

SHORE

19th June 2025

Agenda

Opening prayer

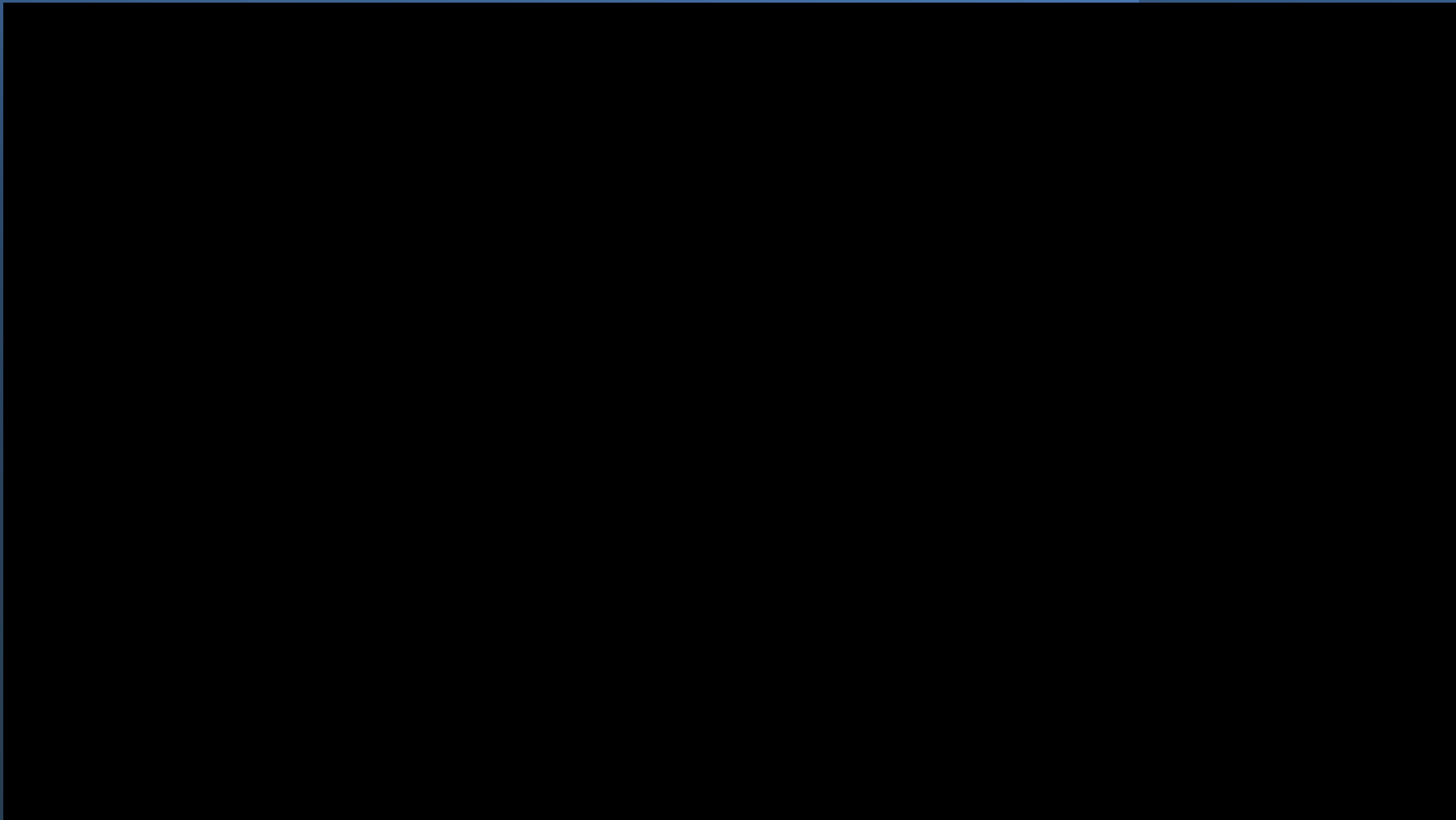
- Year of Jubilee
- KS3 and the RED
- KS5 Core RE

Closing prayer

“Pray then like this”

The Lord's Prayer







The Our Father contains all possible petitions; we cannot conceive of any prayer not already contained in it. It is to prayer what Christ is to humanity.

— *Simone Weil* —

AZ QUOTES

Agenda

Opening prayer

- Year of Jubilee
- KS3 and the RED
- KS5 Core RE

Closing prayer



Our Lady, Help of Christians, the primary patron of our Diocese, comes 'with haste' to help us in our time of need, just as she came to the aid of her cousin, Elizabeth, in hers.

Devotion to Our Lady, Help of Christians, cements her position as one who can intercede on our behalf, for just as she interceded at the wedding at Cana, prompting Jesus' first miracle, Mary continues to intercede for her children, the Church, bringing our needs and petitions to her Son.

The title 'Help of Christians' acknowledges Mary's unique participation in the redemptive mission of Christ.



The Department of Education would like to make a patchwork banner with the logo/badge from every school uniform in our Diocese to commemorate this Year of Jubilee.

The banner will be simple English-style handsewn paper piece quilting.

For this quilted banner to be realised, we would like each school to make their own patch following the instructions





In June or July all Catholic schools are invited to make a Jubilee Pledge to live out Catholic Social Teaching.

A better world needs all of us, and the Pledge will be a whole school, long-term commitment to building a fairer world.

Watch CAFOD films and download their Pledge Guide to help you write your Jubilee Pledge and plan your Pledge Day.

<https://cafod.org.uk/jubilee-schools/jubilee-pledge>



Our Jubilee Pledge

Key information for schools



Why now?

A Jubilee Year is a landmark moment – a time of renewal, freedom and celebration. This Jubilee Year, we are called to be pilgrims of hope through caring for our common home and supporting our sisters and brothers who are experiencing war, hunger or poverty. Joining together, our Jubilee Pledge will be a long-term, whole school commitment to building the world that God wants.

What is the Jubilee Pledge?

There are 3 parts:

Four lines at the beginning state the pledge itself, which can be recited as a group.

The bullet points expand on the vision, detailing what it means to commit to the words of the pledge.

The final part is over to you! Write down the ways in which your own school community will commit to living out the pledge in the long term



Our Jubilee Pledge

We are pilgrims of hope.

We walk in solidarity with our sisters and brothers worldwide, sharing challenges and celebrating joys.

We promise to be agents of change, working together for justice, love and peace, locally and globally.

We want to build a fairer world, where every person, and the earth, can flourish.

As pilgrims of hope, we are on a mission to build a world where:

- We recognise the dignity of every person, loved and created by God.
- We follow the example of Jesus' love and his mission to bring good news to the poor' (Luke 4)
- We work for the common good of all, understanding that our actions impact our local and global family because we are all interconnected.
- We are good stewards of the earth, knowing that the earth's gifts are for everyone, not just for a privileged few.
- We prepare a path to peace in our world, challenging the root causes of poverty and injustice.
- We speak out for debt relief, to set free those who are burdened by unjust debt.
- We work together with CAFOD and our local Caritas to be practical signs of hope and put love into action.

We will do this by...

CAFOD Caritas



How do we make the pledge?

1. Prepare the whole school community: learn about issues of injustice facing the poorest and most vulnerable communities.
2. Consider how you will embed Catholic Social Teaching at the heart of school life in order to ensure a long term commitment to building a better world. In 5 years time, what will be impact of the Jubilee be? Write your commitment on your pledge poster.
3. Choose a day in June or July to mark your Pledge Day
4. Order or download pledge posters
5. Plan how to mark the day as a memorable moment for everyone: liturgy, learning, activities, symbolic action. Visit [Jubilee Pledge for schools](#) for a suggested plan.

Share your Pledge Day

- Add your school to our online pledge map and we will send you a pledge certificate.
- Share what you have been doing with your wider school community, your local MP, and with local media.
- Share photos of Pledge Day on social media – don't forget to tag @cafodschoools on X using #Jubileepledge

What next?

Live out your pledge! Then set a time to revisit your pledge annually, making sure you're keeping on track for building a better world.

Pledge Day resources

Get ready for Pledge Day! Use our suggested plan for the day that includes films, Celebration of the word and the Jubilee song.



Pledge Day films



Plan for Pledge Day



**Pledge Day
Celebration of the
word**



Schools Pledge Map



Add your school to the Pledge map

**Primary
Jubilee**

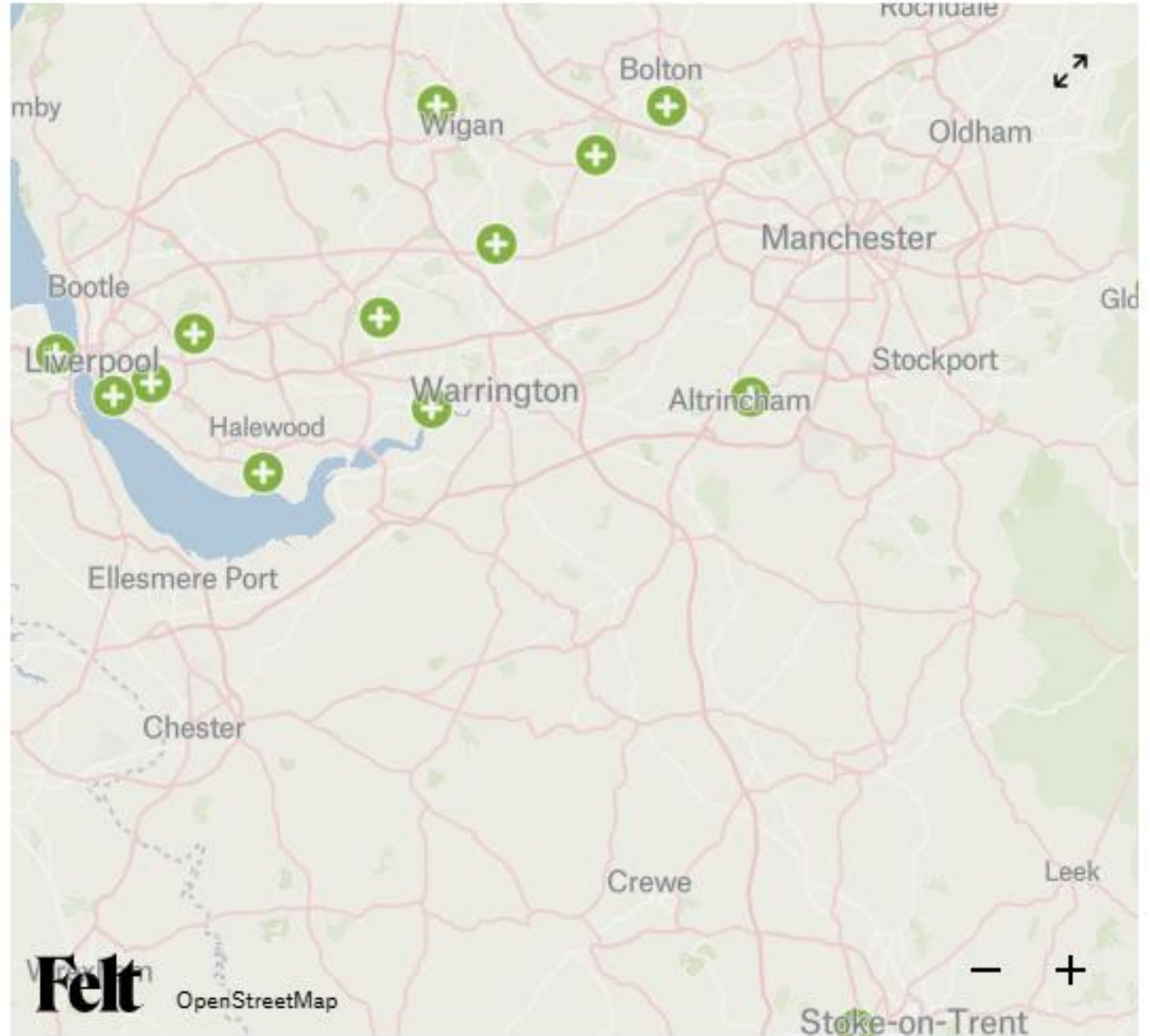


**Secondary
Jubilee**





Schools Pledge Map





Anna Silver: Education lead

anna.silver@bod.org.uk



- Progressive Judaism - Reform and Liberal Jews. This is an umbrella term across both groups in Britain
- <https://www.reformjudaism.org.uk/> explains Reform Judaism ideology. Landing page explores the move towards 'Progressive Judaism'
- INSET for schools offered free – can be done over Zoom
- Phrasing diversity: 'traditionally Jewish communities may....., but some Jewish communities now/would.....'

Anna Silver: Education lead



'Safe' resources for education. For example:

Synagogue visits:

- Contact your local synagogue directly.
- Contact your local SACRE (Each LEA has a SACRE committee with a Jewish representative on it) to see if they can help you find a local synagogue who would offer a visit.

For virtual tours please see 'videos on the synagogue and prayer' section.

Speakers and educators:

- Contact your local SACRE (Each LEA has a SACRE committee with a Jewish representative on it) to see if they can help you find a speaker/Jewish visitor/local synagogue.
- Contact your nearest Jewish Representative Council/body who could (hopefully) point you in the direction of speakers or local Jewish community members who would be happy to speak to students. There are Jewish Representative Councils/bodies for:
Leeds, Birmingham, Manchester and regions, London, Hull, Liverpool, South Wales, Newcastle, South Wales, Sussex, Northern Ireland, Hertfordshire and Essex, Scotland. (Let me know if you cannot find their contact details.)

- **JCoB Education - Orthodox Rabbi Zvi and his wife Shira offer assemblies, workshops and teacher training sessions in person or by zoom. <https://www.jcob.org/schools.html>**

- <https://jscn.org.uk/school-synagogue-visits/>

This is a request form you can fill in to find someone to talk to your students about Judaism locally to you. Some of the educators you would be put in touch with are professional but many are volunteers. Some work in person and some are also happy to do zoom if they are not very close by. Some charge, some don't. This is set up by SJCN -The Small Jewish Communities Network.

Disclaimer - The Board of Deputies has not checked and approved all of these educators and cannot guarantee their competence or that they will give you a broad view of all the different practice within the UK Jewish community.

Mini Guides to religions and worldviews

Beginner's guides to the religions and beliefs recommended for learning

Supplied for Sandwell SACRE by RE Today www.retoday.org.uk



Spirited Arts Class Entry
(6-7YOs)
Berwick St Mary's Church of
England First School
Butterflies

"Things that are mysteries or are puzzles can be within what we know and beyond, so we chose wings to show this. Doing this work made me think about God who lives in this world but also looks after people or animals in heaven. We explored the mysteries of heaven and people we have lost or people around the world that are no longer with us. We started to ask questions about heaven and beyond the world we know. We went outside to inspire us to ask questions about God's creation and beyond. We saw a butterfly and decided their wings reminded us of angels going up to heaven. For our artwork we made ourselves as butterflies with our questions on each part of the wing."

In general terms, the following guidance points apply to teaching about any religion or worldview:

1. Respect. Speak with respect about all the different worldviews: any religion with tens of millions of followers is being studied because the people within the faith deserve our respect.
2. Diversity. Talk about 'some / many / most' believers, but not about 'All believers'. Diversity is part of every religion and the personal worldviews of people within any religious community.
3. Neutral language and positionality. Leave 'insider language' to insiders. A Sikh visitor can say 'I believe this about Guru Nanak...' but teachers will do best to say 'many Sikhs believe...' or 'many Christians believe...'
4. Progression. Across the 4-14 age range, it is really important to build the knowledge children gain in coherent ways. That means that the materials in these simple guides are not all for younger pupils, but imply progression towards the learning about each religion / worldview.
5. General words. Use the general language of religious study to describe things: the Qur'an is not the 'Muslim Bible' – it is the Muslim sacred text. Divali is not the 'Hindu's Christmas' – it is a Hindu festival. The general terms of religious study are important and should be shared with pupils.
6. Learning about religions and worldviews, not 'comparative religion'. Don't make simplistic comparisons between different religions. Look for similarities, but notice differences too.
7. Living religion. Focus on the 'here and now' of local expressions of religion / worldviews in your area or in the UK: RE is not merely about History and places far from home.
8. Oppressions and liberations. Different religions and worldviews aim to liberate humanity, and offer 'roads to freedom'. But religions and worldviews can all have a serious 'downside' and can be experienced as repressive or oppressive. Represent religions and worldviews in the classroom in ways that acknowledge positives and negatives.
9. Content light, concept deep. It is better to deal with a small piece of religious understanding in depth than to skate over the surface of vast areas of content, never grasping any of it in depth.
10. Borders between religions. These are often more fluid and porous than fixed, and it is a truism of religious studies that there is no entity called a 'religion' just groups of people with some shared beliefs, practices, worldviews and community life.
11. A gift to the child: the idea of learning from religion is that anyone can take a gift from a faith or a worldview. You don't have to become Jewish to learn from Judaism. You don't have to be a Humanist to learn from Humanism. Look for the gifts your pupils may gain from their study.

The seven sections that follow are in alphabetical order.

We are grateful to all the community insiders from each religion and from non-religious perspectives who have advised and made suggestions in preparing these simple papers, and welcome further suggestions for improvements.

Islam: Some 'Dos and Don'ts'

'Dos'

- Do teach pupils about the origin and spread of Islam as a world religion: the second largest on the planet, a religion that means 'peace'.
- Do use original Islamic materials such as stories of the Prophet and sayings from the Qur'an and Sunnah wherever possible.
- Do store a Qur'an carefully if you keep it in school, ideally wrapped and placed on a high shelf away from dirt and danger and, when showing it to pupils, use a Qur'an stand to hold it. Model respect and you will teach respect.
- Do be cautious about asking Muslim children to do certain forms of artwork. Patterns, buildings, natural forms and landscapes are usually acceptable but representing animals or humans may not be. Never ask them to 'draw God'. No image of Allah is allowed in Islam – it would be too far from the truth.
- Do stress the important cultural and intellectual contributions many Muslims have made in fields such as science, mathematics, language, medicine, astronomy etc.
- Do prepare pupils before exposing them to recordings of the Call to Prayer or recitations of readings from the Qur'an. They may be beautiful, but strange to untrained Western ears.
- Do be careful about references to pigs or pork with Muslim pupils, who may be taught that pigs are unclean animals, to be avoided in all forms.
- Do be careful of photos of Shi'ite Muslims commemorating the martyrdom of Hussein. Participants sometimes cut themselves, which appears gruesome and detracts from the reasons behind it.
- Do prepare pupils before visiting a mosque, modest dress rules apply to all: check with the mosque for local requirements about such things as head covering, modest dress, removing shoes, sitting with feet pointing towards the Mihrab, in other words towards Makkah, and brief your pupils about the requirements of respectful visitors.
- Do choose pictures of Muslims praying carefully; show a variety of different positions, not simply 'rear views'.
- Do engage thoughtfully with the negative and Islamophobic portrayal of Muslims and Islam in the UK's media, perhaps relying on academic work and accurate statistics to challenge and confront assumptions and prejudices which can be misleading or even a form of racism.

Don'ts

- Don't describe Muhammad as 'the founder of Islam'. Muslims believe he is the last and final Prophet of Islam but that their faith preceded him and goes back through a long chain of Prophets to Adam and the beginnings of human kind, created by Allah.
- Don't refer to Allah as 'the Muslim God'. Muslims believe Abraham, Moses and Jesus worshipped the same God. 'Allah' is the Arabic word for 'God'. There are '99 Beautiful Names' for God in Islam – but Allah is not one of them.
- Don't imply that Muslims are 'all the same'. Major communities of Sunni or Shi'a Muslims and smaller groups which are in some ways 'on the edge' of institutional Islam are all represented in the UK - and possibly in your classrooms. In unity, there is diversity.
- Don't use the archaic terms 'Muhammadanism' or 'Muhammadan'; these suggest devotion to Muhammad rather than submission to God. It's outdated – challenge this term if you hear it. Use 'Islam' and 'Muslims' instead.
- Don't touch a Qur'an (or Arabic extract) with dirty hands, place it on a floor or dirty surface, put things on top of it or leave it open on a stand as an exhibit. Modelling respect for Muslim ideas of the sacred is good RE practice. If these observances can't be kept, better to not have a Qur'an in the classroom.
- Don't portray Muhammad or one of his Companions, in drama or role play or use illustrations which claim to show Muhammad or his Companions either in outline or with faces blanked out as in some forms of Persian art.
- Don't liken Wudu to Christian Baptism. It is a practical and ritual preparation for prayer, not a ritual marking initiation as in Christianity.
- Don't say Muhammad 'fled' from Makkah to Madinah as it suggests cowardice. He left as part of an organised 'emigration'. In general Muslims avoid attributing negative emotions to the Prophet.
- Don't dwell on historical differences or conflicts which resulted in bloodshed e.g. the crusades. To what extent some of these were religiously motivated is debatable.
- Don't allow pupils to think that killing a sheep or goat at Id-ul-Adha is a sacrifice to a bloodthirsty God. It is a reminder of the story of Abraham and Isma'il. The killing of an animal results in a sacrifice of generosity which feeds many.
- Don't ever equate Islam with terrorism and violence. Try to help pupils understand the Islamic meaning of 'Jihad'. The greater Jihad refers to striving along a spiritual path. The lesser Jihad refers to using agreed force to defend Islam against attack. It must be a last resort.

KS3 and the RED



Think about how you planned your new curriculum.

What are the main successes and challenges of the curriculum so far?

How do you think you will need to adapt it?



Look at the end of phase learning outcomes.

Do you think you have you covered all/most/some/few?

How has this learning been assessed?



Understand



Discern




Respond

The Ways of Knowing

CCC	Knowledge lens content
<p>Scripture, tradition, magisterium CCC 74-100 CCC 8-17 YC 12-13 YCLK 4.8</p> <p>The Bible CCC 101-141 CCC 18-23 YC 14-18 YCLK 10-12</p> <p>The use of the scriptures in prayer and Liturgy CCC 131-133, 153-155, 1340 CCC 24, 238, 277 YC 182,294 YCLK 76, 140</p>	<p>Hear</p> <p>By the end of this unit of study, students will have studied the following key texts:</p> <ul style="list-style-type: none"> • <i>Dei Verbum</i> 9: relationship between scripture, tradition, and the magisterium <p>Believe</p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> • 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 writings for the sake of salvation' (<i>Dei Verbum</i> II). • God is revealed in the Old Testament as well as the New in its own intrinsic value. <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • The Bible is a library of books, written in different literary forms • What is meant by the phrase 'the canon of Scripture', and 1 books in the canon (see CCC 120). • That the Bible was written in Hebrew, Aramaic, and Greek, in translations. • How to navigate the Bible and find a Bible reference. • Many books in the Old Testament also make up the Hebrew Jewish people, who arrange and interpret them differently.

<p>Celebrate</p> <p>By the end of this unit of study students will know:</p> <ul style="list-style-type: none"> • 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.: <ul style="list-style-type: none"> - 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
<p>Live</p> <p>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:</p> <ul style="list-style-type: none"> • Artistic expressions of the meaning and importance of Scripture, for example: <ul style="list-style-type: none"> - 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: <ul style="list-style-type: none"> - 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)

Expected outcomes	
	<p>Understand</p> <p>By the end of this unit of study, pupils will be able to:</p>
U7.21.	Describe the relationship between scripture, tradition and the magisterium, with reference to <i>Dei Verbum</i> 9.
U7.22.	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).
U7.23.	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)
U7.24.	Explain what is meant by the canon of scripture, identifying the names and order of the books within it.
U7.25.	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)
U7.26.	Explain what it means to say that scripture is inspired and without error (see 2 Tim 3:16-17 & <i>Dei Verbum</i> II), describing the relationship between God's authorship of Scripture and its human authors.
U7.27.	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.
	<p>Discern</p> <p>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:</p>
D7.21.	Consider the view that the Bible is merely a human creation, and construct a Catholic response to this view, with reference to <i>Dei Verbum</i> 9. (RVE)
D7.22.	Assess the extent to which different artistic presentations of Sacred Scripture (such as the <i>Book of Kells</i> , <i>The Lindisfarne Gospels</i> , <i>The Garima Gospels</i>) is an expression both of the Church's teaching about Sacred Scripture and of a particular Christian community's culture.
D7.23.	Consider the view that the words of the text are enough and require no illustrations and construct a Catholic response to this.
D7.24.	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.
D7.25.	Investigate the ways sacred texts are revered 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)
	<p>Respond</p> <p>During this unit of study, pupils will be invited to, for example:</p>
R7.21.	Experience using Scripture in prayer and Liturgy.
R7.22.	Create an artistic expression of Scripture that reflects its personal meaning for them.
R7.23.	Consider how their response to the artistic expression of scripture might inspire them to think or act differently towards Scripture.
R7.24.	Reflect on the presence and importance of the Bible, or other sacred texts, in their life or in the life of their families.

Ways of Knowing



KS3 expectations

Avoid 5-year approach to GCSE




Lays *foundation* of skills required at GCSE

Creative and engaging RE at KS3

2.4 Model curriculum

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 revered 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.

Ways of Knowing

	Understand 	Discern 	Respond 
Ages 11-14	<ul style="list-style-type: none"> • 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. 	<ul style="list-style-type: none"> • 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. 	<ul style="list-style-type: none"> • 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.

Ages 11-14

Understand



- 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.

Discern



- 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.

Respond



- 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.

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- Make relevant connections between different areas of study (doctrine, sources, structures, worship, and life), showing how one area influences others.

- Refer 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.
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- Demonstrate an understanding of the significance and influence of common and divergent worldviews and practices within and between religions.

- Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.

Show understanding of religion/beliefs/practices

Show understanding of senses of scripture

Make connections. Give explanations



Show understanding of
religion/beliefs/practices

Show understanding of
senses of scripture

Make connections. Give
explanations





Test ideas. 'What if...?'

Suggest interpretations
of art, music, text,
culture

Construct arguments. Weigh
evidence. Arrive at judgements

Reflect on what this means for
them personally



Consider how this might
change them personally and
their community

Change and act

Reflect on what this
Reflect on what this means for
means for them
them personally
personally



Consider how this
Consider how this might
might change them
change them personally and
personally and their
their community
community

Change and act

Show understanding of religion/beliefs/practices

Show understanding of senses of scripture

Make connections. Give explanations



Reflect on what this means for them personally



Test ideas. 'What if...?'

Consider how this might change them personally and their community

Suggest interpretations of art, music, text, culture

Change and act

Construct arguments. Weigh evidence. Arrive at judgements

Show understanding of religion/beliefs/practices

Show understanding of senses of scripture

Make connections. Give explanations



Developing Tasks



- Appropriate to the wording of the outcomes in the model curriculum.
- Variety of approaches to fulfilling the outcomes – creative and engaging.

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



Read like a...



The study of sacred texts is a form of scholarship that has evolved over millennia. Knowledge of the choice of genre, author and audience, interpretation and ways of reading are all part of a scholarly approach to reading sacred texts. Reading the text involves engaging in enquiry and discussion about the meaning and significance of the text for those for whom it is sacred.
The LAaSMO model is one way that scholars engage with sacred texts.

THEOLOGIAN

L



Identify literary genre of writing

What genre of writing has the author used? (eg. poetry, letters, laws and guidance, historical, memoirs, metaphorical, prophetic etc.) What sort of truths does this literary form convey?

Aa



Clarify author and audience

Who wrote this?
Who did they write it for?
What was happening at that time in that place?
What was life like?

S



Identify the setting

What is the world that the passage is set in? (Is it real or fictional?)
What places, people and customs are mentioned?

M



Interpret the meaning

What do you think the author was trying to say to their community – about God, about human life, about the world?

O



Identify how this all links to our world today

How might interpretations have changed over time? What might people today think of the story? Think of differing interpretations and responses, including religious and non-religious views and contrasting ideas within the religion.

"The unexamined life is not worth living" (Socrates)

Read like a... PHILOSOPHER



Identify the author or authors

Who wrote this? Who did they write it for? What was happening at that time and place? To what extent does the writing reflect the ideas and thinking of the time?



Look for the BIG questions or ideas being explored

Philosophy is an attempt to seek wisdom - to propose well thought out answers to puzzling questions. What puzzling issues are being considered by the writer?



Identify philosophical methods and structure

What philosophical tools has the writer used to present their argument? How has the writing been structured to lead the reader to a logical conclusion?



Look for any words you find challenging or interesting

What words are unfamiliar? Can you look them up in a dictionary? Why has the writer used academic terms? What is the impact of this vocabulary choice?



Enter into a cognitive dialogue with the text

Philosophy involves YOU becoming involved in discussions that have been going on for thousands of years. What do you think of the ideas being put forward? Are they logical and convincing? To what extent do you agree or disagree?

"The mind is not a vessel to be filled but a fire to be kindled" (Plutarch)



Test ideas. 'What if...?'

Suggest interpretations
of art, music, text,
culture

Construct arguments. Weigh
evidence. Arrive at judgements

Discern: Analysis and Evaluation



If you develop your own objectives, use the RED as an example ensuring your objectives:

- Discern genuine relevant theological and philosophical points of debate and interest.
- Have similar rigour as examples in the RED.
- Show progress in expectations from year to year.
- Ethical & philosophical; Artistic expression; Lived religion – **study one option from each of two of the three areas of thematic study** (except Y7, Branch 2)

Discern



- Play with possibilities - ask what if? Test ideas and use thought experiments.
- **Interpret the meaning of interpretations of art, music, text, culture...**
- **Compare and contrast different works of art.**
- Present arguments.
- Assess validity of arguments
- Use sources – Assess weight of sources.
- Arrive at reasoned judgements
- Significance and influence of common and divergent - world views and within and between religions



Discern: Artistic Expressions

- All objectives related to interpretations of art, music, text, culture are 'Discern objectives'.

It follows that tasks related to 'Artistic Expressions' and 'Lived Religion' should be discern tasks.

- Interpret the meaning of artistic expression/ culture, lived examples...
- Compare and contrast different works of art.

Discern



- Play with possibilities - ask what if? Test ideas and use thought experiments.
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- **Arrive at reasoned judgements**
- **Significance and influence of common and divergent - world views and within and between religions**

Year 7 - **Consider the view** that it is more important to serve the poor than celebrate the Eucharist and **construct a Catholic response to this.**



Year 8 - **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**

Year 9 - **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.**

Discern



- **Play with possibilities - ask what if? Test ideas and use thought experiments.**
- Interpret the meaning of artistic expressions
- Compare and contrast different works of art.
- Present arguments.
- Assess validity of arguments
- Use sources – Assess weight of sources.
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Discern: Test Ideas



Thought experiments? Play with possibilities? What if?

This approach works well at the beginning of topics and / or lessons.

- The trolley problem?
- What if God had never given Moses the Ten Commandments?
- What if they found Jesus' body?
- What if there was no suffering?

Read like a...



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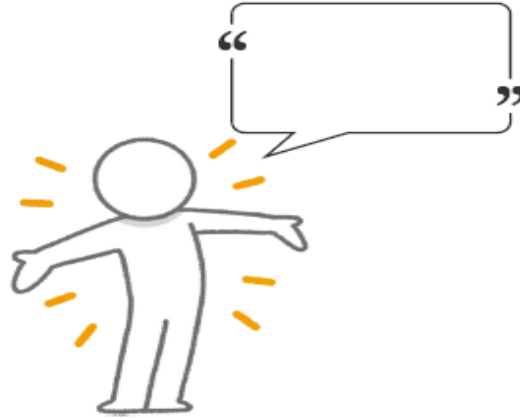


TALK LIKE A THEOLOGIAN/PHILOSOPHER

SENTENCE STEMS



- I have noticed that...
- I wonder...
- I wonder why...
- Some ... believe that...
- One point of view is...
- I agree with ... because...
- I disagree with ... because...
- Some people might agree with ... because...
- Others might disagree with ... because...
- One thing that has influenced my opinion on this is ...
- One interpretation of this text is ...
- This could lead people to believe...
- An impact of this idea could be that ...
- It is possible that...
- A different way of thinking about this is...



- This argument is particularly persuasive because...
- The strongest argument seems to be ...
- One idea that resonated with me was ...
- People might interpret this in different ways because...
- People might not agree about this issue because...
- In contrast, some people might think that ...
- We need to be sensitive when discussing this because...
- From an ethical perspective, I feel that ...
- After careful consideration, I have reached the conclusion that...
- I can see why ... might think that... but has it been considered that...

Reflect on what this
means for them
personally



Consider how this
might change them
personally and their
community

Change and act

Respond:



- Personal response
- Invitational - though must be planned for.
- Reflect on meaning in their own lives and the difference belief can make to their lives and communities.
- Explore the feelings and experiences of others – open up space for sharing responses.
- ‘Purposeful reflection’ opportunities. (CSI Page 53)



Understand



Respond



Discern

Show understanding of religion/beliefs/practices

Show understanding of senses of scripture

Make connections. Give explanations



Reflect on what this means for them personally



Test ideas. 'What if...?'

Consider how this might change them personally and their community

Suggest interpretations of art, music, text, culture

Change and act

Construct arguments. Weigh evidence. Arrive at judgements

KS3 and the RED

1. Key questions for Y7, 8 & 9 for each branch to assist with assessment of learning
2. Common EOs across each year group in KS3
3. Invitations to *Respond* to learning

KS5 Core RE

Expectations

All students in the Sixth Form means

- all students on roll, including those who may spend some time at other locations such as schools, academies, colleges and work-place providers
- all students from other schools, academies, colleges or other education or training providers who attend a Catholic school, academy or sixth form college for part of their education and training
- all students on roll, irrespective of the number and nature of other courses that they are studying, including GCE A Level Religious Studies

KS5 Core RE

Expectations

- The 2000 Bishops' Statement on Religious Education clearly stated an expectation that 5% of Sixth Form curriculum time be devoted to General Religious Education.
- The Bishops' Conference affirms the important role that good quality Religious Education, taught with proper academic rigour, plays in the education of young people and in developing the spiritual dimension of the human person.

The bishops require that Catholic school leaders ensure that:

- religious education be taught for a specified portion of each repeating cycle of the regular school timetable in each year of sixth form;
- the amount of time must constitute 5% of this repeating cycle.

5% of curriculum time in Years 12+

5% of a typical taught time.

KS5 Core RE

Expectations

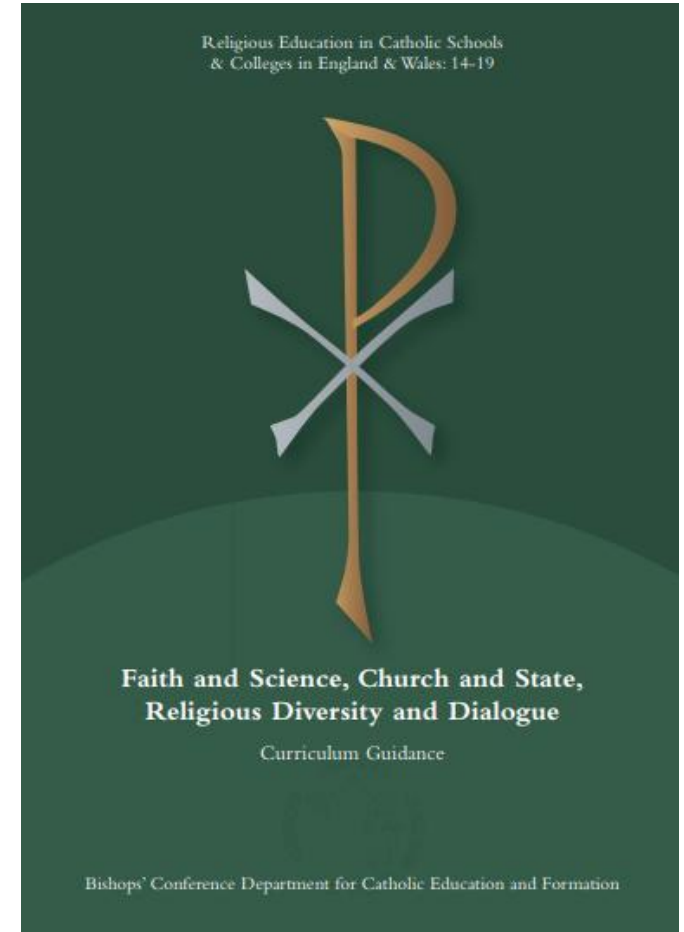
Age 16-19

- In school Sixth Forms and Catholic Sixth Form Colleges, the 5% will best be understood as a **proportion of the total number of learning hours a Sixth Form student is expected to receive in an average sixth form offer.**
- This will differ depending on the curriculum route individual students take through their sixth form studies.
- The 5% **should be worked out as a proportion of the number of hours students attend curriculum lessons.**
- Ordinarily, the requirement will best be understood as **one period of religious education in each week that a student is on timetable, ending when the public examination season begins.**

KS5 Core RE

Expectations

In the 14-19+ phase of their education students in Catholic schools and colleges will be encouraged to investigate openly, to question critically, to reflect thoughtfully and to imagine creatively

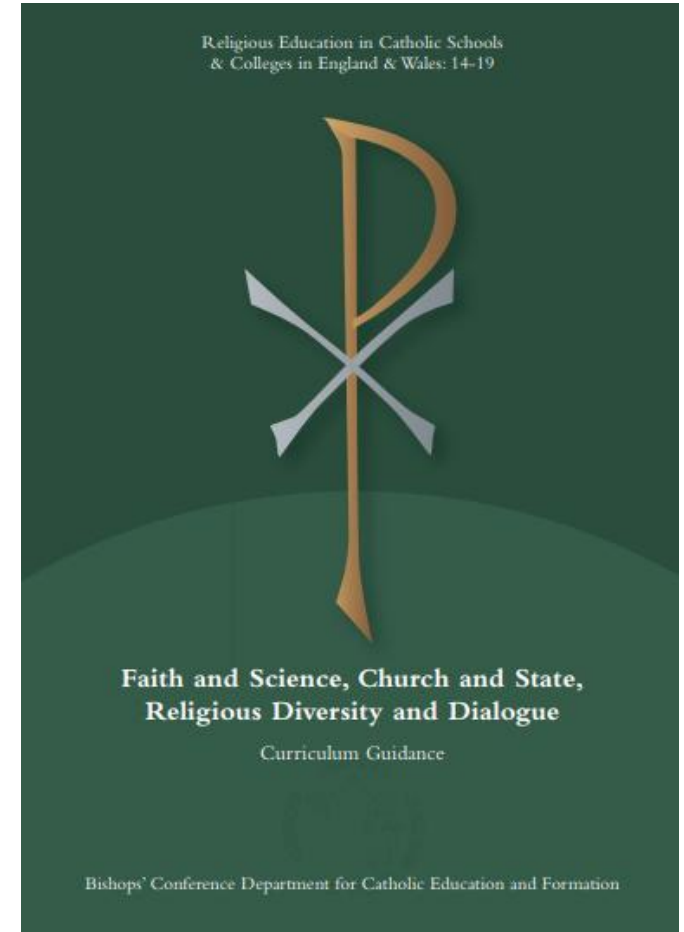


KS5 Core RE

Expectations

Students will engage with a programme of study which will inspire and challenge them personally, intellectually and catechetically.

They will be encouraged “to seek the truth which is of God, in the whole of creation, in themselves and in others” and enabled to make “free, informed and full responses to God’s call in everyday life.”



KS5 Core RE

- What is the current KS5 Core RE offer?
- How is it taught?
- Which, if any, external resources are used?
- How is progress assessed?
- How engaged are students?
- What are the highs and what are the challenges?



Thanks be to you, our Lord
Jesus Christ,
for all the benefits which you
have given us,
for all the pains and insults
which you have borne for us.
O Most merciful Redeemer,
Friend and Brother,
may we know you more
clearly, love you more dearly,
and follow you more nearly,
day by day.
Amen.