

SHORE Hub Meeting

Spring 2026

February 27th, March 2nd and 9th

Agenda

Opening prayer

1. Updates
2. RED – review of implementation
3. Assessment
 - Guiding principles
 - Question stems
4. *To love You more dearly*: the journey so far

Closing prayer

Updates: Lancaster Centenary artwork



Diocese of Lancaster
Salvation History
Artwork
Commentary and Resources for
Prayer and Religious Education



Holy Week and Easter

The portrayal of Jesus' life continues with a depiction of Holy Week. The city of Jerusalem is in the background while people waving palm branches welcome Jesus, riding into Jerusalem. The prophets had foretold that the Messiah would come like this: "Behold, your king comes to you, humble and riding on a donkey."¹ "Hosanna to the Son of David!" they shout.

Behind, at the right-hand edge of the city, we see Jesus with the Twelve Disciples in the upper room celebrating the Last Supper. Jesus holds the bread up above his head, as priests do at the consecration in the Mass—it looks like the manna in the desert and a communion host.²

Rising up from behind Jerusalem is another peak: Golgotha, the place of the crucifixion. After Jesus' death, the sky turned dark for three hours, from midday to three o'clock.³ But this time of darkness—the killing of the innocent Son of God by wicked men, the worst act of human evil—was also the fullest display of God's glory. In front of the dark cloud, the cross of Christ stands out brilliant white, blazing with the love of God poured out for us in the sacrifice of his Son.⁴

To either side of the cross stand the Apostle John and Mary, Jesus' mother. It was at the cross that Mary's suffering was greatest, but in that moment, Jesus tenderly entrusted her to the care of John.⁵

Below the cross, the green of the mountain is subtly divided in two, showing how the cross is the centre of history, after which the full light of God's love was revealed to the world. The words of the Roman centurion around the peak point to the clarity of this revelation: "Truly this man was the Son of God."⁶

Below and to the right of the cross, we see another garden filled with beautiful flowers, calling to mind Eden, where God walked with Adam and Eve "in the cool of the day."⁷ Early in the morning, in this new garden, it was here that the women came to the tomb, and Mary Magdalene was the first person to speak to the risen Jesus.⁸ We can see the stone that sealed the tomb rolled away, and behind it the empty tomb, reminiscent of the sun of creation at the very start of the piece, showing that death has been defeated and a new creation has begun.⁹

¹ Zechariah 9:9; Matthew 21:5, 9

² Exodus 16:31; John 6:32–35; Luke 22:19; CCC 1323; CCC 1337–1344

³ Luke 23:44–45

⁴ Romans 5:8; John 3:16; CCC 613–618

⁵ John 19:26–27; CCC 964

⁶ Mark 15:39

⁷ Genesis 3:8

⁸ John 20:1, 14–16

⁹ Matthew 28:2–6; 1 Corinthians 15:54–57; CCC 638–655

Year 7 - RE Directory Links

Branch 1 Creation & Covenant			
Branch 1 Creation & Covenant	Description	Artwork Scene/Detail	Possible Links
U7.1.2	God as Creator & origin of all being	Burst of light, six day Creation panorama	Pupils point to the opening scene to explain God as source of everything.
U7.1.4	Genesis Creation accounts as symbolic stories revealing truths	Same Creation panel plus stewardship thread/Noah	Children discuss how the picture isn't a photo but teaches truths about God & humans. Did the flood really happen? What clues are there in the story?
Branch 2 Prophecy & Promise			
U7.2.2	Show understanding of the structure of the Bible.	Whole artwork	Where do the different stories shown go in the Bible? Where are the oldest stories? Where are the newest? What dates do they cover? Which parts aren't in the Bible?
Branch 3 Galilee to Jerusalem			
U7.3.1	Incarnation – Word became flesh	Nativity star, crib, Mary & Joseph	The birth scene lets pupils explain God becoming truly human.
Branch 4 Desert to Garden			
U7.4.4	Passover foreshadows Last Supper	Upper Room bread held aloft	What did the Israelites eat at Passover and why? Spot connections to last supper?
U7.4.6	Names/signs of the Eucharist	Same Last Supper host & chalice	Host looks like 'bread broken' & 'Holy Communion' – pupils name them from picture.
Branch 5 To The Ends of the Earth			
U7.5.2	Spirit 'at work from the beginning' & throughout scripture	Dove over creation waters, Noah's dove, Spirit dove at Baptism	Pupils track the dove symbol across scenes to see Spirit's continuity.
U7.5.4	Pentecost – mission of Church begins	Upper Room flames & Apostles setting out	Flames above heads illustrate Acts 2; boats & birds show mission spreading.
U7.5.6	Describe Confirmation	Upper Room flames & Apostles setting out	What is confirmation for? What's the link to Pentecost and Mission?

Year 8 - RE Directory Links

Branch 1 Creation & Covenant			
Branch 1 Creation & Covenant	Description	Artwork Scene/Detail	Possible Links
U8.1.1	Original sin vs personal sin (Gen 3)	Garden of Eden – Adam & Eve, snake, fruit	Point to the serpent & fruit: "This shows the first sin that wounded human nature."
U8.1.2	Human beings/ Imago Dei, freedom and responsibility	Garden of Eden – Adam & Eve, snake, fruit	Humans at the centre. Their actions affect the whole world. Why did Adam and Eve's actions affect everything, not just themselves? What does this tell us about the special place of humans?
U8.1.3	Covenant & Decalogue link	Sinai – two stone tablets of Ten Commandments	Pupils name the tablets as God's covenant rules for freedom. Talk about how Judaism sees Sinai as a marriage. Link between marriage and covenant/ contrast contracts.
U8.1.5	Rite & meaning of Baptism	Baptism of Jesus in the Jordan	The dove, water & John visualise baptism washing away sin/beginning new life.
Branch 2 Prophecy & Promise			
U8.2.3	John Baptist mirrors prophetic pattern	John baptising Jesus (Jordan panel)	John announces, baptises, points to Jesus the fulfilment.
Branch 4 Desert to Garden			
U8.4.1	Passion suffering linked to Isaiah's Servant	Dark sky & brilliant cross on Golgotha	Visualises Jesus' suffering; teacher links to Servant prophecy.
Branch 5 To the Ends of the Earth			
U8.5.1	Describe a Resurrection account	Empty tomb & rolled away stone, sunrise garden	Pupils retell the women or other disciples finding the empty tomb.
U8.5.3	Importance of the empty tomb	Same garden panel	Stone rolled away shows physical resurrection evidence.
U8.5.4	Resurrection → hope of eternal life	Bright sunrise like tomb & angels	Image sparks discussion on life after death & four last things.

Year 9 - RE Directory Links

Branch 1 Creation & Covenant			
Branch 1 Creation & Covenant	Description	Artwork Scene/Detail	Possible Links
U9.1.1	Describe Genesis 1–2 creation of humans	Opening "Let there be light" + Adam & Eve centre panel	Students analyse how Gen 1 shows humans created "male & female", places in a garden, in the centre of the picture.
U9.1.4	Explain human dignity rooted in imago Dei	Humans crowned by creation; serpent temptation	Image prompts discussion on equal dignity & moral responsibility.
U9.1.5	Church teaching on marriage as sacrament	Adam & Eve under tree foreshadowing Cross	Scene lets pupils link primordial marriage to Christ & Church.
Branch 2 Prophecy & Promise			
U9.2.2	Summarise Church teaching on Mary (4 dogmas)	Annunciation lily panel; Mary stepping on serpent	Visual anchors Immaculate Conception, Mother of God, Ever Virgin (blue robe), Assumption foreshadowed.
U9.2.3	Describe Holy Woman of the OT	Miriam after Exodus	Themes of exultation and praise, reversal and salvation.
U9.2.4	Describe Magnificat themes & link to OT women	Mary & Elizabeth embrace implied in Visitation flow	Teachers use Mary's exaltation of lowly, seen in composition.
Branch 4 Desert to Garden			
U9.4.3	New & Everlasting Covenant in Christ's blood	Bright white Cross on dark sky. Abraham and Isaac	Image allows discussion of covenant blood & Agnus Dei.
U9.4.5	Christ's sacrifice overcomes division	Conversion of St Paul, with his sword.	Discussion of Paul's change of heart. How did he feel about Christians and Gentiles before and after? Link to Galatians 3:28-29
Branch 5 To the Ends of the Earth			
U9.5.2	Church is communion of saints (3 states)	Saints Peter & Paul + Lancaster saints + pilgrims & cathedral	Earthly Church, saints in heaven, martyrs as purified witness.
U9.5.6	Saints & angels in liturgy/devotion	Bird doves over apostles; patron saints flanking path	Scene prompts talk of heavenly liturgy & local devotions.
Branch 6 Dialogue & Encounter			
U9.6.2	Elements of the common good	Bishop leading people toward cathedral path/river of life	Visual shows community, social wellbeing, peace pilgrimage.

Exploring Key Motifs

An alternative way to use the artwork is explore key motifs. This helps pupils build up an awareness of the links between different parts of salvation history, as well as links to the life of the Church.

Use these questions to guide pupils in looking carefully and thinking theologically about seven recurring motifs in the Salvation History mural:

- Light & Dark
- Water
- Doves/The Holy Spirit
- Paths/Roads/Journeys
- Mountains/Hills
- Trees
- Buildings

Invite pupils to find all the examples of a motif—circling, tally marking or annotating a printout—before discussing the questions.

Examples questions for each motif are provided in the following pages for each Key Stage

KS3 Motif Questions

Motif	Possible Questions
Mountains/Hills	<ul style="list-style-type: none">• “List all the mountain or hilltop scenes and what is happening. Can you find any link between any of them?”
Paths/Roads	<ul style="list-style-type: none">• “Find all the paths in the mural. What journey are people on in each? How does their journey bring them closer to God.”
Light & Dark	<ul style="list-style-type: none">• “What do you think is the most important place where light and dark meet in the picture?”
Water	<ul style="list-style-type: none">• “Name three different water scenes. For each, what danger and what rescue is shown?”• “How does water act like a border between old life and new life?”
Doves	<ul style="list-style-type: none">• “Count every dove. Next to each, write a sentence word that sums up its message (e.g., peace, hope).”• “Which dove scene best shows a new beginning?”
Trees	<ul style="list-style-type: none">• “Match each tree to an event: Eden, Cross, Tree of Life. What changes about the tree’s shape or colour?”• “Why do you think the artist keeps bringing trees back?”
Buildings	<ul style="list-style-type: none">• “List every building that looks like Noah’s Ark. How is each one linked to salvation and God’s presence?”• “Can you identify the biblical story that goes with each one?”• “How is the Church today linked to Noah’s Ark and the other buildings?”

Updates

(4) WHO IS JESUS? [["Film 4" in Series: click here to view](#)]

He came to bring life to the world. The Saving Death of Jesus. The Resurrection.

(5) THE HOLY SPIRIT AND THE CHURCH [["Film 5" in Series: click here to view](#)]

How the Holy Spirit can change your life. No one gets into heaven alone. Signs, symbols and sacraments.

(6) THE BIBLE [["Film 6" in Series: click here to view](#)]

What is the bible? Can we trust the bible? How the bible can change your life.

(10) THE MEANING OF LOVE [["Film 10" in Series: click here to view](#)]

What is love? How to love your neighbour. Knowing the love of God.

(11) THE LIGHT OF CHRIST [["Film 11" in Series: click here to view](#)]

The Christian Creed. The Light of Christ. The Holy Trinity.

(12) CREATION, FALL, SALVATION [["Film 12" in Series: click here to view](#)]

The goodness of creation. Suffering and sin. The gift of salvation.

(13) THE COMMUNITY OF THE CHURCH [["Film 13" in Series: click here to view](#)]

Why do we need the Church? The special place of the Catholic Church. Being Catholic today.

(14) THE SACRAMENTS OF BAPTISM AND CONFIRMATION [["Film 14" in Series: click here to view](#)]

The power of the sacraments and the liturgy. How baptism can change your life. Confirmation and the gift of the Holy Spirit.

(15) THE HOLY EUCHARIST [["Film 15" in Series: click here to view](#)]

The meaning of the Mass. The Real Presence of Jesus in the Eucharist. The Holy Sacrifice of the Mass.

(16) FORGIVENESS, HEALING AND MISSION [["Film 16" in Series: click here to view](#)]

Forgiveness and the Sacrament of Confession. Healing and the Sacrament of the Sick. Christian mission and the call to share our faith.

SYCAMORE

RED – review of implementation

- What are the positives of full implementation of the model curriculum at KS3?
- What are the challenges?
- How have you addressed these challenges?
- What are the priorities for KS3 going forward?

Assessment

1. Who is assessment for in RE?
2. What is good assessment in RE?
3. What is assessment for in RE?

Assessment in RE: Guiding Principles

Introduction

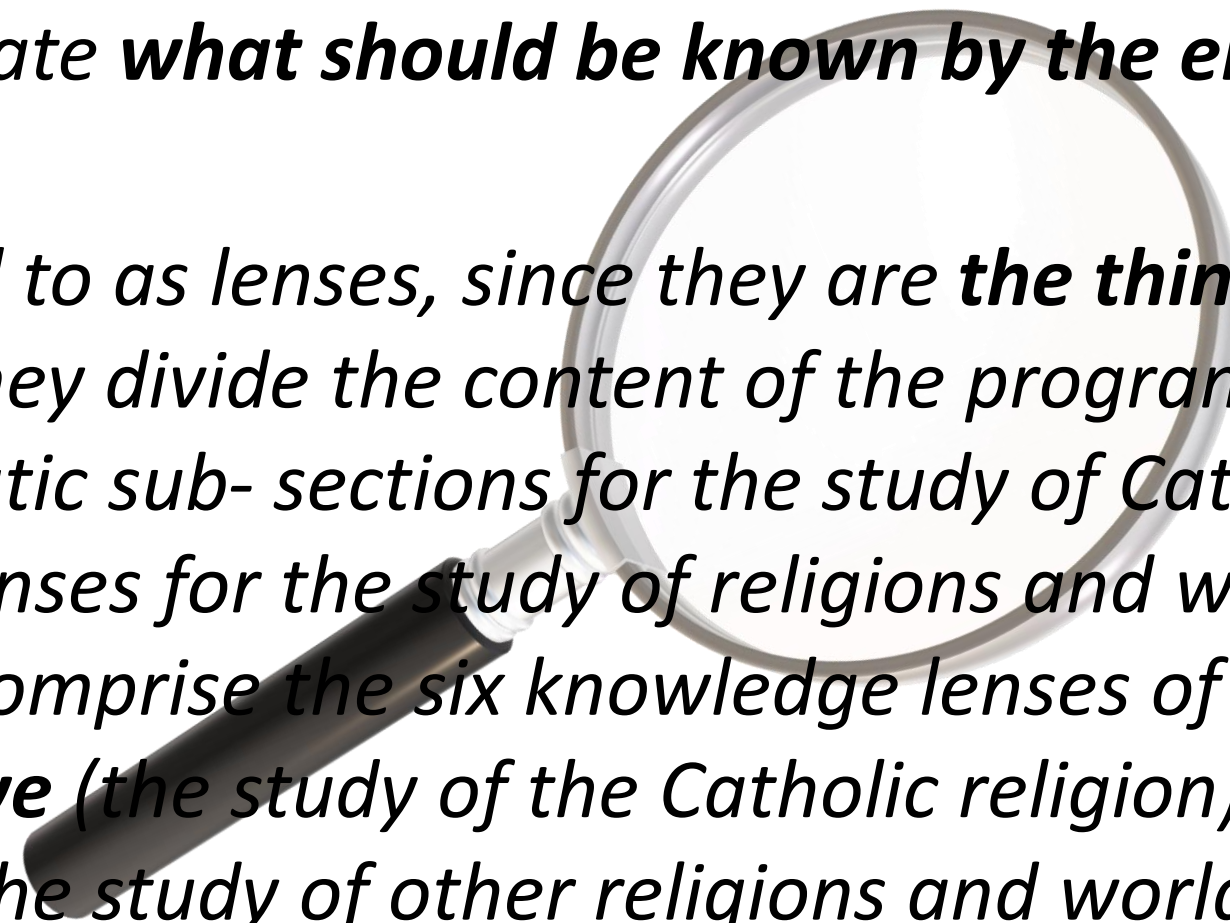
This document in the 'RED Assessment Toolkit' has been developed by members of NBRIA (The National Board of Inspectors and Advisers) in conjunction with the CES (Catholic Education Service) to support Dioceses and their schools in assessing the Expected outcomes and the Ways of knowing found in the RED.

Drawing from current literature on assessment, '*Guidance and Principles for Assessment in Religious Education*' seeks to offer guidance rather than proscribe. It is not to be seen as a 'rule book' to create identical assessment across all schools. Instead, **it is intended to give context to the rest of the Toolkit.** It explores the **role of assessment** in RE, the **expectations and content of the RED**, and the **role of assessment in wider teaching pedagogy.**

Assessment in RE: Guiding Principles - context

The RED states: *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).*



Assessment in RE: Guiding Principles - context

*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).*

Assessment in RE: Guiding Principles - context

*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...** (RED p20)*

Assessment in RE: Guiding Principles - context

CCC	Year 7 Branch 4 Knowledge lens content
<p>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</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will have studied the following key texts:</p> <ul style="list-style-type: none"> • The Passover (Ex 12:1-14) • Institution of the Eucharist (Lk 22:14-20) <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> • 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. <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"> • 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.

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.
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Assessment in RE: Guiding Principles - context

CCC	Year 8 Branch 4 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	<p>Hear</p> <p>By the end of this unit of study, pupils will have studied the following key texts:</p> <ul style="list-style-type: none"> • Is Mk 14:32-15:39 - the Passion and Death of Jesus <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"> • 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). • 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). <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • 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.

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).
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Assessment in RE: Guiding Principles

Year 9 Branch 4 Knowledge lens content

- context

CCC

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.
- 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

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.

- 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.

Assessment in RE: Guiding Principles - context

- 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

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.
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Assessment in RE: Guiding Principles - context

*...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.*

Assessment in RE: Guiding Principles - context

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...

Assessment in RE: Guiding Principles - context

*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. (RED p40)*

Assessment in RE: Guiding Principles - context

NB: The Expected outcomes that are prescribed in Part 2.3 of the RED only relate to the *Understand* Way of knowing.

However, the Discern Way of knowing is mandatory, and the RED expects evidence of progression of this skill.

- Year 7 pupils are expected to '*consider the view...and construct a Catholic response*' to that view
- Year 8 pupils are expected to '*present arguments for and against the claim... weighing the strengths and weaknesses of the argument*'
- Year 9 pupils are asked to 'arrive at a judgement supported by an effective evaluation of the arguments'

Assessment in RE: Guiding Principles - context

The Outcome of Religious Education

When beginning any conversation about assessment in RE, one must always bear in mind the purpose of RE in our Catholic schools (RED pp13-15) and the outcome of RE. When our young people leave us in Y11 or Y13, what is the expectation of their accumulated learning in RE?

Assessment in RE: Guiding Principles - context

The Outcome of Religious Education

The RED states the following in 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.’

(RED p6)

Assessment in RE: Guiding Principles - context

The Outcome of Religious Education

Whilst the RED identifies expected outcomes it is **important that the wider outcome of RE outlined above remains the goal for learning in RE, and how that learning speaks to the rest of the curriculum and the wider Catholic life and mission of the school.** This will be possible, in part, by **considering the aims of RE as stated in the RED (p6) and referencing them against the structural elements of the RED** as in the table below, which offers a context for assessment in RE.

Assessment in RE: Guiding Principles - context

The learning that has taken place should reflect the aims above.

Delivery of the learning identified in the lenses, through the skills of the ways of knowing, can be assessed against the EOs as assessment will demonstrate that this learning has taken place.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

RE should be assessing both skills and content as set out in the RED in order to achieve the outcome of RE (RED p6).

1. The RED requires a progressive and sequential curriculum (see Expected end of Phase Outcomes RED p41-60).

It relies on the **accumulation of knowledge and development of skills**. Schools where pupils are teaching the model curriculum are enabled to **make links between branches and prior learning** from previous years. The introduction to the year of learning and the 'Notes for teachers' at the start of each branch within the RED make reference to some of the progression and links that can be made, however **teachers will need to identify how and where content and skills build on learning from earlier year groups, and where it will develop** in future years.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

1. The RED requires a progressive and sequential curriculum (see *Expected end of age-phase outcomes* RED p41-60).

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.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

1. The RED requires a progressive and sequential curriculum (see *Expected end of age-phase outcomes* RED p41-60).

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.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

1. The RED requires a progressive and sequential curriculum (see *Expected end of age-phase outcomes* RED p41-60).

- Year 7 pupils are expected to '*consider the view...and construct a Catholic response*' to that view
- Year 8 pupils are expected to '*present arguments for and against the claim... weighing the strengths and weaknesses of the argument*'
- Year 9 pupils are asked to 'arrive at a judgement supported by an effective evaluation of the arguments'

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

2. Assessment is one element of the wider endeavour of teaching and learning.

It should **always be of benefit to the children and young people** studying RE, and it should **always be part of the planned curriculum.**

There are **different ways to assess learning** in RE, and each way has its place.

For example, **formative assessment is essential for adaptive teaching** as it enables the teacher to assess what learning has taken place, if there are any misconceptions and whether further input is required.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

2. Assessment is one element of the wider endeavour of teaching and learning.

Both **summative and formative assessment enable teachers to check progress** *'when measured against the planned curriculum by knowing more, remembering more and doing more'* (CSI Inspection Handbook v.4.0 (p51)).

Assessment must be purposeful and useful.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

2. Assessment is one element of the wider endeavour of teaching and learning.

NB: Assessment forms part of the process of curriculum design at the planning stage:

- What do you want the children and young people to learn?
- How are they going to learn it?
- How will teachers assess that the learning has taken place?

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

In the RED, **Understand outcomes are prescribed** and, therefore, **must be assessed**. **Discern outcomes in the RED are examples**, so it is not essential that these specified outcomes are taught.

However, **pupils must be given the opportunity to discern, and this discerning must be assessed**. Therefore, **if you are writing your own Discern outcomes they must demonstrate the same level of challenge as in the given examples**.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

Discern = Creative and Critical Thinking

- Test ideas. ‘What if...?’
- Suggest interpretations of art, music, text, culture
- Construct arguments. Weigh evidence. Arrive at judgements

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

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.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

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
- Artistic expressions
- Lived religion elements

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

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.

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.

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.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

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.

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.

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.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

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.

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.

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.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

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.

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.

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.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

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.

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.

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.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

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.

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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.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

3. The *Discern* and *Understand* ways of knowing must be formally assessed.

Although *Respond* is not formally assessed, RE must offer regular invitations for children and young people to respond.

This is an essential element of learning in RE that will nurture '*consciously engaged young people*' who can '*reflect spiritually, and think ethically and theologically*' (RED p6).

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

4. Planning should reflect that all the expected outcomes are evidenced at an appropriate point and in a variety of ways appropriate to a pupil's age and capacity.

Whether these outcomes are assessed, for example, in class, in a mid-term/end of term assessment or in an end of year assessment, **pupils should have the opportunity to show whether they are meeting the expected standard.**

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

5. Summative assessment should require pupils to demonstrate the expected knowledge and skills independently in an age-appropriate manner.

Especially when used for reporting and accountability, whether

- at the end of a sequence of learning,
- at the end of a branch,
- at the end of a number of branches or
- at the end of a year,

summative assessment should require pupils to **demonstrate the expected knowledge and skills independently** in an age-appropriate manner. **For example**, a stimulus/image/prompt/scaffold may be used appropriate to the age and capacity of pupils, but it **should not be an 'open book' exercise or a homework task.**

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

5. Summative assessment should require pupils to demonstrate the expected knowledge and skills independently in an age-appropriate manner.

Year Seven: God's revelation and the way in which this has gradually unfolded through salvation history

Year Eight: Existential questions that lie at the heart of the human condition including the meaning of suffering and death

Year Nine: The mystery of the human person

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

6. To protect the integrity of each age phase (and year group), outcomes in each branch within the RED set a standard by which pupils should be assessed.

Pupils should not be expected to demonstrate skills beyond those set out in the model curriculum in their given year group in order to meet expected outcomes.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

6. To protect the integrity of each age phase (and year group, outcomes in each branch within the Model curriculum set a standard by which pupils should be assessed.

The RED expects a progression of skills. For example, the model curriculum for pupils aged 5-7 requires pupils to 'recognise' and 'retell' scripture passages; 'understanding' of scripture and 'making links' is a skill introduced at age-phase 7-9.

Similarly, Year 7 pupils are expected to '*consider the view...and construct a Catholic response to that view*'. Year 8 pupils are then expected to '*present arguments for and against the claim... weighing the strengths and weaknesses of the argument*'. Year 9 pupils are asked to '*arrive at a judgement supported by an effective evaluation of the arguments*'.

Therefore, 11–14 year-old pupils should not be expected to demonstrate the skills and standards required at GCSE and so it is unlikely to be appropriate to use GCSE style assessments in 11-14 RE.

Assessment in RE: Overarching Principles

Overarching Principles of Assessment in Religious Education

For schools not following the model curriculum please see Principle 1, above, with regard to progression.

NB: The RED offers expected outcomes only. At this stage greater depth cannot and should not be assessed.

Assessment in RE: Question stems

Introduction

This document in the 'RED Assessment Toolkit' has been developed by members of NBRIA (The National Board of Inspectors and Advisers) in conjunction with the CES to support Dioceses and their schools in assessing the Expected outcomes and the Ways of knowing found in the RED.

Assessment in RE: Question stems

Introduction

'Using Questions to Assess in Religious Education' aims to support teachers in **designing effective assessment questions and tasks** for learners.

It is put together to **indicate examples of how each driver stem might be assessed using certain question stems** which can then be used to form a task, summative assessment, or a verbal question to pupils.

The questions are arranged by age phase within the 'Understand' and 'Discern' outcomes.

Assessment in RE: Question stems

Introduction

The questions are designed to support teachers in formulating appropriate **assessments which allow pupils the opportunity to show that they have met / can meet the expected outcomes of the RED.**

It is not an exhaustive list, and the stems should be treated as exemplars only.

Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Teachers should use their skill and judgement to determine the most appropriate task or question for the context they are in. This will include **considering; the pupil(s)** being assessed, **the content and skill** being assessed, and any **school expectations and policies** around assessment.

This list is therefore not to be treated as exhaustive, nor should all the stems be seen as necessary indicators of successful and appropriate assessment.

Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.
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Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.
---------	--

Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.

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'.

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 (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).

Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.

What is the meant by *the Church on earth*?

What is the meant by *the Church in heaven*?

What is the meant by *the Church being purified*?

What did St Paul say about the Church in his first letter to the Corinthians?

Why does the Church teach that it is the communion of saints?

Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.
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Explain (what is meant by) (the difference) (why Catholic teaching) (what/why the Church teaches) (how) (the differences) (the importance)	What is.....? How does.....impact...? What is meant by.....? Why is it important?
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Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.
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Explain (what is meant by) (the difference) (why Catholic teaching) (what/why the Church teaches) (how) (the differences) (the importance)	<p>What is.....?</p> <p>How does.....impact...?</p> <p>What is meant by.....? Why is it important?</p>
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Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.
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Describe (the difference) (the meaning of) (the ways) (one example) (how/why the Church)	What....? Tell me (briefly)..... Give me....and....
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Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.
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Describe (the difference) (the meaning of) (the ways) (one example) (how/why the Church)	What....? Tell me (briefly)..... Give me....and....
--	---

Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.
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Make relevant connections/make links between	How are.....and....linked?
Recognise the connection between	What connects....?
	What is similar between....?
	How does....influence.....?

Assessment in RE: Question stems

Using the question stems

1. These are exemplars only.

Determine the most appropriate task or question for the context

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.
---------	--

Make relevant connections/make links between	How are.....and....linked?
Recognise the connection between	What connects....?
	What is similar between....?
	How does....influence.....?

Assessment in RE: Question stems

Using the question stems

2. *Discern* outcomes may well require *Understand* outcomes to have first been met.

For instance, pupils might be unsuccessful at some *Discern* stems if they have not first understood the content (met the *Understand* outcome(s)). For example, it is expected that knowledge has been acquired before understanding and then analysis can happen. It is therefore understood that a *Discern* question or task might allow a pupil to demonstrate their understanding and for a teacher to assess this.

Assessment in RE: Guiding Principles

CCC	Knowledge lens content
<p>Passion and death of Jesus CCC 571-637 CCCC 112-125 YC 95-103 YCfK 32-36</p> <p>The Mystery of Redemption CCC 599-655 CCCC 118-131 YC 95-108 YCfK 37-40</p>	<p style="text-align: center;">- context</p> <p>Hear</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • 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. • The role of High Priest and the main features of the Day of Atonement rite in ancient Judaism. <p>By the end of this unit of study, pupils will have studied the following key texts:</p> <ul style="list-style-type: none"> • Hebrews 9: The earthly and the heavenly sanctuaries. <p>Believe</p>
	<div style="border: 1px solid black; background-color: #f0e6e6; padding: 10px; margin-bottom: 10px;"> <p>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.</p> </div> <ul style="list-style-type: none"> • 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. <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • The significance of the Agnus Dei and Ecce Agnus Dei in the Mass with reference to Jn 1:29 and Ap 5:6-10.

Assessment in RE: Guiding Principles - context

- 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

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.
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Assessment in RE: Question stems

Using the question stems

2. *Discern* outcomes may well require *Understand* outcomes to have first been met.

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)
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Using Discern as a hook or starter activity before the learning begins

Take the time to revisit this activity after the learning has taken place. What are pupil responses like now? Have they deepened?

Assessment in RE: Question stems

Using the question stems

2. *Discern* outcomes may well require *Understand* outcomes to have first been met.

Equally, it should not be assumed that a pupil who is unsuccessful or is unable to respond to a *Discern* task is necessarily weak at this skill. Teachers should remember that **a learner's understanding might be holding them back.**

For example, a pupil who cannot respond to the question of analysis on whether miracles still happen today might be hampered by their *Discern* skill but might also, equally, be being hampered by their understanding of the concept of a miracle.

Assessment in RE: Question stems

Using the question stems

3. Whilst the *Understand* Way of Knowing includes knowledge and understanding, knowledge should not be mistaken for understanding.

Understanding requires pupil knowledge: **solely assessing knowledge does not show understanding.** However, **understanding is a skill that first requires knowledge and recall.**

Knowledge is the ‘pieces of the jigsaw’,

Understanding is the full picture.

Stems that imply knowledge and recall are included below to show how a teacher might facilitate pupils to move to a place where they can demonstrate their understanding at a later stage or during a later task.

Assessment in RE: Question stems

Using the question stems

3. Whilst the *Understand* Way of Knowing includes knowledge and understanding, knowledge should not be mistaken for understanding.

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.)

What are the questions that would need to be answered to address this EO?

What knowledge is required?

What understanding is required?

Assessment in RE: Question stems

Using the question stems

3. Whilst the *Understand* Way of Knowing includes knowledge and understanding, knowledge should not be mistaken for understanding.

Ensure questions asked are appropriate to the command/driver word. For example,

- Tell me what
- Describe
- Outline
- Give me

These all ask for knowledge to be shared – for recall.

To show understanding (to explain), questions will need to prompt reasoning e.g.

- Explain why...
- Give reasons to show...

Assessment in RE: Question stems

Using the question stems

4. Where the stems reflect the skills of AO1 and AO2 this should not be seen as a license to use summative assessments that are in 'GCSE style'.

Teachers should **protect the integrity of the age phase** (see *Guidance and Principles for Assessment in RE*, p.8, no.6). **Some of the stems below may also be appropriate stems for GCSE or A level.** This is in recognition that **each age phase builds upon the previous one** until the end of a pupil's schooling. Teachers should also **refer to pages 37-39 of the RED** for examples of stems relevant to each age phase.

Assessment in RE: Question stems

Using the question stems

4. Where the stems reflect the skills of AO1 and AO2 this should not be seen as a license to use summative assessments that are in 'GCSE style'.

UNDERSTAND - 11-14 Years

- 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

Assessment in RE: Question stems

Using the question stems

4. Where the stems reflect the skills of AO1 and AO2 this should not be seen as a license to use summative assessments that are in 'GCSE style'.

DISCERN - 11-14 Years

- 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.

Assessment in RE: Question stems

Using the question stems

5. It is how pupils respond to these stems that indicates if they have met the expected outcomes.

For example, a stem might be useful in multiple year groups/age phases, but the pupil response should not necessarily be the same.

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).

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.

Assessment in RE: Question stems

Using the question stems

6. Teachers are reminded that *Respond* should not be assessed.

The 'Questions Stems' section below includes examples of question stems and **how pupils might answer the invitation to *Respond*.**

These are included **so teachers can continue to leave space for pupils to 'reflect personally and with integrity on what they have learned and consider the implications for action'** (RED p36).

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)

Assessment in RE: Question stems

Using the question stems

7. Care should be taken to avoid forcing content into stems where it is not appropriate.

This can happen when a *Discern* task is used with a topic for which there is no ethical or theological debate.

For example, it is not appropriate to ask pupils to evaluate if 'Confirmation is the most important sacrament' since the importance of Confirmation and the other sacraments should not be compared (it is theologically true that they are all important).

When in doubt teachers ought to use the exemplar *Discern* outcomes found in the expected outcomes of the RED.

Assessment in RE: Question stems

Using the question stems

7. Care should be taken to avoid forcing content into stems where it is not appropriate.

NB – Discern questions/assessments/tasks should allow the students to reference their learning from the branch studied (i.e. the lens content). Discern questions should therefore link to the Understand learning undertaken. The exemplars already do this so use these if you're not sure how to phrase such questions/assessments/tasks.

Assessment in RE: Question stems

A note on Learning Objectives and Expected Outcomes

Whilst advising on learning objectives is beyond the remit of this document, a few points might be noted here:

- 1. A learning objective and an expected outcome are not the same thing.**

NB: The RED is a teacher-facing book, not a pupil facing book. For example, it would generally be inappropriate to use language from the RED as titles or LOs in pupil books.

Assessment in RE: Question stems

A note on Learning Objectives and Expected Outcomes

Whilst advising on learning objectives is beyond the remit of this document, a few points might be noted here:

- 2. Teachers do not have to share objectives with pupils that are identical to the outcomes listed in the RED.**

It might be appropriate to reword these into ‘pupil friendly’ language whilst maintaining the essence of what they require.

This may be over a series of lessons, or several outcomes may be covered in a single lesson.

Assessment in RE: Question stems

A note on Learning Objectives and Expected Outcomes

Whilst advising on learning objectives is beyond the remit of this document, a few points might be noted here:

2. Teachers do not have to share objectives with pupils that are identical to the outcomes listed in the RED.

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.
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- What is the nature of 'Covenants'?
- Why are covenants important?
- What was the covenant at Sinai?
- How does this relate to the greatest commandment?

Assessment in RE: Question stems

A note on Learning Objectives and Expected Outcomes

Whilst advising on learning objectives is beyond the remit of this document, a few points might be noted here:

3. Pupils do not have to be given the exact wording of an outcome as a question stem or learning objective to meet it.

Teachers should use their own judgement to decide how to word a question, task, or objective to meet the expected outcome.

For example, it might be unhelpful to start a task with 'show understanding of.....', instead a teacher might ask/set a task that begins with 'explain why...', 'give reasons for...', 'make links with...' which might provide the pupil with the chance to show they can meet the expected outcome.

Assessment in RE: Question stems

Using the question stems

- Look at the *draft* question stems document.
- In pairs/small groups, look at the EOs for Branch 4 or 5
- Using the question stems, write a series of questions that would lead to the achieving of the EOs
- Plan this as a sequence of learning
- How many lessons would this cover?

Where would the Discern and Respond opportunities fit?

Assessment and CSI



In an inspection...

Talk about:

- The national tool kit for assessment in RE is new – we are at the early stages of this informing our assessment practices
- This is how we have been measuring progress thus far...
- Moderation and evaluation looks like this...

Assessment and CSI

RE1

- how well pupils develop the knowledge, understanding and skills as measured against the learning required by The Religious Education Directory.
- the extent to which all pupils, including disadvantaged pupils and pupils with SEND, make progress when measured against the planned curriculum by knowing more, remembering more and doing more, including any variations between age phases and year groups.
- the extent to which pupils are developing as religiously literate and 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 are aware of the demands of religious commitment in everyday life.
- how skilled pupils are in assessing their own learning and taking the next steps in learning.
- how good pupil attainment in religious education is when compared against relevant diocesan or national benchmarks.

Assessment and CSI

RE2

- the extent to which teachers' expertise and commitment to religious education inspires pupils and builds their knowledge, understanding and skills.
- the extent to which lesson planning is linked to a current assessment of pupils' prior learning and is responsive and adapted so that it consolidates, builds and extends learning for all pupils.
- how effectively questioning is used in lessons to identify prior learning, to deepen understanding and to assess new learning and how well teachers respond to the gaps in knowledge, understanding and skills revealed by incisive questioning.
- how effectively feedback ensures that pupils know how well they are doing and what they need to do to improve, including how well teachers use appropriate praise for effort to motivate pupils in their learning.
- how well teachers understand the contributions religious education makes to moral and spiritual development and the amount and quality of time set aside to allow for personal and spiritual reflection in the classroom.

Assessment and CSI

RE3

- how well the sequencing of learning in the planned curriculum secures progress, and how coherent it is within and between different age phases.
- the extent to which the planned curriculum ensures that all pupils are able to make progress in their learning.



Our journey so far...

To love You more dearly – Launch day	May 24
The Liturgical Year	October 24
Prayer	November 24
The Mass – Liturgy and rubric	February 25
The Mass – practicalities	March 25
Celebrations of the word	May 25
Engagement and participation	July 25

Date	Time	CPDF Focus	Venue
20/10/2025	1pm-4pm	The Prayer and Liturgy Policy and the APoP (Annual Plan of Provision)	Loreto Education Centre, Dunham Rd, Altrincham, WA14 4GZ
14/1/2026	1pm-4pm	Undertaking a ministry in Liturgy and celebrations of the word	Loreto Education Centre, Dunham Rd, Altrincham, WA14 4GZ
10/02/2026	3.30pm	Guidance for schools and colleges: Celebration of Mass, Sacred spaces and Reservation of the Blessed Sacrament	Online launch
12/03/2026	3.30pm	Exemplars and guidance on prayer in schools and colleges	Online launch
19/03/2026 and 10/06/2026	3.30-4.30pm	Ask the Expert	Online drop-in
24/06/2026	1pm-4pm	How to use music to enhance prayer and liturgy	Loreto Education Centre, Dunham Rd, Altrincham, WA14 4GZ

Find presentations and resources from S1 (October 25) and last year on our website:
[Educationshrewsbury.org - Resources to support prayer and liturgy/](https://www.educationshrewsbury.org/resources-to-support-prayer-and-liturgy/)