first-born from the dead.

Creation and covenant

Notes for teachers

In this unit students will return to the beginning of the narrative of salvation history but focusing this time on the human condition and how the account of the Fall in Genesis 3 is a figurative reflection on flawed human nature. This will then be connected to the importance of the moral law as an exhortation to covenant fidelity with God and with each other in the face of this flawed nature, focusing on the role of the Decalogue in God's covenant with the people of Israel.

Students then study the important role conscience plays in the responsible exercise of human freedom. They will understand what the Church teaches about the nature of conscience and the duty that all human beings have to inform their conscience. They will consider the ways in which the modern world challenges believers to live in fidelity to their conscience and to God's law in the face of a multitude of temptations to abuse human freedom in the pursuit of false goods.

Finally, they will recognise baptism as the sacrament by which all sins are forgiven, both original sin and all personal sins, through a participation in Christ's death and resurrection and being reborn into a new life of grace that gives them the power to resist sin.

CCC	Knowledge lens content
The Fall and original sin CCC 385-421 CCCC 73-78 YC 67-70 YCfK 22 **Sin** CCC 1846-1877 CCCC 391-400 YC 313-320 YCfK 55-57, 81-82 **The Ten Commandments** CCC 2052-2557 CCCC 434-533 YC 348-468 YCfK 110-134 **Freedom, responsibility, and conscience** CCC 1730-1802 CCCC 363-376 YC 286-298 YCfK 21,113 **Baptism** CCC 1210-1284 CCCC 252-264 YC 194-202 YCfK 65-69	**Hear** By the end of this unit of study, students will have studied the following key texts: • Genesis 3. • The Decalogue (Ten Commandments) as found in the traditional Catholic catechetical formula (see p.445 of the CCC). • Greatest commandment: Mt 22:34-40. By the end of this unit of study, pupils will know that the Church teaches: • The account of the Fall in Genesis 3 uses figurative language, but affirms a primaeval event, a deed that took place at the beginning of the history of human beings. By the end of this unit, students will know: • The Ten Commandments and the greatest commandment. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • The perfection and goodness of God's Creation was damaged by human sin and that the whole of human history is marked by the original fault of our first human parents. • Original sin is only a sin in an analogical sense, a state not an act, which means that human nature lacks its original holiness and justice and is wounded by the disease of sin which makes human beings vulnerable to the seduction of sin (concupiscence). **Celebrate** By the end of this unit of study, pupils will know that the Church teaches: • Through baptism we are freed from sin and reborn as children of God; we become members of Christ, are incorporated into the Church and made sharers in her mission. By the end of this unit of study, pupils will know: • The origins, rite, meaning, and effect of the Sacrament of Baptism.

Live

By the end of this unit of study, pupils will know that the Church teaches:

- Human beings are created in the image and likeness of God which implies freedom and responsibility.
- Sin is an offence against God and right reason; it is a failure in genuine love for God and neighbour.
- The call to covenant is a call to fullness of life and requires the free acceptance of binding commitments.
- That conscience is both the God-given ability to know the difference between good and evil and the imperative to do good and avoid evil (see Gaudium et Spes 16).
- That human beings have a duty to form their conscience, and that this is a lifelong task (CCC 1784).
- The certain judgement of conscience must always be followed (CCC 1800).

By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study:

- Ethical and philosophical options, for example:
  - The range of attitudes and behaviours covered by the commandments in a modern context (e.g., astrology, mediums, and other aspects of the occult under the first commandment (see CCC 2116); disrespect for the Lord's name under the second commandment (see CCC 2144); the erosion of the Sabbath rest under the third commandments (see CCC 2185); the duty to pay taxes under the fourth commandment (see CCC 2240); the sanctity of life from natural conception to natural death and the immorality of abortion and euthanasia under the fifth commandment (see CCC 2270-2279); the virtue of chastity and offences against it, under the sixth commandment (CCC 2351-2359), just wages under the seventh commandment (see CCC 2434); truth and the media, including social media, under the eighth commandment (see CCC 2494-2499); the meaning and importance of modesty under the ninth commandment (see CCC 2520-2527); materialism and avarice under the tenth commandment (see CCC 2535-2540)
  - Ethical issues arising from what love of neighbour requires in a contemporary context, with reference to the Good Samaritan and Fratelli Tutti
  - War and peace (conscientious objection)
- Artistic expressions, for example:
  - A variety of representations of conscience in art (e.g., Victor Hugo, *Les Misérables*; Robert Bolt, *A Man for All Seasons, Judgement at Nuremberg, JoJo Rabbit*, Frederick James Shields, *Man Harkens to the Appeal of Conscience and Man Repels the Appeal of Conscience*)
  - A variety of representations of Moses or the Ten Commandments in art (e.g., Michelangelo's Moses, Byzantine icons of Moses, Ossawa Tanner's *Moses in the Bullrushes*, David Courlander's *Moses Delivering His Ten Commandments*, Gabriel Cohen's *Moses and 10 Commandments*)
- Lived religion elements, for example:
  - An example of a person (historical or contemporary) whose life was an example of conscientious objection (e.g., St Thomas More, St John Fisher, St Martin of Tours, Franz Jägerstätter, Sophie Scholl and the White Rose movement, Desmond T. Doss)
  - The relationship between civil (positive) law and natural law and civil disobedience (e.g., Nazi Germany, Apartheid South Africa, Jim Crow laws in Southern America, Civil Rights movements, Suffragette movement)

Key vocabulary
the Fall
original sin
concupiscence
Sinai covenant
the Decalogue
freedom
responsibility
conscience
baptism

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U8.1.1.	Describe the difference between original sin and personal sin, making relevant links with the account of the Fall in Genesis 3, offering interpretations of its figurative elements.
U8.1.2.	Explain why the belief that human beings are created in the image and likeness of God implies that they have freedom and responsibility, making links between the Creation accounts (Genesis 1-2) and the Fall (Genesis 3).
U8.1.3.	Describe what is meant by 'covenant', with reference to the Sinai covenant and explain why binding commitments are a necessary part of covenants (see Deuteronomy 30:15, 19; CCC 1696; Jn 14:15), making links between the decalogue and the greatest commandment.
U8.1.4.	Describe what is meant by 'conscience' and explain why the Church teaches that the certain judgement of conscience must always be followed and that human beings have a duty to inform their conscience.
U8.1.5.	Describe the rite of Baptism (one of the three sacraments of initiation), explaining its origins, meaning and effects, making relevant connections between the Sacrament of Baptism and the Fall (Genesis 3).
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D8.1.1.	Consider the claim that original sin is the only Christian doctrine for which there is empirical evidence. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments.
D8.1.2.	Consider the claim that rules are a necessary part of freedom. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments.
D8.1.3.	Consider the claim that the baptism of babies makes no sense as they are not guilty of any personal sins. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments.
D8.1.4.	Investigate the application of the Ten Commandments in the contemporary context, assessing the extent to which the commandments are still relevant today.
D8.1.5.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to conscience. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about conscience.

Expected outcomes	
D8.1.6.	Investigate the life of a person who stood up to unjust laws and assess the extent to which their lives bore witness to the Catholic teaching on the inviolability of conscience. (RVE)
	Respond During this unit of study, pupils will be invited to, for example:
R8.1.1.	Consider the ways in which they could live up to the challenges presented by the Ten Commandments.
R8.1.2.	Reflect on ways in which rules set them free. (RVE)
R8.1.3.	In light of the example of a person studied, consider the ways in which they could stand up for conscience in the face of unjust, coercive power in their own context. (RVE)
R8.1.4.	Consider how their response to the artwork might inspire them to think or act differently in relation to issues of conscience. (RVE)

Prophecy and promise

Notes for teachers

Following from the unit on sin and its impact on the relationship of human beings with God, with each other and with the Earth, we look now, in the season of Advent, to the role of prophets in calling people back to covenant fidelity. We study the shape of prophetic texts in the scriptures, and the specific way messianic prophecies play a part in Advent celebrations. Students will look at Advent liturgies and cultural practices from around the world. Students will carry a detailed study of one prophetic text (the example here given is of Amos), identifying the ways in which the message and life of the prophet mirrors the prophetic pattern identified.

In the previous unit, students looked at baptism as a sacrament that brings about the forgiveness of all sins. In this unit, we look at the sacrament again, but this time focus on how, through the anointing with Chrism, a person is able to share in the threefold office of Christ as priest, prophet and king. Pupils will be expected to make links with the life and example of people who have lived up to this baptismal call by exercising these offices in some concrete way in the world and reflect on the ways in which they could respond to that same call.

CCC	Knowledge lens content
Prophecy CCC 702-747 CCCC 140-145 YC 116-119 YCfK 12, 47 **Advent** CCC 522-524 CCCC 102 YC 186 YCfK 109 **Priest, prophet, and king** CCC 897-913, 940-942 CCCC 188-191 YC 139	**Hear** By the end of this unit of study, students will know: • That prophetic texts in the Bible have an overall pattern of call, message, and fulfilment. • What it means to describe a prophetic text as messianic. By the end of this unit of study, pupils will have studied the following texts: • One example of a text that describes the call and sending of a prophet by God (e.g., Is 6:1-13, Ez 2:1-3:15, Jer 1:1-10). • One example of how, in the life and message of a biblical prophet, common prophetic themes emerge, e.g., call to repentance (Am 5:14-15); critique of the rich and the call to care for the poor (Am 6:1-7, 7:4-8); criticism of external religion (Am 5:21-27); warning and promise (Am 6:16-17, 9:11-15); use of parables and images (Am 7:7-9); a faithful remnant preserved (Am 5:14-15, 9:8-15); God as judge of all nations (Am 1-2). • One example of a prophetic text that points to a messianic fulfilment, e.g., Is 11:1-10

Believe

By the end of this unit of study, pupils will know that the Church teaches:

- There is a cycle of prophecy pointing to Christ that begins with Elijah and is concluded in John the Baptist (see CCC 717-719).

By the end of this unit of study, pupils will know:

- The ways in which the ministry of John the Baptist mirrors the prophetic pattern of call, message and fulfilment (Lk 1:5-25, 67-80; 3:1-22).

Celebrate

By the end of this unit of study, pupils will know that the Church teaches:

- 'Jesus fulfilled the messianic hope of Israel in his threefold office of priest, prophet and king' (CCC 436).
- That through the Sacrament of Baptism, a believer is anointed with chrism and so shares in Christ's threefold office of priest, prophet and king (CCC 1268).
- That by virtue of their prophetic mission, lay people are called to be witnesses to Christ in the world (CCC 940-942).

By the end of this unit of study, pupils will know:

- What the Church understands by the threefold office of priest, prophet and king.
- One way in which the Church reflects on the importance of the prophetic texts in the Liturgy of the Church and/or popular devotions during Advent, for example:
  - The Advent liturgical antiphons and responses in the divine office: The O Antiphons; the Rorate Coeli; the Benedictus
  - Other popular Advent devotions: the Jesse tree, Advent wreaths, Advent calendars and candles

Live

By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study:

- Ethical and philosophical options, for example:
  - Those on the side of truth (cf. Jn 18:37): people who speak the truth, for truth's sake, at cost to themselves and for the good of others (e.g., Dr Li Wenliang and the Covid outbreak, Davi Kopenawa Yanomami's advocacy for indigenous people in the Amazon)
  - Contemporary dangers of superstition with regard to prayer and worship (cf. CCC 2111)
- Artistic expression of Advent themes, for example:
  - Various artistic representations of the Jesse tree
  - Michelangelo's representations of various prophets in the Sistine Chapel
  - Compare representations of Elijah and John the Baptist in the Eastern Christian icons
  - The prophetic message in Christmas carols (e.g., O Come, O Come, Emmanuel; God rest ye 'tidings of comfort and joy'; Gaudete reference to Ezekiel; See amid the winter's snow 'promised from eternal years'; Angels from the realms of glory 'Suddenly the Lord, descending/ In his temple shall appear')
  - The O Antiphons in art, e.g., O Antiphons by the Benedictine Sisters of Turvey Abbey
- Lived religion elements, for example:
  - Advent traditions: Advent calendars, Jesse tree, Advent wreaths, Christmas trees
  - Advent traditions from around the world: Las Posadas, Santons, Szopka, Nativity plays,
  - The life of a person who has a prophetic voice today, e.g., Oscar Romero; Joseph Moeono-Kolio; Malawi Catholic Bishops, 1992, 'Living our Faith', Lenten Pastoral letter

Key vocabulary
prophet
priest
King
messianic
Advent
Amos
Elijah
John the Baptist

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U8.2.1.	Describe the pattern of prophetic texts in the Bible, with reference to one biblical prophet (e.g., Isaiah Is 6:1-13, Ez 2:1-3:15 or Jer 1:1-10) and explain what is meant by describing a prophetic text as messianic, with reference to one prophetic text (e.g., Isaiah Is 11:1-10).
U8.2.2.	Describe common prophetic themes with reference to the life and work of one biblical prophet, e.g., call to repentance (Am 5:14-15); critique of the rich and the call to care for the poor (Am 6:1-7, 7:4-8); criticism of external religion (Am 5:21-27); warning and promise (Am 6:16-17, 9:11-15); use of parables and images (Am 7:7-9); a remnant preserved (Am 5:14-15, 9:8-15); God as judge of all nations (Am 1-2).
U8.2.3.	Describe the ways in which the ministry of John the Baptist mirrors the pattern of call, message and fulfilment, with reference to Lk 1:5-25, 67-80; 3:1-22, recognising that there is a cycle of prophecy pointing to Christ that begins with Elijah and is concluded in John the Baptist (see CCC 717-719).
U8.2.4.	Describe the ways in which lay people are called, through their baptism, to be witnesses to Christ in the world, by participating in the threefold office of Christ as priest, prophet and king (CCC 942).
U8.2.5.	Describe one of the ways in which the Church reflects on the importance of the prophetic texts in the Liturgy of the Church and popular devotions during Advent.
Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:	
D8.2.1.	Consider the claim that the words of the prophets are not relevant today. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about prophecy), weighing the strengths and weaknesses of the arguments.
D8.2.2.	Consider the claim that you can only speak with a prophetic voice if you are a Christian. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about prophecy), weighing the strengths and weaknesses of the arguments.
D8.2.3.	Investigate the life of a person who spoke the truth, for truth's sake, at cost to themselves and for the good of others and assess the extent to which their lives mirrored patterns of biblical prophecy. (RVE)

D8.2.4.	Investigate the different ways Advent is celebrated around the world (e.g., Las Posadas, Santons, Szopka, Nativity plays) and assess the extent to which they are expressions both of Catholic beliefs about Advent and of a particular Christian community's culture. (RVE)
D8.2.5.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to Advent or Advent devotions. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about Advent.
	Respond During this unit of study, pupils will be invited to, for example:
R8.2.1.	Consider how they could respond to the call to be priests, prophet and king in their own life.
R8.2.2.	Reflect on a time in their own life when they have had to speak the truth for the sake of others to their own cost. (RVE)
R8.2.3.	Create a piece of art that helps a Christian participate in the Advent season of waiting.
R8.2.4.	Reflect on the Advent traditions of their own family, culture, or community and consider how this helps them to participate in the Advent season of waiting. (RVE)

Galilee to Jerusalem

Notes for teachers

In the previous unit, students studied the prophecies of a coming messiah, who would be prophet, priest, and king. In this unit, students study the ministry of Jesus, focusing particularly on his proclamation of the kingdom reign of God through his action, parables and miracles. This is the second time students will have engaged in a more detailed study of a Marcan theme, building on their study of St Mark's titles for Jesus in year 7.

The students engage in scriptural scholarship, identifying both the literal and moral senses of key scriptural passages that demonstrate the nature of God's reign:

- Jesus encounters with those on the margins
- Parables of the kingdom
- Miracles

In each of these sets of passages, students examine what they teach us about the nature of God's kingdom and Christ's role in inaugurating the reign of God on Earth.

Students will then make connections between Jesus' teaching on the kingdom, specifically his encounters with the sick and sinful, and the Sacrament of the Anointing of the Sick. Finally, they will consider ways in which Christians today are to show special care for the poor, sick and marginalised through the corporal and spiritual works of mercy.

CCC	Knowledge lens content
The Kingdom CCC 535-570 CCCC 105-111 YC 87-93 YCfK 31 **Love for the poor** CCC 2443-2449 CCCC 520 YC 449-451 YCfK 137 **Anointing of the Sick** CCC 1499-1532 CCCC 313-320 YC 242-247 YCfK 88-91	**Hear** By the end of this unit of study, students will have studied the following key texts: • Proclamation of the kingdom, including Mk 1:14-15 (or synoptic equivalents). • Jesus encounters with those on the margins, including sinners (e.g., Jn 8:1-11), the ritually unclean (e.g., Mk 5:25-34), gentiles (e.g., Mk 7:25-30), women (e.g., Jn 20:11-18), the neglected (e.g., Mk 12:41-44), the sick (e.g., Mk 8:22-25). • Parables in the synoptic tradition, including a parable of kingdom growth (e.g., Mk 4:1-9) a parable of mercy (e.g., Luke Lk 15:11-32) and an eschatological parable (e.g., Matthew Matt 25:31-46). • Miracles in the synoptic tradition, including a miracle that shows power over evil (e.g., Mk 5:1-20), power over nature (e.g., Mk 4:35-41), power over sickness (e.g., Mk 2:1-12), power over death (e.g., Mk 5:21-24, 35-43). By the end of this unit of study, pupils will know: • The moral sense of scripture is one of the spiritual senses of scripture. • Reading scripture according to its moral sense means drawing from the passage what people must do today in order to act justly (see CCC 117). **Believe** By the end of this unit of study of study, pupils will know that the Church teaches: • Everyone is called to enter the kingdom. • The kingdom belongs especially to the poor and lowly and that Christ makes active love for the poor of every kind a condition for entering his kingdom (see CCC544). • The terms 'kingdom of God' and 'reign of God' are ways of describing complementary aspects of the same reality. • Jesus is the one who 'inaugurated the Kingdom of heaven on earth' (LG 3). • The miracles and parables of Jesus reveal the nature of God's reign and who Jesus is. • The Church is 'the kingdom of Christ now present in mystery' (LG 3) and the 'seed and beginning of this kingdom' (CCC 567, 669). • There are conditions for entering the Kingdom (CCC 543-546, TDC 18) and Kingdom dispositions (Mt 5:1-12, CCC 1716, 1724). By the end of this unit of study, pupils will know: • 'The preferential love for the poor' means considering the needs of the poorest and most vulnerable first. **Celebrate** By the end of this unit of study, pupils will know: • The origins, rite, meaning and effect of the Anointing of the Sick, one of the two Sacraments of Healing.

	Live By the end of this unit of study, pupils will know: • The corporal and spiritual works of mercy. By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study: • Ethical and philosophical options, for example: – Issues arising from encounters with those on the margins today: • Those seeking asylum and refuge • The elderly • Those living with physical and mental disability (visible and invisible) • Those living without a permanent home • The way 'structures of sin' (see CCC 1869) often lead to people being marginalised in multiple, interconnected ways. – The philosophical and theological challenges to miracles and the religious responses to these challenges • Artistic expression of Jesus' ministry, for example: – Sieger Köder, *The Jesus table* – Azaria Mbatha, *The Hunger Cloth* – Encounter (Magdala chapel) – Daniel Cariola – Women with haemorrhage – Santi Marcellino and Pietro catacombs – Alfred Thomas, *Calming the Storm* – Henry Ossawa Tanner, *Christ and His Disciples on the Sea of Galilee* • Lived religion elements, for example: – Pilgrimage to Lourdes and the example of St Bernadette – World Day of the Sick – Life and work of a person who was committed to serving marginalised people, in response to Christ's teaching and example (for example: Mother Elvira Petrozzi, and the Cenacolo community; St Teresa of Calcutta; St Oscar Romero; Fr Damien of Molokai; Jackie Pullinger, and the St Stephen's society; Dorothy Day, and the Catholic Worker Movement)

Key vocabulary
Kingdom
moral sense of scripture
miracles
parables
Anointing of the Sick

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U8.3.1.	Describe one example from the gospels of Jesus' encounters with those on the margins (sinners; the ritually unclean; gentiles; women; the neglected; and the sick), explaining the literal sense of one of the scripture passages studied, including a recognition of the role of author, literary form, context, and audience.
U8.3.2.	Show understanding at least one parable relating to: (i) Kingdom growth (e.g., Mk 4:1-9); (ii) mercy (e.g., Lk 15:11-32); (iii) eschatology (e.g., Matt 25:31-46), explaining the literal sense of one of the scripture passages studied, including a recognition of the role of author, literary form, context and audience.
U8.3.3.	Show understanding of at least one miracle, explaining how it shows either Jesus' power: (i) over evil (e.g., Mk 5:1-20); or (ii) over sickness (e.g., Mk 2:1-12); or (iii) over death (e.g., Mk 5:21-24, 35-43); or (iv) over nature (e.g. Mk 4:35-41).
U8.3.4.	Describe what is meant by the moral sense of scripture, explaining how through the care he shows for the lost, the sick and the outcast, Jesus also reveals something about who he is and God's special care for marginalised people, making links with the Catholic belief that the kingdom belongs especially to the poor and the lowly.
U8.3.5.	Make relevant connections between the parables and miracles of Jesus, Catholic beliefs about the Kingdom and the belief the Church is both 'the kingdom of Christ now present in mystery' (LG 3) and the 'seed and beginning of this kingdom' (CCC 567, 669).
U8.3.6.	Describe the rite of the Anointing of the Sick (one of two sacraments of healing), explaining its origins, meaning and effects, making relevant connections between the Anointing of the Sick and the kingdom passages studied, with reference to CCC 1504-05.
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
U8.3.1.	Consider the claim Jesus was merely an earthly leader who sought religious and political change. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about the kingdom), weighing the strengths and weaknesses of the arguments.
U8.3.2.	Consider the claim that science has disproved miracles. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments.
U8.3.3.	Consider the view that the only care a sick person needs is medical and construct a Catholic response to this view, with reference to the corporal and spiritual works of mercy. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments.
U8.3.4.	Investigate the life and work of Mother Elvira Petrozzi and assess the extent to which her life and work are faithful reflections of Christ's own encounters with those on the margins of society.
U8.3.5.	Investigate pilgrimages to Lourdes and assess the extent to which they are faithful manifestations of the corporal and spiritual works of mercy.
U8.3.6.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to the kingdom. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about the kingdom.

Respond During this unit of study, pupils will be invited to, for example:	
R8.3.1.	Consider the change of personal perspective and priorities when earthly life is seen as a pilgrim journey rather than an end in itself. (RVE)
R8.3.2.	Compare their own and others' responses to questions about the possibility of miracles, leading to reasonable explanations of their own and others' views, in the light of the texts studied. (RVE)
R8.3.3.	Explore the work of organisations dedicated to reaching out to marginalised people (e.g., SVP /The Passage, Missio, International Prison Outreach, Pax Christi) and consider in what ways they could support this work.
R8.3.4.	Consider how their response to the artwork might inspire them to think or act differently towards marginalised people. (RVE)

Desert to garden

Notes for teachers

In the last unit, students looked at Christ's encounters with sinners, the sick, and those who suffer on the margins of society. In this unit, we ask the deeper question about the meaning of human suffering and confront the mystery of suffering: if God loves us, why does he allow us to suffer? This question can only be answered by a Christian in light of Jesus' own suffering and death.

This unit begins with a study of the account of Jesus' passion and death, reflecting on the meaning of this suffering by making links with the Suffering Servant prophecy of Isaiah. Students will also be expected to show some understanding of how the Church celebrates Jesus' passion, death and resurrection during the liturgies of the Triduum. The question of the mystery of suffering is addressed directly by looking at the various answers the scriptures and the Church has given concerning the meaning of suffering.

During the penitential season of Lent, we are called particularly to devote ourselves to the disciplines of fasting, prayer, and almsgiving which are an expression of the conversion of heart necessary for repentance (CCC 1434). They express conversion in relation to oneself (fasting), in relation to God (prayer), and in relation to others (almsgiving). In addition to the conscious commitment to such disciplines, Lent can also be a time when we recognise the ways in which suffering can be accepted as another means to take up Christ's cross and follow him. While, not denying that suffering is an experience of evil, the disciple of Christ can, by grace, recognise it also as a call: 'Come! Take part through your suffering in this work of saving the world, a salvation achieved through my suffering! Through my Cross. Gradually, as the individual takes up his cross, spiritually uniting himself to the Cross of Christ, the salvific meaning of suffering is revealed before him.'[161] While participating in the salvific work of Christ for the sake of others is one of the important reasons for 'offering up' our suffering, it also plays an important part in our own interior conversion. In this context, students will study the Sacrament of Reconciliation as the penitential sacrament that is particularly called for by the Church during the season of Lent, one which is the appropriate response of the truly penitent heart.

Finally, they will look at the relationship of faith to life by considering ethical questions that arise because of Catholic responses to the meaning of suffering (such as questions surrounding end of life care), at the role art can play in responding to suffering, and at different Lenten, cultural practices from around the world.

CCC	Knowledge lens content
Passion and death of Jesus CCC 571-637 CCCC 112-125 YC 95-103 YCfK 32-36 **The mystery of suffering** CCC 309-314, 324, 15000-1502 CCCC 57-58, 313 YC 51, 240 YCfK 22 **Sacrament of Reconciliation** CCC 1420-1498 CCCC 295-312 YC 224-239 YCfK 81-87 **Lent and penance** CCC 538-540, 1095, 1430-1439 CCCC 106, 300-301 YC 345 YCfK 109	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • Is 52:13-53:12 – the Fourth Servant Song • Mk 14:32-15:39 – the Passion and Death of Jesus **Believe** By the end of this unit of study, pupils will know that the Church teaches: • Human beings have always been confronted with the problem of suffering and evil (CCC 309, 1500). • The disobedience of our first parents resulted in tragic consequences, including evil (physical and moral), suffering and death (CCC 400-2). • As part of the human condition, a person will experience unavoidable physical and moral suffering (SD 5). • The Old Testament contemplates the meaning of suffering and evil (see CCC 1502, SD 6), for example: – As punishment for sin (e.g., Gen 3, Ex 15:26) – As calling to conversion (e.g., Joel 2: 12-14, Ps 32) – As mysterious (e.g., the example of Job) – As redemptive for others (e.g., Is 52:13-53:12) • Jesus is identified as the 'suffering servant' of Isaiah (see CCC 601, SD 17-19). • By his resurrection, Jesus opens up the hope in 'the resurrection of the body and the life everlasting' (see Rev 21:1-4). • By the mystery of his passion, death and resurrection, Jesus gives a new meaning to suffering so that when united with Jesus, a person's suffering can be offered for the sake of others (Colossians 1:24, CCC 793 and 1521). • Christians should actively respond to alleviate suffering (see CCC 2448). **Celebrate** By the end of this unit of study, pupils will know: • Christians prepare for the celebration of Easter through the disciplines of fasting, almsgiving, and prayer during Lent, which express conversion in relation to oneself (fasting), in relation to God (prayer) and in relation to others (almsgiving). • How the Church enters into the Paschal mystery of Christ's death and resurrection through different aspects of the celebration of the Triduum. • The origins, rite, meanings, and effect of the Sacrament of Penance (Reconciliation), one of the two sacraments of healing. • The difference between active and passive mortification, and their respective roles in conversion of heart.

CCC	Knowledge lens content
	Live By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study: • Ethical and philosophical options, for example: – Questions and responses arising from the mystery of suffering, for example: • Why do the innocent e.g., children, virtuous suffer? • How can the scale of some suffering/horrors ever be meaningful? • What, if anything, is unique about human suffering? • Artistic responses to the mystery of suffering, for example: – Artistic expressions of the Crucifixion, including in iconography – Artistic representations of the story of Job – The use of art as a therapy for people who have experienced trauma • Lived religion elements, for example: – Examples of how Christians respond to suffering, e.g.: • The Art of Dying Well (https://www.artofdyingwell.org/) • SMART (safe and dignified) burial teams in Sierra Leone during Ebola outbreak • Mashambanzou Care Trust, Harare – caring for people living with HIV and AIDS • The Mizen foundation – Margaret and Barry Mizen) – Lenten cultural practices from around the world: • Green Thursday in the Czech Republic • Great Lent Fast from meat, dairy, fish, olive oil and alcohol in the Middle East • The Passion plays Mystery plays at Wintershall and Oberammergau • La Samaritana in Mexico • Hot Cross Buns in Britain – The ongoing secular significance of giving something up for Lent

Key vocabulary
suffering servant
Passion
suffering
Lent
fasting, almsgiving, and prayer
Triduum
Sacrament of Penance (Reconciliation)
problem of evil

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U8.4.1.	Describe the suffering of Jesus in Mk 14:32-15:39, making links with the Servant in the Fourth Servant Song Is 52:13-53:12.
U8.4.2.	Recognise human beings have always pondered the mystery of suffering and evil (see CCC 309 1500-02) and describe the distinction between physical suffering and moral suffering (e.g., worry, fear, loneliness). (RVE)
U8.4.3.	Describe some of the ways the Old Testament contemplates the meaning of suffering and evil, including the belief that the disobedience of our first parents resulted in the tragic consequences of evil (physical and moral), suffering, and death (CCC 400-02).
U8.4.4.	Describe how the Church responds to the mystery of suffering and death with reference to the belief that when united with Jesus, a person's suffering can be offered for the sake of others (see Colossians 1:24, CCC 1521).
U8.4.5.	Describe how the Church enters into the Paschal mystery of Christ's death and resurrection, by explaining the meaning of one symbol used in the Triduum liturgies that link to Catholic beliefs about the mystery of Christ's passion, death, and resurrection (e.g., Procession to the altar of repose, the veneration of the cross, the Easter fire).
U8.4.6.	Describe how and explain why Christians should practise the disciplines of fasting, almsgiving, and prayer, particularly during the season of Lent.
U8.4.7.	Describe the rite of the Sacrament of Penance (one of two sacraments of healing), explaining its origins, meaning and effects, why it is of particular importance during the season of Lent, making links with the importance of both active (penance) and passive mortification (offering up).
Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:	
D8.4.1.	Consider the view that there is no need for the Sacrament of Reconciliation. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments.
D8.4.2.	Consider the claim that a good and loving God would never allow the innocent to suffer. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. (RVE)
D8.4.3.	Consider the claim that euthanasia is the most compassionate response to those suffering from a terminal illness. Present arguments for and against the claim, including a Catholic response (with reference to the Art of Dying Well), weighing the strengths and weaknesses of the arguments.
D8.4.4.	Explore the development of the artistic representations of the crucifix through time and make links with the different beliefs these express about the meaning of suffering.
D8.4.5.	Investigate the different ways Lent is celebrated around the world (e.g., Green Thursday, La Samaritana, Oberammergau) and assess the extent to which they are expressions both of Catholic beliefs about the meaning of suffering and of a particular Christian community's culture.
Respond During this unit of study, pupils will be invited to, for example:	
R8.4.1.	Consider what the Lenten emphasis on self-denial and self-giving means for them, and ways in which they could respond.
R8.4.2.	Reflect on an example of when challenges and difficulties have led to personal growth. (RVE)

R8.4.3.	Participate in the celebration of the Triduum at their local parish.
R8.4.4.	Explore the work of organisations dedicated to helping people to die well and consider in what ways they could support this work. (RVE)

To the ends of the Earth

Notes for teachers

In this final unit of Year Eight, we look to God's final answer to the mystery of suffering, which is the promise that all suffering will ultimately be overcome by God's love; death will be defeated and we shall look upon God face to face.

Students begin by looking at two scriptural passages that provide the basis for a belief in the Resurrection and the hope of eternal life: one of the accounts of the Resurrection from the Gospels and St Paul's explanation of the centrality of the resurrection of the body to Christian belief in his letter to the Church in Corinth (1 Cor 15). They will make connections between the two passages studied and Catholic beliefs concerning the resurrection of the body and life everlasting, including the four last things.

They will study the main elements of a Catholic funeral rite within a Requiem Mass, understanding its significance and the ways in which it reflects Catholic beliefs about resurrection and the hope of immortality. Finally, they will then compare the Catholic understanding with the beliefs of other religious people about life after death and with those who reject the existence of an immortal soul entirely. They will also consider the ways in which Catholic funeral customs overlap with other cultural practices, some of which are older than Christianity.

CCC	Knowledge lens content
Resurrection CCC 624-667 CCCC 124-132 YC 103-112 YCfK 37-39 **Life eternal** CCC 355-367, 668-682, 988-1060 CCCC 66-70, 133-135, 202-216 YC 62-63, 152-163 YCfK 40 **The funeral rite** CCC 1680-1690 CCCC 354-356 YC 278	**Hear** By the end of this unit of study, students will have studied the following key texts: • One of the accounts of Jesus' resurrection (e.g., Mt 28:1-20; Mk 16:1-20; Lk 24:1-49; Jn 20:1-30). • 1 Cor 15:1-58: The resurrection of the dead. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • Belief in the resurrection is the central and crowning truth of the Christian faith; without it, all Christian faith is in vain (1 Cor 15:14). • Christ's resurrection is a real historical event which left the tomb, in which Jesus was laid, empty. The empty tomb and the linen cloths signify that Christ's body has escaped death and corruption. • It is Christ's body that is raised, the same body that was crucified, but in being raised, it has been glorified and is no longer limited by space and time. • Christ's resurrection is not merely a return to earthly life (as with Lazarus): in his risen body he passes from a state of death to another life beyond time and space. • Christ's resurrection is the source of Christian hope, since, as the 'first-fruit of all those who have fallen asleep' (1 Cor 15:20) we have the assurance of the resurrection of our own mortal bodies at the end of time. • Human beings are both corporeal and spiritual (see CCC 355) and their immortal souls will live on after death and be reunited to their resurrected bodies at the final resurrection (see CCC 366). • There are four last things: death, judgement, heaven, and hell and that every person will experience a particular judgement (cf CCC 1021-22).

Celebrate

By the end of this unit of study, pupils will know:

- The main elements of a funeral rite, and the ways in which they reflect Catholic beliefs about the resurrection and life eternal.

By the end of this unit of study, pupils will know that the Church teaches:

- Baptism is necessary for salvation, but that the fruits of baptism can be brought about by an implicit or explicit desire for baptism (see CCC 1257-1261).

Live

By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study:

- Ethical and philosophical options, for example:
  - Philosophical objections to the existence of the soul and Catholic responses to these objections
  - Comparison of beliefs about life after death within different religious and non-religious traditions
  - Disputes with other Christian denominations about the scriptural justification for a belief in purgatory
- Artistic representations of Christ's resurrection, for example:
  - Caravaggio, *The Incredulity of St Thomas*
  - Piero della Francesca, *Resurrection*
  - Sir Edward Coley Burne-Jones, *The Morning of the Resurrection*
  - Evelyn de Morgan, *The Red Cross*
  - He Qi, *The Road to Emmaus, Supper at Emmaus*
  - Sadao Watanabe, *Emmaus*
- Lived religion elements, for example:
  - Christian funeral traditions from around the world, e.g.:
    - The cultural significance of Christian cemeteries in the UK and Europe
    - The hanging coffins of Sagada (the Philippines)
    - Famadihana (Madagascar)
    - Jazz funerals (New Orleans)
    - Candles, flowers, and the bringing of gifts to wakes in the home (Guatemala)

Key vocabulary
Resurrection
death
judgement
heaven
hell
purgatory
funeral rite
requiem

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U8.5.1.	Describe one of the accounts of the Resurrection, explaining the literal sense of one of the scripture passages studied, including a recognition of the role of author, literary form, context, and audience.
U8.5.2.	With reference to St Paul's teaching about the resurrection of the dead in 1 Cor 15:1-58, explain why the resurrection is the central and crowning truth of the Christian faith.
U8.5.3.	Explain why the empty tomb is an important part of resurrection belief for Catholics, making links with the Resurrection accounts that show the reality of Jesus' physical resurrection.
U8.5.4.	Describe Catholic beliefs about the Resurrection of Jesus, making links to Catholic beliefs about what happens to a person after they die, including reference to the four last things.
U8.5.5.	Describe the main elements of a Catholic funeral rite, making links with Catholic beliefs about the resurrection of the body and life everlasting.
U8.5.6.	Explain why the Church teaches that baptism is necessary for salvation, making links with the use of holy water during the reception of a body into Church, and describe what is meant by a 'baptism of desire'.
Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:	
D8.5.1.	Consider the view that human beings are merely physical and do not have souls. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. (RVE)
D8.5.2.	Consider the view that life after death is a contradiction in terms. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments.
D8.5.3.	Consider the claim that a belief in purgatory is contrary to the scriptural witness regarding the four last things. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments.
D8.5.4.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs, and practices related to the resurrection and life after death. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about resurrection and life eternal.
D8.5.5.	Investigate the different ways funerals are celebrated around the world and assess the extent to which they are expressions both of Catholic beliefs about resurrection and life eternal, and of a particular Christian community's culture.
Respond During this unit of study, pupils will be invited to, for example:	
R9.5.1.	Investigate popular beliefs, or the beliefs of family members, about what happens to a person after they die, comparing these with the Catholic teachings. (RVE)
R9.5.2.	Reflect on their own experience of attending a funeral service and the extent to which the symbols and rituals were a source of comfort or hope.
R9.5.3.	Reflect on their own experience of visiting the graves of loved ones, and the reasons why human beings treat the remains of their dead loved ones with respect.
R9.5.4.	Consider their own beliefs about what happens to a person after they die, and how this affects the way they live their lives now. (RVE)

Dialogue and encounter

Knowledge lens content
Dialogue By the end of this unit of study, pupils will know: • Contemporary principles of dialogue and proclamation in the Catholic Church were established during the Second Vatican Council. • Pope St Paul VI's dialogical approach was realised in the Council documents. • How the concentric circles model of dialogue is reflected in Ecclesiam Suam 1964 (97-8, 106-109, 111-113). By the end of the unit of study, pupils will know: • That the Universal Catholic Church includes different Catholic Churches, each possessing its own proper traditions and patrimony. • One Catholic Church other than the Latin Church and the tradition to which it belongs (including its patrimony and cultural riches, such as music and art). **Encounter** By the end of this unit of study, pupils will have encountered one of the religions or worldviews listed in the appendix.

Key vocabulary
Ecclesiam Suam
dialogue
proclamation
Second Vatican Council
eastern Catholic churches
patrimony
liturgical traditions and rites

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U8.6.1.	Use a range of contextually accurate religious vocabulary to show some understanding of the concentric circles model of dialogue found in Ecclesiam Suam (97-8, 106-109, 111-113). (RVE)
U8.6.2.	Use accurate vocabulary to describe some things about one Catholic Church other than the Latin Church, and the tradition to which it belongs.
U8.6.3.	Use a range of contextually accurate religious and philosophical vocabulary to show a coherent understanding of a range of religions, worldviews, beliefs, and actions. (RVE)
U8.6.4.	Within the religions or worldviews studied, make relevant connections between different areas of study (belief, sources, structures, prayer, religious practices, and life), showing how one area influences others. (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:
D8.6.1.	Using the concentric model of dialogue as a source of wisdom, assess the argument of the benefits of dialogue (i.e., that all people have equal dignity and can, with goodwill, work together towards peace).
D8.6.2.	Asking 'what if' questions about the purpose of dialogue, especially between people or groups with radically different worldviews, critically engaging with different people's points of view. (RVE)
D8.6.3.	Considering the barriers that might exist for interreligious dialogue.
D8.6.4.	Demonstrating an understanding of the Eastern Catholic Churches, especially those present in England and Wales and how they each have a different liturgical, spiritual and disciplinary heritage within the Universal Catholic Church. (RVE)
D8.6.5.	Exploring how these different traditions influence works of art, music and other creative pathways considering how these reflect sources and beliefs. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R8.6.1.	Considering the personal qualities needed to engage in interreligious dialogue. (RVE)
R8.6.2.	Reflecting on the personal barriers they might experience in encountering people who have a different religion or worldview. (RVE)
R8.6.3.	Reflecting on the common aims all people can work towards and how this could transform their local community. (RVE)

2.4.9 Year Nine

The whole of year 9 deals with the mystery of the human person. It begins in branch 1, by revisiting the Creation accounts, focusing particularly on the belief that human beings are *imago Dei* and the implications this has for the principle of the dignity of the human person and the radical equality of man and woman. The nature of human beings as sexual beings, who are made for each other, forms the foundation for a study of the Church's teaching on marriage and the Sacrament of Matrimony. In branch 2, we take the equality of men and women as our starting point and focus particularly on the role of the Blessed Virgin Mary in the salvation history narrative. In branch 3 we return to the Gospel of Mark and look at the call to discipleship that is offered to all human beings in Christ's proclamation of the kingdom, and the relationship between discipleship and individual vocations. In this context students will study the Sacrament of Holy Orders and the vocation to religious life. In branch 4, we look at the mystery of redemption and students will be expected to come to some understanding of how the Church explains the connection between Christ's sacrificial death and individual redemption from sins. Finally, we look to the human person as one member of a community that spans both heaven and earth in the final branch where we look at the Church as the 'communion of saints', the mystical Body of Christ.

Creation and covenant

Notes for teachers

The overarching theme for this unit is the dignity of the human person, one of the principles of Catholic Social Teaching, but also a foundational scriptural teaching: every human being has an inalienable dignity and men and women are equal in dignity, since each are made in the image and likeness of God. This principle is explored under two aspects: the moral implications of human dignity and the nature of man and woman as the basis for Christian marriage.

The unit begins by revisiting the Creation accounts last studied in year 7 but focussing particularly on those aspects of the accounts that speak of human dignity and the equality of men and women (1:26-28, 2:7, 2:21-24). Students will then be expected to make links with these passages and the Church teaching about the dignity of the human person made in the image of God (*imago Dei*).

Students will then make connections with the Sacrament of Matrimony, which has its origins as an institution in the Creation of humanity (since God himself is the author of marriage (see CCC 1603)), that is elevated by Christ to the status of a sacrament (see CCC 1601). They will understand in what ways marriage is a sacrament and why it is described as a 'sacrament at the service of communion'.

Finally, they will make connections between the Church's teaching on the dignity of the human person and marriage with contemporary ethical questions such as abortion, capital punishment, pornography, etc. They will also be asked to think about art itself, rather than any particular work of art, as evidence of *imago Dei*, looking at some of the earliest human art.

CCC	Knowledge lens content
Imago Dei CCC 355-384 CCCC 66-72 YC 58-59 YCfK 17 **Dignity of the human person** CCC 1928-1948, 2258-2330 CCCC 411-414, 466-486 YC 329-332, 378-399 CSDC 34-48, 105-159 DC 47-83 YCfK 124-125 **Marriage** CCC 1601-1666, 2331-2400 CCCC 337-350, 487-502 YC 260-271, 400-425 YCfK 102-108, 126-127	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • The creation of human beings in Genesis 1 and 2: focusing on 1:26-28, 2:7, 2:21-24. • Jesus' teaching on marriage in Mk 10:1-12 or parallels. • St Paul's teaching on the dignity of the human body in 1 Cor 6:12-20. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • The dignity of the human person is rooted in being created in the image and likeness of God (see CCC 1700). • In creating 'male and female' God gives man and woman an equal personal dignity (see CCC 2334). • The mystery of *imago Dei* reveals certain truths about human beings, for example that they are: – Persons: 'not just something, but someone' (CCC 357) – Relational: they have a vocation to love and beatitude (see CCC 1604, 1700, 1719) – Rational and volitional: they have a capacity for reasoning, including moral reasoning, and for freedom and responsibility (see CCC 1705, 1730) **Celebrate** By the end of this unit of study, pupils will know that the Church teaches: • The covenant of marriage is a life-long partnership between a man and woman, freely entered into, which is ordered toward the good of the spouses and the procreation and education of children. • Marriage is one of the sacraments at the service of communion and is a symbol of the unconditional love of God for human beings (CCC 1604) and the love of Christ for his Church (CCC 1617): the union of man and woman is a way of imitating in the flesh the Creator's generosity and fecundity (CCC 2334). By the end of this unit of study, pupils will know: • The rites, origins, and meaning of the Sacrament of Matrimony. **Live** By the end of this unit of study, pupils will know that the Church teaches: • Because human beings are *imago Dei*: – Every human life is sacred and every human being therefore has a 'right to life and physical integrity from the moment of conception until death' (CCC 2273) – Humans are stewards, not owners, of the life God has entrusted to them (see CCC 2280) – The moral life has a communal dimension (see CCC 1738, 1740, 1869) – They are able to discern the morality of human acts, with reference to the sources of morality (see CCC 1750-54)

	By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study: • Ethical and philosophical options, for example: – Ethical issues connected with the sanctity of life, for example: abortion, euthanasia, IVF, capital punishment, genetic engineering, eugenics – Ethical issues connected with the communal dimension of the moral life, for example: freedom of religion/conscience, limits of freedom, natural law, and unjust positive law – Ethical issues connected with moral reasoning, for example: principle of double effect (see CCC 1737), diminished responsibility (CCC 1746), morality in means and ends (see CCC 1753), hard cases, erroneous judgement (see CCC 1790-94) – Ethical issues connected with the dignity of human beings: e.g., how images can portray people with dignity or not, e.g., 1980s image of 'famine in Ethiopia' and the risks of stereotyping; pornography; objectification, and 'othering' – Ethical issues connected with the integrity of the human body: e.g., torture, kidnapping, domestic violence, gender as a biological given v gender as a social construct • Artistic expressions, for example: – Art as distinctively human, and bearing a certain likeness to God's activity, to the extent that it is inspired by truth and love of beings (see CCC 2501), as exemplified in figurative painting, decorative marks and hand stencils in ancient cave art – e.g., Sulawesi, Chauvet, Arnhem Land, Altamira. – Films that deal with the question of what it is to be human: AI, Gattaca, My Sister's Keeper • Lived religion elements, for example: – Example of a Christian person or group who/which has defended the basic humanity, dignity and rights of people, for example: Bartolome de las Casas and the Valladolid Debate; pro-life organisations; the hospice movement – Difference between civil and sacramental marriage and the contrast between the civil law on marriage and the Church's teaching about the necessity of a man and a woman for marriage to be a sacrament

Key vocabulary
imago Dei
inalienable dignity
human person
relational
rational
volitional
sanctity of life
marriage
Sacrament of Matrimony

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U9.1.1.	Describe the passages in Genesis 1 and 2 about the creation of human beings (focusing on 1:26-28, 2:7, 2:21-24), explaining some of the differences between the two accounts of the creation of human beings in Genesis 1 and 2, with reference to the distinctive authorial voices.
U9.1.2.	Explain why the Church teaches that every human being has an inalienable dignity, making links with the accounts of the creation of human beings in Genesis 1 and 2. (RVE)
U9.1.3.	Explain why the Church teaches that man and woman have an equal personal dignity, making links with the accounts of the creation of human beings in Genesis 1 and 2. (RVE)
U9.1.4.	Describe how the mystery of *imago Dei* reveals certain truths about human beings (e.g., that they are, for example: persons, relational, rational, and free) and explain the moral implications of these truths (e.g., that every human life is sacred; that humans are stewards, not owners, of life; that moral life has a communal dimension; that human beings are able to discern the morality of human acts), making links with St Paul's teaching on the dignity of the human body in 1 Cor 6:12-20.
U9.1.5.	Describe what the Church teaches is the nature and purpose of marriage, explaining why it is one of the seven sacraments, making links with Genesis 1 and 2 and Jesus' teaching on marriage in Mk 10:1-12 or parallels.
U9.1.6.	Describe the rite of the Sacrament of Matrimony, explaining its origins, meaning, and effects and why it is described as a 'sacrament at the service of communion'.
Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:	
D9.1.1.	Consider the claim that the human right to life begins at conception. Present arguments for and against the claim, including a Catholic response (with reference to the mystery of *imago Dei*) weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments. (RVE)
D9.1.2.	Consider the claim that no-one can make a promise that binds them for life. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments. (RVE)
D9.1.3.	Investigate the arguments of Bartolome de las Casas in the Valladolid Debate and assess the extent to which they were faithful reflections of the Church's teaching about the universal and inalienable dignity of human beings.
D9.1.4.	Investigate the work of a pro-life organisation and assess the extent to which it is a faithful reflection of the Church's teaching on the sanctity of human life.
D9.1.5.	Offer an interpretation of an example of ancient human art (e.g., Sulawesi cave art) making links with Catholic sources, beliefs and practices relating to the mystery of *imago Dei*. (RVE)
Respond During this unit of study, pupils will be invited to, for example:	
R9.1.1.	Reflect on the extent to which they recognise their own and other's dignity, irrespective of appearances, actions and feeling. (RVE)
R9.1.2.	Reflect on the mystery of *imago Dei* and the difference this makes to their relationship with themselves, with others and with the wider community.

Expected outcomes	
R9.1.3.	Consider their own response to the belief that all human life is sacred from the moment of conception.
R9.1.4.	Create a piece of art that helps others to appreciate the dignity of human beings, inspired by ancient human art. (RVE)

Prophecy and promise

Notes for teachers

This unit focuses on the role of the Blessed Virgin Mary in the narrative of salvation history. This unit builds on the last by recognising the ways in which Mary is seen to be the fulfilment of the Protoevangelium in Genesis and the role typology plays in the allegorical sense of Scripture.

Following from the last unit's exploration of the radical equality of men and women, students will then look to the role women have played throughout salvation history and identify the ways in which Mary is the fulfilment of these Old Testament promises. It is likely that this study of Mary will coincide with the feast of Advent, and the Church's teachings on the significance of the Blessed Virgin Mary will best be understood in the light of its beliefs about Christ and his incarnation.

Next, students will connect the Church's beliefs about Our Lady to the Marian titles, feasts and devotions that are characteristic of Catholic popular piety. They will explore ways in which the life of Mary and her hymn of the Magnificat resonates with poor people who are inspired by its song of liberation and salvation:

> In her hymn of praise to the divine mercy, the humble Virgin, to whom the people of the poor turn spontaneously and so confidently, sings of the mystery of salvation and its power to transform. The *sensus fidei*, which is so vivid among the little ones, is able to grasp at once all the salvific and ethical treasures of the Magnificat.[162]

CCC	Knowledge lens content
Mary CCC 484-511, 963-972 CCCC 94-100, 196-199 YC 80-85, 146-148 YCfK 28-31 **Marian devotions** CCC 971, 2617-2619 CCCC 198, 546-547 YC 149, 479-481 YCfK 150-155	**Hear** By the end of this unit, pupils will know: • The meaning of 'typology' in the context of the allegorical sense of Scripture. • What is meant by describing Adam as a 'type' of Christ, and Eve as a 'type' of Mary (see CCC 504, 539, 511, 726, 975, 2618, 1 Cor 15:21-22). By the end of this unit, pupils will have studied the following texts: • The story of one holy woman of the Old Testament, for example, Sarah (selections from Gen 16, 17, 18, 21), Rebecca (selections from Gen 24, 27), Rachel (selections from Gen 24, 27), Miriam (selections from Ex 2, 15, Num 12, Mic 6:4), Deborah (selections from Judges 4, 5), Ruth (selections from the Book of Ruth), Hannah (1 Sam 1, 2:1-10), Judith (selections from the Book of Judith), Esther (selections from the Book of Esther), and some recurring themes in these stories, for example: – God's choice of the humble and weak to keep 'alive the hope of Israel's salvation' (CCC 64) – Humility before and exaltation of God – Faith and constancy – Gratitude and praise – Salvation, remarkable reversal – The Magnificat – Lk 1:45-56

Believe

By the end of this unit of study, pupils will know that the Church teaches:

- 'Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith, and Esther kept alive the hope of Israel's salvation' (CCC 64), and thus are named, known and remembered, in spite of their seeming insignificance.
- From all eternity, God chose 'for the mother of his Son a daughter of Israel, a young Jewish woman of Nazareth in Galilee' (CCC 488): Mary 'the purest of them all' (CCC 64).
- Beliefs about the Blessed Virgin Mary are based on what the Church affirms about Christ, and what the Church teaches about the Blessed Virgin Mary illumines in turn its faith in Christ (CCC 487).
- The four Marian dogmas: Mother of God, Ever Virgin, Immaculate Conception, Assumption (CCC 490-501).

Celebrate

By the end of this unit of study, pupils will know that the Church teaches:

- How devotion to Our Lady is a fulfilment of 'All generations will call me blessed' (Lk 1:48, CCC 971) through one of the following:
  - Marian feasts, for example, Mother of God (1 Jan), Immaculate Conception (Dec 8), Assumption (15 Aug).
  - Marian prayers, for example, the Hail Mary, the Magnificat in the Church's daily prayer, the Rosary, litanies of the Blessed Virgin Mary, Marian antiphons.
  - Marian titles, for example, Mother of God, Immaculate Conception, Ever Virgin, Mother of the Church, New Eve, Our Lady.

Live

By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study:

- Ethical and philosophical options, for example:
  - The significance of the Magnificat as a prayer that extols God's raising of the lowly and the humbling of the mighty in the context of the struggles of oppressed peoples for liberation and salvation
- Artistic expression, for example:
  - Marian iconography, for example, Madonna and Child, Immaculate Conception, Stabat Mater, Pieta, Assumption, CAFOD icon for the Jubilee Year 2000: Mary of the Magnificat: Mother of the Poor
  - Famous Marian devotional images/statues, for example, Our Lady of Guadalupe, Our Lady of Częstochowa, Salus Populi Romani, Our Lady of Walsingham
  - Songs of freedom influenced by biblical songs of liberation (e.g., Hannah's song, Miriam's song, Magnificat)
- Lived religion elements, for example:
  - Marian pilgrimage shrines, for example, Lourdes, Fatima, Tepeyac (Mexico City), Knock, Walsingham
  - The importance of the dogma of the Immaculate Conception in the life and witness of St Bernadette
  - Marian devotions from around the world, for example May processions and crowning the Virgin (GB) and, the Mount St Carmel scapula (Chile), La Negrita (Costa Rica)
  - 'Women of the Magnificat', for example, St Hildegard of Bingen, St Clare of Assisi, St Gianna Beretta Molla (patron saint of expectant mothers), St Josephine Bakhita, St Frances Xavier Cabrini, St Kateri Tekawitha, Hilda of Whitby, St Catherine of Siena, St Therese of Lisieux, St Teresa Benedicta of the Cross, Dorothy Day

Key vocabulary
typology
protevangelium
Mary
Mother of God
Immaculate Conception
Our Lady
New Eve
Magnificat
the Rosary

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U9.2.1.	Define the meaning of 'typology' in the context of the allegorical sense of scripture, showing some understanding of what is meant by describing Adam as a 'type' of Christ, and Eve as a 'type' of Mary, with reference to the text of Gen 1-3 (particularly the Protoevangelium (3:15)).
U9.2.2.	Describe what the Church teaches about the Blessed Virgin Mary and her importance, making links with the Church's teachings about Christ as the incarnate Son of God, with reference to the four Marian dogmas.
U9.2.3.	Describe the story of one holy woman of the Old Testament making links with recurring themes in these stories, e.g., i) God's choice of the humble, weak; ii) humility, exaltation of God; iii) faith, constancy; iv) gratitude, praise; v) salvation, remarkable reversal.
U9.2.4.	Describe the Magnificat, making relevant connections between at least one holy woman in the Old Testament and Mary, with reference to these recurring themes.
U9.2.5.	Make links between how the holy women of the Old Testament 'kept alive the hope of Israel's salvation' (CCC 664) and the Blessed Virgin Mary's role in salvation.
U9.2.6.	Explain why the Church teaches that Our Lady's prophecy ('All generations will call me blessed' (Lk 1:48, CCC 971)) is fulfilled through one of the following: Marian feasts, Marian prayers or Marian titles.
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D9.2.1.	Consider the claim that Catholics pay too much attention to Mary. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.2.2.	Consider the claim that religion should have nothing to do with politics. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about the Magnificat and justice), weighing the strengths and weaknesses of the arguments.
D9.2.3.	Compare and contrast representations of a Marian art subject (for example, Madonna and Child, Stabat Mater, Pieta), from different cultures, and offer an interpretation of similarities and differences in the representations.
D9.2.4.	Investigate the life and work of a woman who could be described as one of the 'women of the Magnificat' and assess the extent to which their life and work reflected the Magnificat and the recurring themes in the lives of the holy women of the Old Testament.
D9.2.5.	Investigate different Marian devotions from around the world and assess the extent to which they are expressions both of Catholic beliefs about the Blessed Virgin Mary, and of a particular Christian community's culture.

Respond During this unit of study, pupils will be invited to, for example:	
R9.2.1.	Consider the passage 'for just such a time as this' (Esther 4:14) and reflect on their own sense of how God calls everyone 'each by each' to advance God's purpose in a certain place and time, however weak, insignificant and unworthy they feel.
R9.2.2.	Compare their own and others' responses to questions of belief in the importance of social justice, leading to reasonable explanations of their own and others' views, in the light of the word of the Magnificat.
R9.2.3.	Consider a particular Marian artwork which appeals to them and reflect on what meaning it conveys to them.
R9.2.4.	Consider how they could be a person of the Magnificat.

Galilee to Jerusalem

Notes for teachers

Throughout branch 3 in KS3, students have slowly built up an understanding of key themes in the Gospel of Mark. In year 7, the focus was on the titles of Jesus. In Year Eight, it was on the proclamation of the Kingdom. In year 9, we look at another of Mark's key themes: discipleship. Students will gain some insight into the importance of Mark's supposed historical context of a persecuted Roman Church and the reasons why Mark presents the failure of the disciples more starkly than any of the other Gospels.

The study of discipleship allows this unit to be connected to the previous one on Mary, who offers the perfect model of discipleship. Students will reflect on the demands of discipleship today and the importance of discerning the distinctive way in which Christ calls individuals to follow him through their own distinctive vocations.

A broad reflection on the nature of vocation and discipleship will lead to a study of the particular call to the priesthood or religious life. Students will understand the nature of the priesthood and the elements of the Sacrament of Holy Orders, including its three degrees (deacon, priest, bishop).

Finally, they will make connections between discipleship and vocation and some of the ethical issues that arise from attempting faithful discipleship in our current context.

CCC	Knowledge lens content
Discipleship CCC 422–429 CCCC 79–80 YC 71 YCfK 31 **Vocation** CCC 541–546,897–933 CCCC 107, 188–193 YC 89, 139–140, 145 YCfK 50–5, 99 **Sacrament of Holy Orders** CCC 1536–1600 CCCC 322–336 YC 249–259 YCfK 92–101	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • The call of the first disciples and the sending out of the Twelve (Mk 1:14–20; 2:13–17; 6:7–13) • The cost and rewards of discipleship (Mk 8:27-38; 10:28–31) • The failures of the disciples in Mark's Gospel (Mk 4:35-41; 8:1-21; 14:27–31, 66–72) • The story of the rich man (Mk 10:17–31) • Women in the ministry of Jesus in Mark's Gospel (Mk 7:25–30; Mk 14:3–9; Mk 15:40–47, 16:1–11) By the end of this unit, pupils will know: • What scholarship suggests is the historical context and intended audience of Mark's Gospel and the significance of this for the evangelist's theological emphases, particularly with respect to the nature of discipleship. • How scholars explain the apparent failure of the disciples in Mark's Gospel, particularly St Peter, with reference to the historical context of the evangelist and his audience. • The significance of the fidelity of the women disciples of Jesus, in contrast to the failure of the disciples, in Mark's Gospel. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • Jesus calls all people to follow him as his disciples (see CCC 542) and that discipleship has costs as well as rewards. • The lay faithful exercise their baptismal priesthood through their participation in Christ's mission, each according to their own vocation, to offer 'some definite service' (St John Henry Newman) in the Church. By the end of this unit, pupils will know: • The nature of religious life, including the evangelical counsels. **Celebrate** By the end of this unit of study, pupils will know: • The rite, origins and meaning of the Sacrament of Holy Orders, including the three degrees of ordination. **Live** By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study: • Ethical and philosophical options, for example: – Issues surrounding the ministry of women in the Church and the arguments for and against the ordination of women – Issues surrounding wealth and poverty and the apparent scandal of the wealth of the Church • Artistic expression of discipleship and vocation, for example: – Duccio di Buoninsegna, *The Calling of the Apostles Peter and Andrew* – He Qi, *Jesus Calls His Disciples* – The statues of the apostles in the Lateran Basilica in Rome – Caravaggio, *The Calling of St Matthew*

	• Lived religion elements, for example: – The experience of persecuted Christians today and the work of the Aid to the Church in Need – Particular religious orders and their distinctive charisms (e.g., Society of Jesus, Missionaries of Charity, Dominicans, Franciscans, Salesians, Poor Clares) – Lay people and the Mission of the Church, lay apostolates and associations (CCC 863-64, 905-06), for example, the Legion of Mary, International Young Catholic Students, Worldwide Marriage Encounter, Teams of Our Lady

Key vocabulary
discipleship
vocation
Holy Orders
deacon, priest, bishop
religious life
evangelical counsels
poverty
chastity
obedience
celibacy

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U9.3.1.	Describe what scholars suggest is the historical context and intended audience of Mark's Gospel and the significance of this for the evangelist's reflection on the nature of discipleship.
U9.3.2.	Describe the literal sense of key passages from the Gospel of Mark that show the nature of discipleship, focusing especially on the apparent failure of the disciples, making links with what scholarship suggests was the evangelist's historical context and audience.
U9.3.3.	Describe what is meant by 'vocation', with reference to the prayer of St John Henry Newman[163] and make links with what the Gospels teach about the nature of discipleship.
U9.3.4.	Explain the importance of the evangelical counsels for the vocation to religious life, making links with the story of the rich young man in Mark's Gospel.
U9.3.5.	Describe the rite, origins and meaning of the Sacrament of Holy Orders, including the distinction between the three degrees of ordination, explaining why this sacrament, along with matrimony, is described as a sacrament at the service of communion.
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D9.3.1.	Consider the claim that women should be ordained to the priesthood. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.

Expected outcomes	
D9.3.2.	Consider the claim that the Church should not hold any wealth because of Christ's call to poverty. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.3.3.	Consider the claim that it is much easier to be a disciple today than it was at the time of Jesus. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.3.4.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to the discipleship and vocation. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about discipleship and vocation.
D9.3.5.	Investigate the distinctive charism and work of a religious order and assess the extent to which it reflects Jesus' call to discipleship.
	Respond During this unit of study, pupils will be invited to, for example:
R9.3.1.	Consider what their own vocation might be.
R9.3.2.	Consider ways in which they could be better disciples of Christ in the world today.
R9.3.3.	Compare their own and others' responses to the demand for poverty, chastity and obedience for those entering religious life, leading to reasonable explanations of their own and others' views.
R9.3.4.	Investigate the work of a charity that supports persecuted believers and consider what they could do to support their work.

Desert to garden

Notes for teachers

The main focus of this unit is the question of how Christ's death is redemptive. It builds on the previous unit by considering the connection between the ordained priesthood and Christ as the High Priest of our salvation. In this unit we build on the learning at the end of Year Eight about salvation and life after death by considering the ways in which scripture and the Church have explained how Christ's death can have a salvific power.

The main focus of the learning at the beginning of this unit is on chapter of the letter to the Hebrews. This is a difficult passage, but one that is made more accessible once students understand the historical layout of the Temple in Jerusalem and its role in sacrificial atonement for the Jewish people at the time of Jesus. As a result, they will gain a better understanding of what it means to speak of Christ as the High Priest and the language of sacrifice, covenant blood and Jesus as the Lamb of God in the Eucharistic Liturgy.

Students will then connect this to larger questions about forgiveness and reconciliation in the contemporary world and investigate the work of individuals and organisations who have committed themselves to restorative justice.

CCC	Knowledge lens content
Passion and death of Jesus CCC 571-637 CCCC 112-125 YC 95-103 YCfK 32-36 **The Mystery of Redemption** CCC 599-655 CCCC 118-131 YC 95-108 YCfK 37-40	**Hear** By the end of this unit of study, pupils will know: • God constituted Israel as God's people through the Sinai covenant, sealed by blood (Ex 24:8). • The Temple was the place of sacrifice in Judaism. • A plan of Herod's Temple and some of its features: – Courts, sanctuary and the most holy place (Holy of Holies) – The Mercy Seat as the place of God's presence (see CCC 433) – The veil separating the Holy of Holies from the rest of the Temple • The role of High Priest and the main features of the Day of Atonement rite in ancient Judaism. By the end of this unit of study, pupils will have studied the following key texts: • Hebrews 9: The earthly and the heavenly sanctuaries. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • The Mystery of Redemption was needful because of the Fall (CCC 389, 407) and completely accomplished by Christ's life, death, and resurrection (CCC 517, 571). • The Old Covenant is superseded by a New and Everlasting Covenant, sealed by the blood of Jesus, the Lamb of God, who is the perfect sacrifice. • The New Covenant ushers in a new priesthood with Christ as High Priest, and a new way of worship 'in spirit and truth' (Jn 4:24; Mt 27:51). • There are different ways to express the Mystery of Redemption, for example, grace (unmerited free gift of God), redemption (buying back), atonement (making one), salvation (saving from and for), reparation (making right a wrong), sanctification (making holy). • Christ's body is the true temple, 'the place where his glory dwells' (see Jn 2:13-25, CCC 432, 1197). • Believers are all one in Christ: Christ's sacrifice overcomes sin-related divisions, for example, between God and humankind (Mt 27:51), between slave and free person, Jew and Greek, male and female (Gal 3:28). • Through Christ's sacrifice believers can be forgiven their sins, saved from death, and saved for eternal life. **Celebrate** By the end of this unit of study, pupils will know: • The significance of the Agnus Dei and Ecce Agnus Dei in the Mass with reference to Jn 1:29 and Ap 5:6-10.

CCC	Knowledge lens content
	Live By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study: • Ethical and philosophical options, for example: – The challenge of forgiveness in the face of horrendous evil. – Questions surrounding free will, determinism and sin. – The gravity of sins of omission weighed against sins of commission. – Cancel culture as a judgement and a refusal of mercy. – Issues arising from the failure to recognise one's need for forgiveness and salvation. – Punishment/capital punishment. • Artistic responses to the mystery of suffering, for example: – Of reconciliation, e.g., • Reconciliation, by Josefina de Vasconcellos, in St Michael's Cathedral, Coventry • Les Misérables – Of mercy and forgiveness, e.g., • Hymns and songs about mercy and forgiveness • Cristóvão Canhavato (Kester)'s Throne of Weapons. • Lived religion elements, for example: – The practice of restorative justice – Justice and Peace: stories of reconciliation and restorative justice in action – The work of Pax Christi – Interreligious work on peacebuilding in places of conflict (e.g., Zaman Tare in Niger/ Nigeria, Corrymeela in Northern Ireland) – Peaceful resistance as a means of bringing about justice and reconciliation

Key vocabulary
Sinai covenant
temple
sanctuary
Holy of Holies
Day of Atonement
High Priest
mystery of redemption
grace
redemption
atonement
salvation
reparation
sanctification

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U9.4.1.	Describe some of the key features of Herod's Temple at the time of Jesus, recognising its role as a place of sacrifice, making links with the sealing of covenants by blood (Ex 24:8).
U9.4.2.	Describe the role of High Priest and the main features of the Day of Atonement rite in ancient Judaism, making links with how the author of Hebrews represents Christ's sacrifice as superseding the Atonement rite in the Temple (Heb 9).
U9.4.3.	Explain why the Church teaches that the Old Covenant is superseded by a New and Everlasting Covenant in the blood of Christ, making links to the Agnus Dei and Ecce Agnus Dei prayer during Mass.
U9.4.4.	Describe what the Church means when it teaches that the New Covenant ushers in a new priesthood with Christ as High Priest, and a new way of worship 'in spirit and truth', making links with the belief that Christ's body is the true temple (see Jn 2:13-25).
U9.4.5.	Make relevant links between the Church's teaching that believers are all one in Christ, and that his sacrifice overcomes sin-related divisions, and Mt 27:51 and Gal 3:28.
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D9.4.1.	Consider the claim that some deeds are too awful to be forgiven. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.4.2.	Consider the claim that some efforts of justice and peace try to achieve peace without attending to justice. Present arguments for and against the claim, including a Catholic response (with reference to Gaudium et Spes 78) weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.4.3.	Investigate the work of a Catholic organisation that works for justice and peace and assess the extent to which it is a faithful expression of Catholic teachings about forgiveness, reconciliation and redemption.
D9.4.4.	Investigate different ways in which the Mystery of Redemption is expressed, (for example, as grace, redemption, atonement, salvation, reparation, sanctification) and assess the extent to which is a faithful expression of the Church's teaching about forgiveness and reconciliation.
D9.4.5.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices about forgiveness and reconciliation. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about reconciliation and forgiveness.
	Respond During this unit of study, pupils will be invited to, for example:
R9.4.1.	Consider their own response to the belief that all sin can be forgiven.
R9.4.2.	Create their own symbol of reconciliation.
R9.4.3.	Explore the work of organisations dedicated to peace, justice and reconciliation and consider in what ways they could support this work.

To the ends of the Earth

Notes for teachers

We began year 9 by looking at the nature of human beings who were made in the image of God, relational beings who are created for communion. We conclude by looking at the nature of that communion that comes into existence through Christ's salvific work which we studied in the last unit: the Church.

Students begin their study of the Church by looking at one of the earliest records we have of the existence of the Church in the letters of St Paul, specifically his letter to the Church in Corinth, making links between this early record of a particular Church and the Catholic belief that the Church is the communion of saints in heaven and on earth. They will study the Church's teaching on the three states of the Church: the Church on Earth, the Church in heaven, and the Church being purified (purgatory).

They will connect their understanding of the three states of the Church with Catholic practices around praying to the saints and the angels, comparing this with other ecclesiologies that would reject both purgatory and the practice of praying to the saints and angels.

CCC	Knowledge lens content
The Church CCC 748-896 CCCC 147-187 YC 121-137 YCfK 50-54 **Saints and angels** CCC 328-336,946-960 CCCC 60-61, 194-195 YC 54-55, 146 YCfK 15, 54	**Hear** By the end of this unit of study, pupils will have studied the following key texts: • 1 Corinthians 12:27-31. By the end of this unit of study pupils will know: • The meaning of 'communion'. • Some characteristics of the Church in First Century Corinth. **Believe** By the end of this unit of study, pupils will know that the Church teaches: • The Church is the communion of saints (see CCC 946, 1474-7, Apostles' Creed Art. 9) and there is a universal call to be holy, to be a saint (see CCC 2013). • There are three states of the Church (see CCC 954): the Church on earth; the Church in heaven; the Church being purified. **The Church on Earth** • The visible Church is the 'universal Sacrament of Salvation' (see CCC 775-6). • Christ willed his Church to be 'governed by the successor of Peter and by the bishops in communion with him' (LG 8). • The Church is 'at the same time holy and always in need of being purified' (LG 8). **The Church in heaven** • The Church in heaven is the angels and saints gathered around God (see CPG 29). • There are some named archangels (Michael, Raphael, Gabriel) and guardian angels (see CCC 328-36). • We can ask the saints to intercede for us and for the whole world (see CCC 2683). **The Church being purified** • That there is a spiritual state of purification after death – purgatory (see CCC 1030-31). • That believers' prayers can assist the faithful departed (see CCC 1032). **Celebrate** By the end of this unit of study, pupils will know that the Church teaches: • One fruit of Holy Communion is the closer unity with Christ and his Body, the Church (CCC 2396). By the end of this unit of study, pupils will know: • How angels and saints belong in the Liturgy, for example: Eucharistic preface, the Sanctoral Cycle, Michaelmas, and Feast of the Holy Guardian Angels. • Examples of Catholic prayers/litanies to saints and angels.

	Live By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study: • Ethical and philosophical options, for example: – Issues arising from consideration of full and imperfect communion, Christian denominations and ecumenism (cf. LG 14, 15). – Issues arising from denominational theological and liturgical differences, concerning, for example: sin and forgiveness; use of images, shrines and relics; role of women in leading worship; saints and angels; Church structures and authority; inter-denominational worship. – Issues arising from the debate between materialist/physicalist theories of reality and Christian belief about reality transcending the material/physical. – Contrasting beliefs about heaven/rebirth/enlightenment among different religious traditions, for example: Christian belief about the beatific vision (communion: individuation heightened, ultimate harmony) contrasted with other religious traditions (enlightenment/communion/self-annihilation). • Artistic representations of Christ's resurrection, for example: – Artistic representations of the communion of saints and the states of the Church, for example: Elizabeth Wang's 'When we pray at Mass we are united with Christ in Glory and with the gathering of His saints and the souls of Purgatory'; The Church Militant and the Church Triumphant, fresco by Andrea da Firenze; Communion of Saints Baptistry fresco, Padua. – Iconography of angels. – Iconography of saints. • Lived religion elements, for example: – Angels in popular culture – Different devotional practices connected with the saints from around the world

Key vocabulary
Church
communion of saints
Church on Earth
Church in heaven
Church being purified
saints
angels
archangels
purgatory

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U9.5.1.	Show an understanding of 1 Cor 12:27-31, recognising what scholarship indicates were the characteristics of the Church in First Century Corinth, with reference to, for example, foundation, congregation, disputes, gifts, Paul's complaints and exhortations.
U9.5.2.	Explain what is meant by the Catholic teaching that the Church is the communion of saints, describing the three states of the Church, making links with Paul's first letter to the Church in Corinth.
U9.5.3.	Describe the structure of the 'Church on Earth', explaining why the Church teaches that the visible Church is 'the universal Sacrament of Salvation'.
U9.5.4.	Explain what is meant by 'the Church in heaven', making links with the Church teaching about the intercession of the saints.
U9.5.5.	Explain what is meant by 'the Church being purified', describing Catholic teaching about purgatory and prayers for the dead.
U9.5.6.	Describe how angels and saints belong in the Liturgy and other popular devotions connected to the saints and angels, making links with the belief that Church on Earth is united with the Church in heaven.
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D9.5.1.	Consider the claim that the belief that the Church is 'holy' contradicts the teaching that the same Church is 'always in need of being purified'. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments, with reference to 1 Corinthians 12:27-3. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.5.2.	Consider the claim that the Church is an invisible, spiritual bond between Christians, in which visible structures are irrelevant. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.5.3.	Consider the claim that Christ, rather than bishops, priests, and deacons, is the only spiritual authority a Christian can accept. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.5.4.	Consider the claim that praying to saints is worshipping saints. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.5.5.	Explore the iconography of angels in sacred art from around the world and assess the extent to which the images reflect both Church teachings about angels and of a particular Christian community's culture.
	Respond During this unit of study, pupils will be invited to, for example:
R9.5.1.	Consider the Catholic belief that all are called to be saints and reflect on what that might mean in their lives.
R9.5.2.	Reflect upon those saints that are of particular importance to them and the reasons for this.
R9.5.3.	Consider the Catholic belief that each person has their own guardian angel through life and reflect what that might mean in their lives.

Dialogue and encounter

Knowledge lens content

Dialogue
 	
By the end of this unit of study, pupils will know:
 	
• The teachings of the Catholic Bishops of England and Wales about intercultural dialogue expressed in 'Meeting God in Friend and Stranger' (paragraphs 108-114).
• How fruitful dialogue should engage participants in a balanced dialogue by having a commitment to the common good and its three essential elements (see CCC 1925 & 1907-1909; Dialogue and Proclamation, 47; Educating to Intercultural Dialogue, 13):
  • Respect for the person
  • Social wellbeing and development of society
  • Peace and security
 	
Encounter
 	
By the end of this unit of study, pupils will have encountered one of the religions or worldviews listed in the appendix.

Key vocabulary
intercultural dialogue
common good
respect for the person
social wellbeing
development of society
peace and security
worldview
religious worldview
non-religious worldview

Expected outcomes	
	Understand By the end of this unit of study, pupils will be able to:
U9.6.1.	Use a range of accurate religious vocabulary to show an understanding of the teachings of the Catholic Bishops of England and Wales about intercultural dialogue expressed in 'Meeting God in Friend and Stranger', paragraphs 108-114 (outlining the dialogue of life, the dialogue of religious experience, the dialogue of action and the dialogue of theological exchange). (RVE)
U9.6.2.	Recognise the essential elements of the commitment to the common good (respect for the person, social wellbeing and development of society, peace and wellbeing). (RVE)
U9.6.3.	Make relevant connections between the desire to promote the common good and the dialogue of action with reference to local, national, or international examples. (RVE)
U9.6.4.	Use a range of contextually accurate religious and/or philosophical vocabulary to show an understanding of the worldview studied. (RVE)
U9.6.5.	Demonstrate an understanding of the significance and influence of common and divergent worldviews and practices within and between religions. (RVE)
U9.6.6.	Make relevant connections between different areas of study (belief, sources, structures, prayer, religious practices, and life), showing how one area influences others. (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:
D9.6.1.	Considering the claim 'You only believe what you believe because of the way you were brought up', presenting arguments for and against the claim, weighing the strengths and weaknesses of the arguments, arriving at a judgement supported by an effective evaluation of the arguments. (RVE)
D9.6.2.	Exploring how different religious beliefs influence works of art, music and other creative pathways considering how these reflect sources and beliefs.
D9.6.3.	Considering how they would answer the question 'Who is my neighbour?' and what is needed for meaningful engagement to take place, articulating reasons why people may and may not want to support particular groups, for example, people suffering from addiction, displaced people, or homeless people. (RVE)
D9.6.4.	Considering the three essential elements of the common good, i) respect for the person; ii) social wellbeing and development of society; iii) peace and security and constructing an argument about the importance of these elements to the world view studied. (RVE)
	Respond During this unit of study, pupils will be invited to respond to their learning, for example by:
R9.6.1.	Reflecting on the meaning of what they have learned for their own lives. (RVE)
R9.6.2.	Considering how their own lives and the future of the communities to which they belong could be transformed by interreligious dialogue. Think about the opportunities for dialogue and the barriers to dialogue. (RVE)
R9.6.3.	Considering how they could act to bring about transformation because of their learning, for example, how could they work with people of divergent worldviews towards a common goal, such as caring for our common home. (RVE)

References

1 Code of Canon Law, can 804.

2 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 2.

3 Pope Francis, *Video Message of His Holiness Pope Francis on the Occasion of the Meeting Organised by the Congregation for Catholic Education: 'Global Compact Education'* at the Pontifical Lateran University, 15 October 2020.

4 Pope Francis, *Morning Mass in the Chapel of the Domus Sanctae Marthae. Homily of His Holiness Pope Francis 'The Holy Spirit Reminds Us How to Access the Father'*, 17 May 2020.

5 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 7.

6 *Gravissimum Educationis*, Introduction.

7 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 8-10.

8 *Gravissimum Educationis*, 1.

9 Cf. Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium*.

10 *Gravissimum Educationis*, 8.

11 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 11, 16.

12 Cf. Congregation for Catholic Education, 1977, *The Catholic School*, 26.

13 *Gravissimum Educationis*, 5.

14 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 19.

15 Congregation for Catholic Education, 1977, *The Catholic School*, 33.

16 ibid., 34.

17 *Ex Corde Ecclesiae*, 1.

18 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 20.

19 Congregation for Catholic Education, 1997, *The Catholic School on the Threshold of the Third Millennium*, 11.

20 ibid., 12.

21 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 21.

22 Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, Introduction.

23 ibid., 57.

24 Congregation for Catholic Education, 2002, *Consecrated Persons and their Mission in Schools*, 51.

25 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 27-28.

26 Congregation for Catholic Education, 1997, *The Catholic School on the Threshold of the Third Millennium*, 11.

27 Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 57.

28 Congregation for Catholic Education, 2019, '*Male and Female He Created Them' Towards a Path of Dialogue on the Question of Gender Theory in Education*, 40.

29 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 30.

30 St John Henry Newman, *Sermons Preached on Various Occasions*, 1: 'Intellect, the Instrument of Religious Training'.

31 *Gravissimum Educationis*, 2.

32 Congregation for Catholic Education, 2009, *Circular Letter to the Presidents of Bishops' Conferences on Religious Education in schools*, 18 (see also, *Directory for Catechesis*, 313).

33 Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 83.

34 *Verbum Domini*, 12.

35 Congregation for Catholic Education, 1988, *The Religious Dimension of Education in a Catholic School*, 51.

36 Stock, M. *Christ at the Centre: Why the Church Provides Catholic Schools* (Catholic Truth Society, 2012), 7.

37 *Evangelii Gaudium* 74.

38 St Augustine, *Confessions*, 1.1.1.

39 Congregation for Catholic Education, 1977, *The Catholic School*, 26.

40 *Gravissimum Educationis*, 8.

41 Congregation for Catholic Education, 1977, *The Catholic School*, 31.

42 Pope John Paul II, 30 May 1998, *To the Bishops of the Ecclesiastical Regions of Chicago, Indianapolis and Milwaukee (USA) on their 'Ad Limina' Visit*, 3.

43 Congregation for Catholic Education, 1988, *The Religious Dimension of Education in a Catholic School*, 6.

44 *Dignitatis Humanae*, 1.

45 Congregation for Catholic Education, 1997, *The Catholic School on the Threshold of the Third Millennium*, 10.

46 Congregation for Catholic Education, 1977, *The Catholic School*, 29.

47 *Divini Illius Magistri*, 32.

48 Congregation for Catholic Education, 1977, *The Catholic School*, 73.

49 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 16.

50 Congregation for Catholic Education, 1988, *The Religious Dimension of Education in a Catholic School*, 28.

51 *Fides et Ratio*, 88.

52 ibid., 88.

53 *General Directory for Catechesis*, 20.

54 Congregation for Catholic Education, 1988, *The Religious Dimension of Education in a Catholic School*, 76.

55 Congregation for Catholic Education, 1997, *The Catholic School on the Threshold of the Third Millennium*, 10.

56 *Gaudium et Spes*, 24.

57 Hanvey, J., *On the Way to Life: Contemporary and Theological Development as a Framework for Catholic Education, Catechesis and Formation* (The Heythrop Institute for Religion, Ethics and Public Life, 2005), 59-60 (see also *Gravissimum Educationis*, 2).

58 Benedict XVI, 17 September 2010, *Address of the Holy Father to Pupils, Sports Arena of St Mary's University College*.

59 *Gravissimum Educationis*, 8.

60 Congregation for Catholic Education, 1988, *The Religious Dimension of Education in a Catholic School*, 67.

61 Congregation for Catholic Education, 1977, *The Catholic School*, 4.

62 St Thomas Aquinas, *Summa Theologiae*, Iallae 94.2.

63 *Gravissimum Educationis*, 9.

64 Congregation for Catholic Education, 1977, *The Catholic School*, 55.

65 St John Henry Newman, *The Idea of a University*, 1:5.

66 Congregation for Catholic Education, 1977, *The Catholic School*, 26.

67 Hopkins, Gerard Manley, *God's Grandeur*.

68 *Providentissimus Deus*, 23.

69 *Ex Corde Ecclesiae*, 4.

70 *Fides et Ratio*, Introduction.

71 Congregation for Catholic Education, 1977, *The Catholic School*, 41.

72 Congregation for Catholic Education, 1988, *The Religious Dimension of Education in a Catholic School*, 31.

73 Congregation for Catholic Education, 1977, *The Catholic School*, 38.

74 Pope John Paul II, 26 March 1992, *To the Bishops of Great Britain on their 'Ad Limina' Visit*, 5.

75 *Catechesi Tradendae*, 69.

76 St John Henry Newman, *Lectures on the Present Position of Catholics in England*, Lecture 9.

77 *Directory for Catechesis*, 313.

78 ibid.

79 Catholic Bishops' Conference of England and Wales, 2000, *Religious Education in Catholic Schools*, 4.

80 Congregation for Catholic Education, 1988, *The Religious Dimension of Education in a Catholic School*, 84.

81 Catholic Bishops' Conference of England and Wales, 2000, *Religious Education in Catholic Schools*, 3.

82 Pearsall, Judy, and Patrick Hanks, eds. 2001, *The New Oxford Dictionary of English*. Oxford: Oxford University Press.

83 ibid., 4.

84 St John Henry Newman, *The Idea of a University*, 2:3.

85 ibid, 2:9.

86 *Directory for Catechesis,* 315.

87 Congregation for Catholic Education, 1988, *The Religious Dimension of Education in a Catholic School*, 51.

88 *Directory for Catechesis,* 313.

89 Congregation for Catholic Education, 1997, *The Catholic School on the Threshold of the Third Millennium*, 14.

90 Westminster province, 17 July 1852, *Synodical Letter of the Fathers Assembled in Provincial Council, at St Mary's College, Oscott*, 10.

91 All the data that follows is taken from the Catholic Education Service for England and Wales Digest of 2019 Census Data for Schools and Colleges.

92 The latest BSA survey data can be found here: https://bsa.natcen.ac.uk/latest-report/british-social-attitudes-36/religion.aspx.

93 Catholic Bishops' Conference of England and Wales, 2010, *Meeting God in Friend and Stranger*, 85.

94 ibid, 183.

95 *Nostra Aetate*, 2.

96 *Ad Gentes*, 11.

97 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 27.

98 ibid., 30.

99 *Tertio Millenio Adveniente*, 36.

100 Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 61.

101 ibid., 83.

102 *Directory for Catechesis,* 309.

103 *Gaudium et Spes*, 21.

104 Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 8.

105 *Directory for Catechesis*, 15.

106 Congregation for Catholic Education, 1997, *The Catholic School on the Threshold of the Third Millennium*, 19.

107 *Divini Illius Magistri*, 88.

108 *Gravissimum Educationis*, 8.

109 Congregation for Catholic Education, 1977, *The Catholic School*, 43.

110 *Evangelii Nuntiandi*, 41.

111 *General Directory for Catechesis*, 318.

112 ibid., 317.

113 Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 86.

114 ibid., 84.

115 *Gaudium et Spes*, 1.

116 *Dei Verbum*, 9.

117 ibid., 21.

118 Pontifical Biblical Commission, 1993, *The Interpretation of the Bible in the Church*, 127.

119 ibid., 72–75.

120 Catholic Bishops' Conference of England and Wales, and Catholic Bishops' Conference of Scotland, 2005, *The Gift of Scripture*, 17.

121 *Verbum Domini*, 35.

122 Pontifical Biblical Commission, 1993, *The Interpretation of the Bible in the Church*, 84-88.

123 *Spiritus Paraclitus*, 58.

124 Pope Francis, 2020, *Scripturae Sacrae Affectus.*

125 Pontifical Biblical Commission, 1993, *The Interpretation of the Bible in the Church*, 82-84.

126 *Catechesi Tradendae*, 27.

127 *General Directory for Catechesis*, 34.

128 *Catechesi Tradendae*, 40.

129 ibid., 30.

130 *Ecclesiam Suam*, 65.

131 *Directory for Catechesis*, 53.

132 Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 61.

133 Catholic Education Service, 2018, *Age-Related Standards (3-19) in Religious Education*.

134 Catholic Bishops' Conference of England and Wales Department for Catholic Education and Formation, 2004, *Levels of Attainment in Religious Education in Catholic Schools and Colleges.*

135 St John Henry Newman, Meditations on Christian Doctrine, 'Hope in God Creator', Section 2, paragraphs 2–3.

136 Message of his Holiness Pope Francis for the 54th World Communications Day, 24 January 2020, 3.

137 ibid., 1.

138 ibid., 3.

139 ibid., 5.

140 Stock, M. *Christ at the Centre: Why the Church Provides Catholic Schools*. (Catholic Truth Society, 2012), p.20 Cf. CJC Can:803:2.

141 *Catechesi Tradendae*, 69.

142 The curriculum for early religious learning has been guided by the DfE's Statutory framework for the early year's foundation stage 2021 – setting the standards for learning, development, and care for children from birth to five.

143 The Early Learning Goals have been guided by mandatory guidance for England https://www.gov.uk/early-years-foundation-stage.

144 Mohammed, R. 2015, *Characteristics of Effective Learning: Play and Exploration in Action* https://eyfs.info/articles.html/teaching-and-learning/characteristics-of-effective-learning-play-and-exploration-in-action-r160/ (accessed 22/07/22).

145 The story of Noah covers three chapters of Genesis 6:5-9:17. Teachers would use an age-appropriate version of the text so that pupils make sense of the story and the context of God's promise.

146 Teachers should select parts of the psalm, not study it in its entirety.

147 Links with Catholic Social Teaching principles.

148 The concept of penance is not introduced in this branch. Pupils are not expected to know the term; hence it is not in key vocabulary.

149 Joseph Cardinal Ratzinger, *The Spirit of the Liturgy* (Ignatius Press 2000), 101.

150 Catholic Bishops' Conference of England and Wales, 2010, Meeting God in Friend and Stranger, 3.

151 Teachers could choose a saint with links to the lives of their local community, or the patron saint of their class or school. Or they may want to focus on a saint who shows certain virtues, for example, looking at St Francis of Assisi if thinking about ecological virtues or St Therese of Lisieux if thinking about a life of prayer.

152 Towey, *A, An Introduction to Christian Theology* (Bloomsbury 2013), 34.

153 Please see notes for teachers about the story of Joseph as optional.

154 Mense Maio, 12.

155 Cardinal St John Henry Newman, 1893, Meditations and Devotions, 3.

156 Towey, A. *An Introduction to Christian Theology* (Bloomsbury 2013), 24.

157 Pontifical Council for Interreligious Dialogue, 1991, *Dialogue and Proclamation*, 42.

158 Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue* n:18.

159 Congregation for Catholic Education, 2022, *The Identity of the Catholic School for a Culture of Dialogue*, 30.

160 St Leo the Great, Sermon 74, chapter 2.

161 *Salvifici Dolores*, 26.

162 Congregation for the Doctrine of the Faith, 1986, *Instruction on Christian Freedom and Liberation*, 48.

163 St John Henry Newman, Meditations on Christian Doctrine, 'Hope in God Creator', Section 2, paragraphs 2–3.