

Support for Implementing and Teaching The Vine and The Branches

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WiFi: HAGuest
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Agenda

Morning prayer

- Session One RED: What is it? Why do we need it? What do we do with it?
- Session Two The structural elements of the RED:
 - The model curriculum narrative
 - The 4 lenses
 - The 3 ways of knowing
 - The 5 (6) branches
 - Expected end of phase outcomes
- Session Three Branch 1: Creation and Covenant
- Session Four Collaborative planning

Closing prayer

Session 1



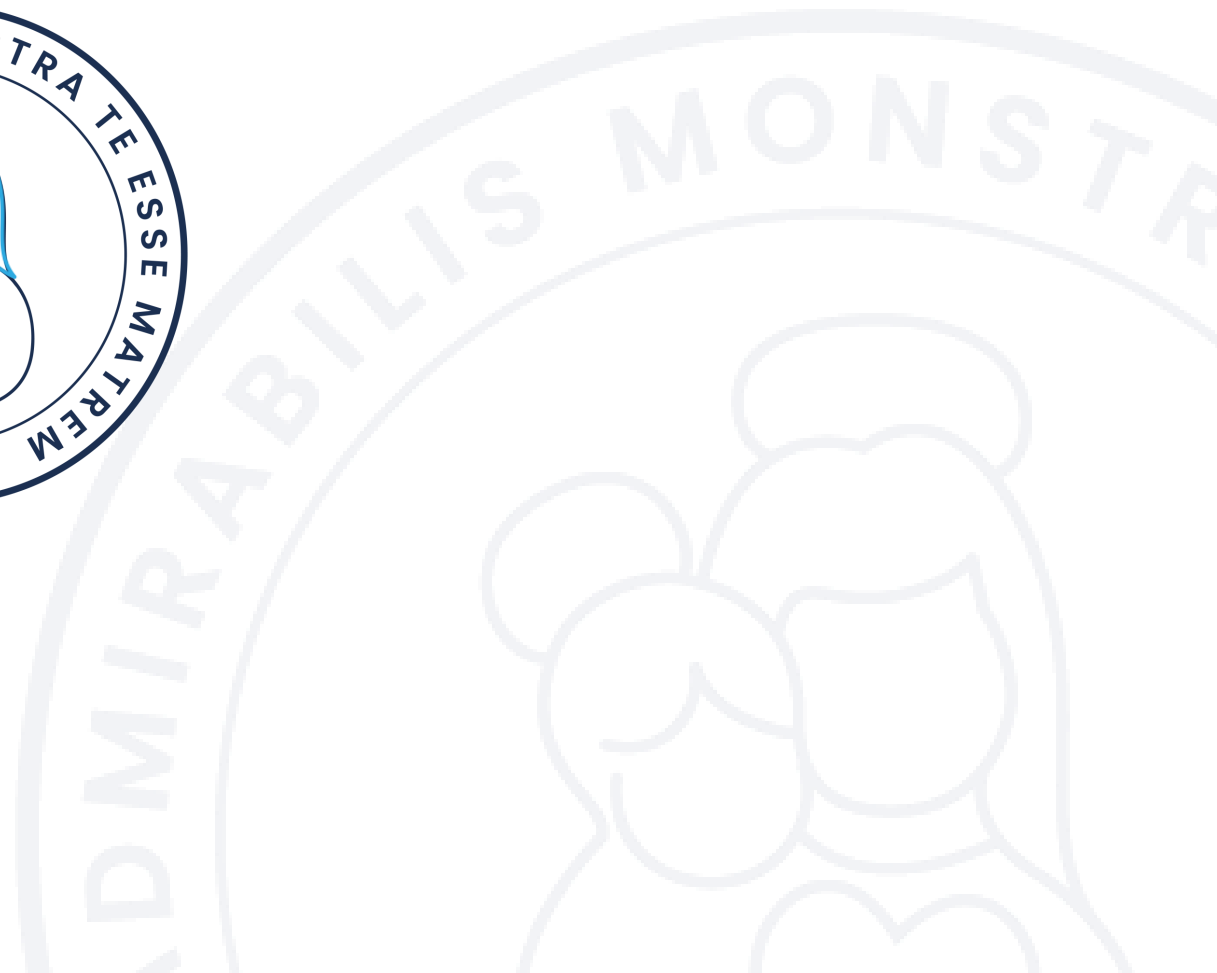
Session 1



Session 1

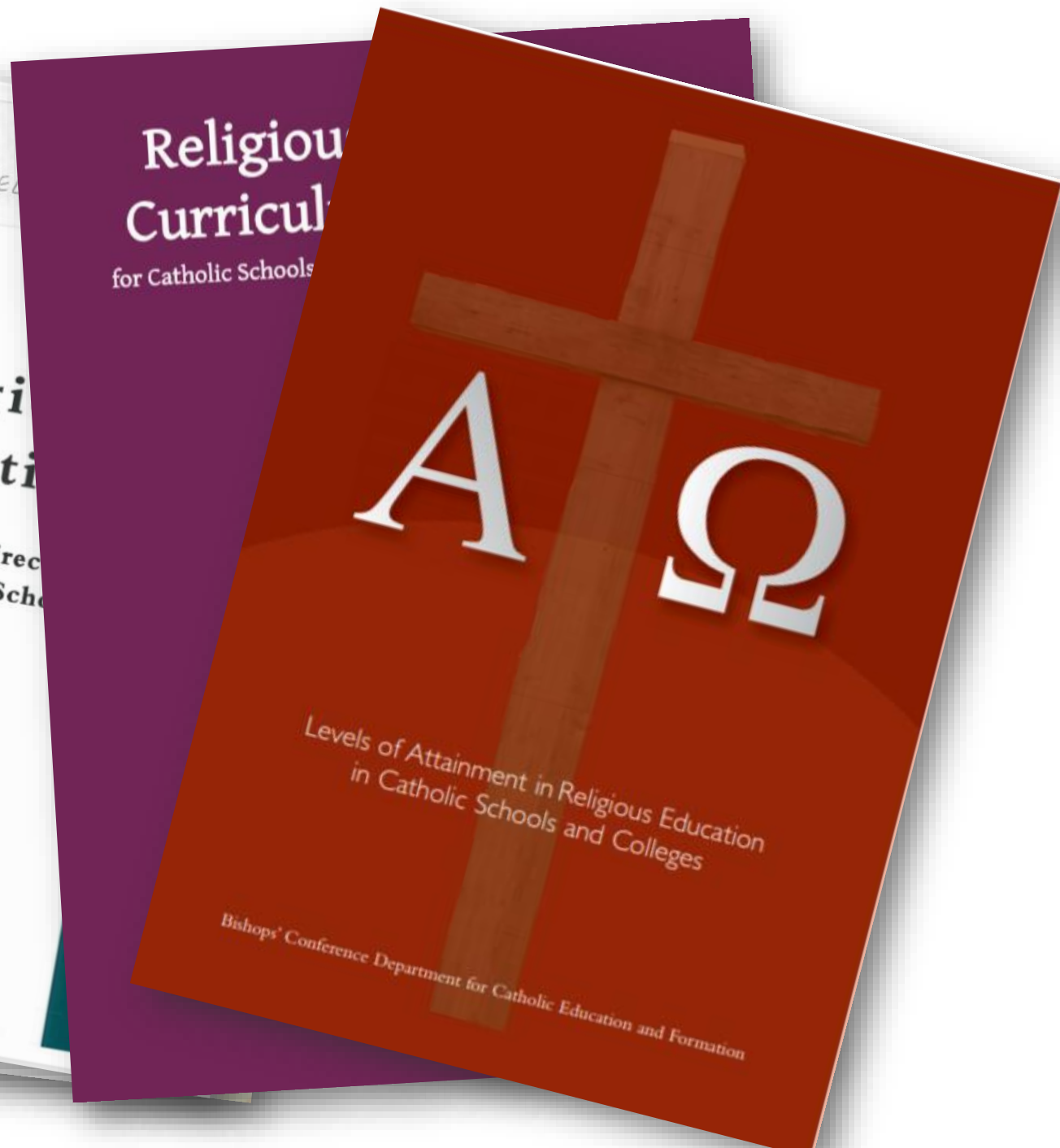
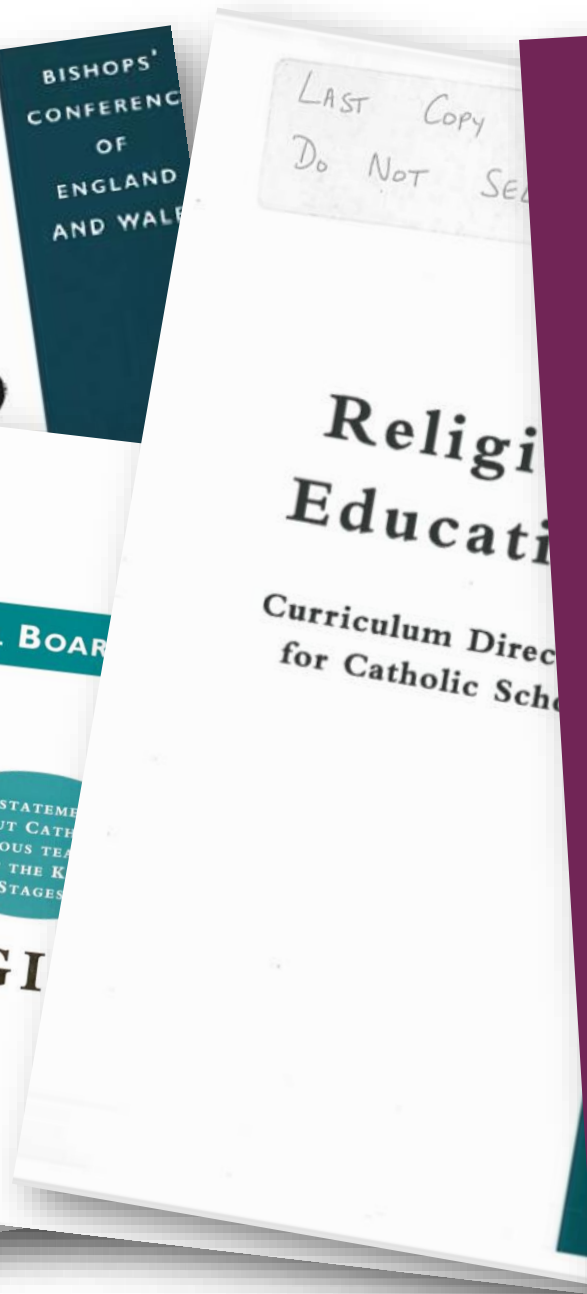
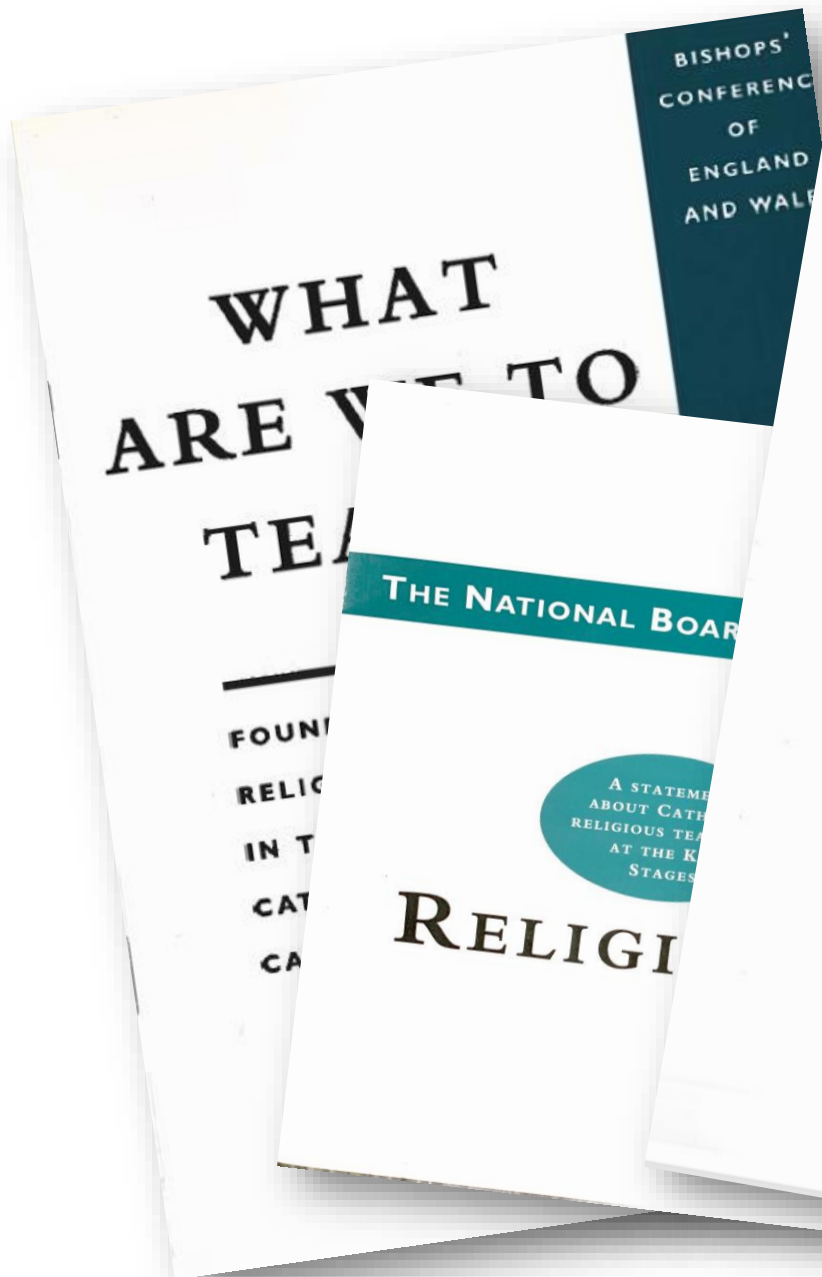


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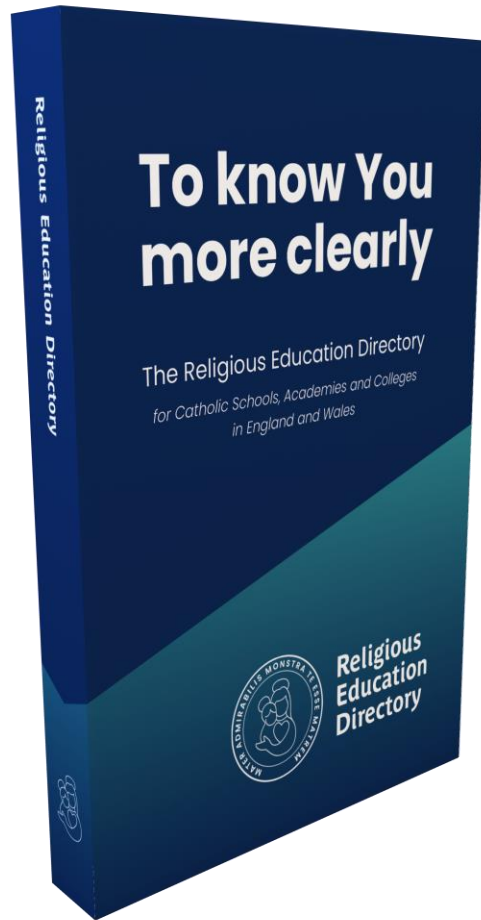


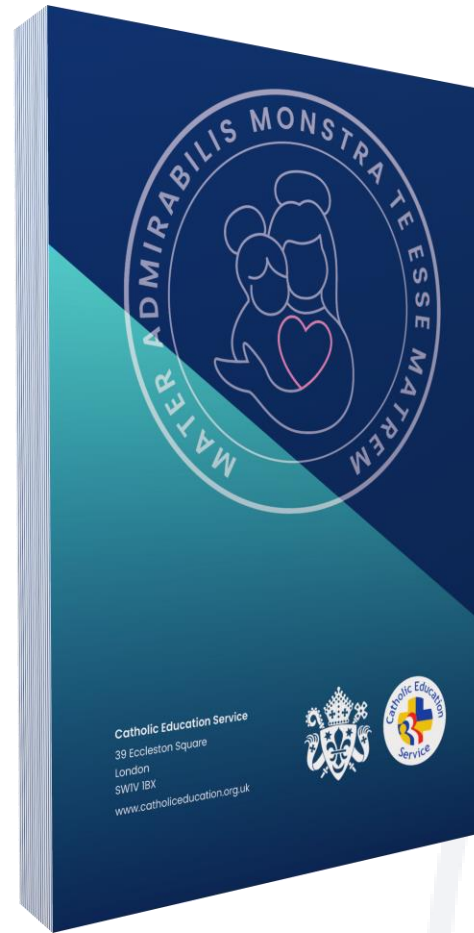
Session 1





Session 1





To know You more clearly

The Religious Education Directory
*for Catholic Schools, Academies and Colleges
in England and Wales*



**Religious
Education
Directory**

Session 1

***Thanks be to you, my Lord Jesus Christ, for all the
benefits you have given me,
for all the pains and insults you have borne for me.
O most merciful redeemer, friend and brother,
may I know you more clearly, love you more dearly,
and follow you more nearly, day by day. Amen.***

To love You more dearly

The Prayer & Liturgy Directory
*for Catholic Schools, Academies and Colleges
in England and Wales*



**Prayer &
Liturgy
Directory**

To know You more clearly

The Religious Education Directory
*for Catholic Schools, Academies and Colleges
in England and Wales*



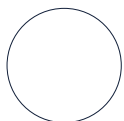
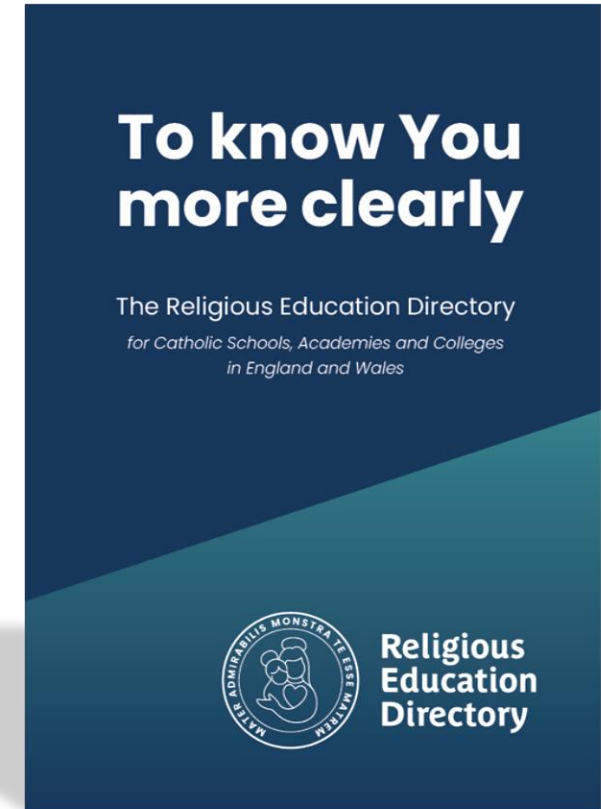
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Session 1

Part 1: Context and Norms

Part 2: Programme of Study



Session 1

Part 1: Context and Norms

Section 1.1: Religious Education in the Context of Catholic Schools

Section 1.2: General Norms

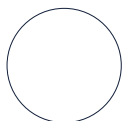
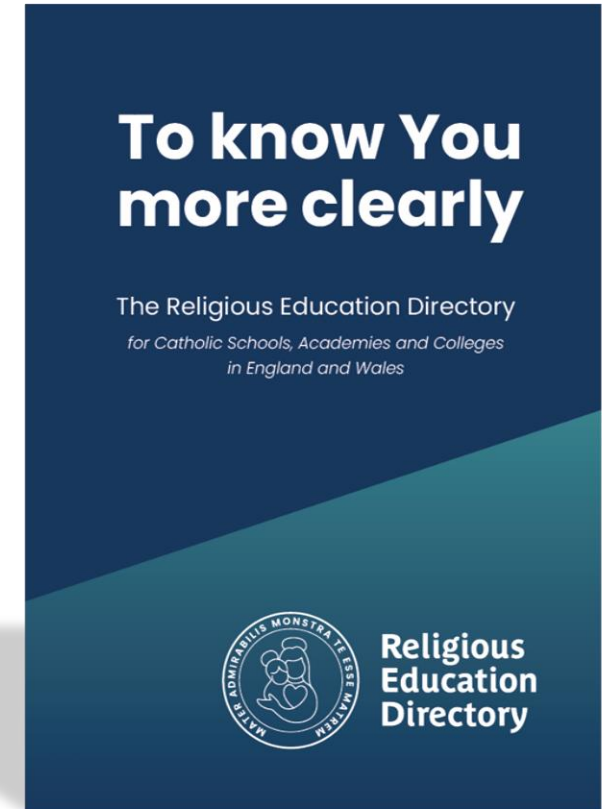
Part 2: Programme of Study

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

Section 2.2: The structural elements of the programme of study

Section 2.3: Expected end of age-phase outcomes

Section 2.4: Model curriculum



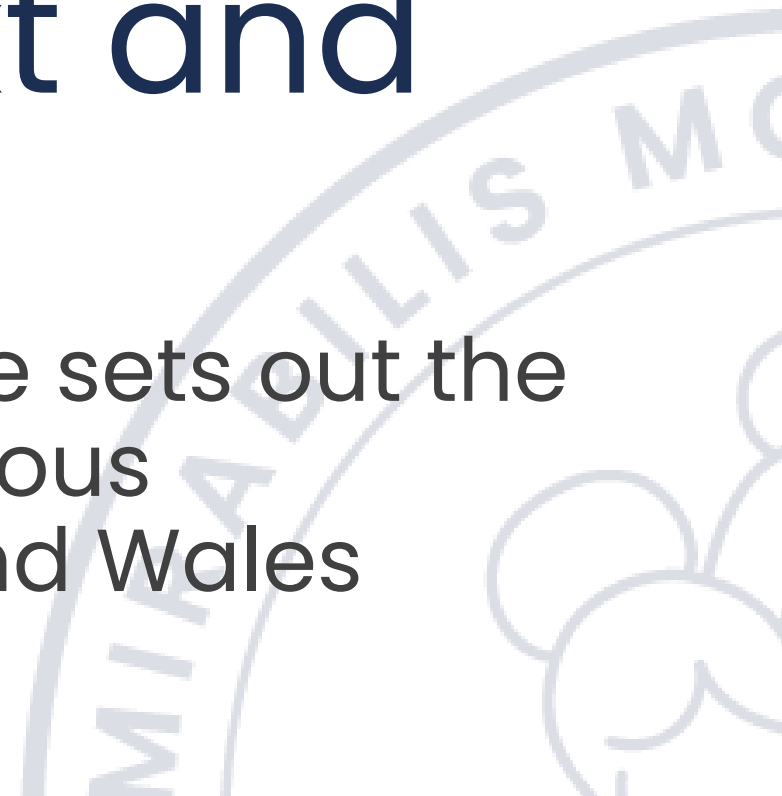
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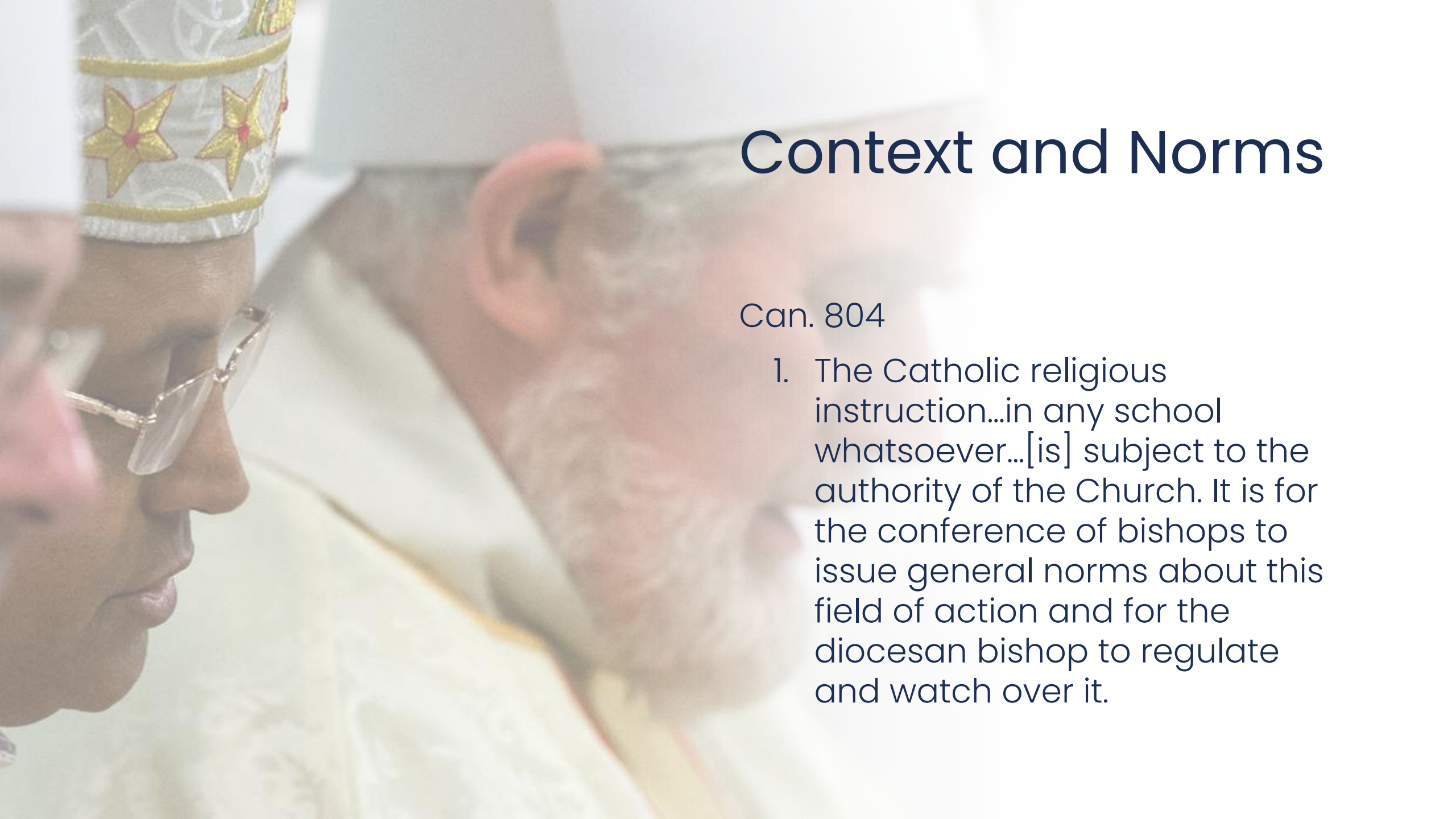




Part 1: Context and Norms

The Bishops' Conference sets out the general norms for Religious Education in England and Wales

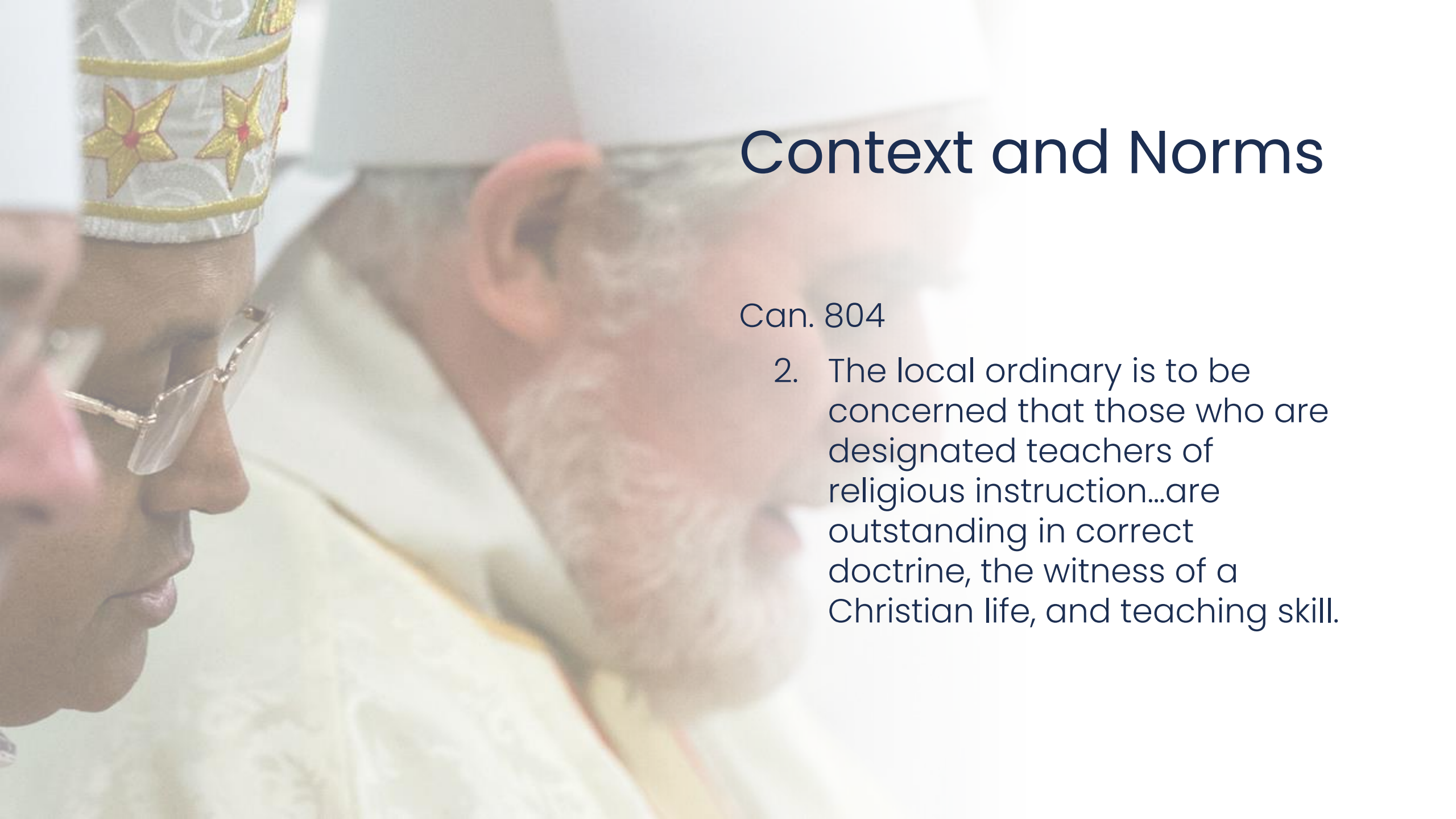




Context and Norms

Can. 804

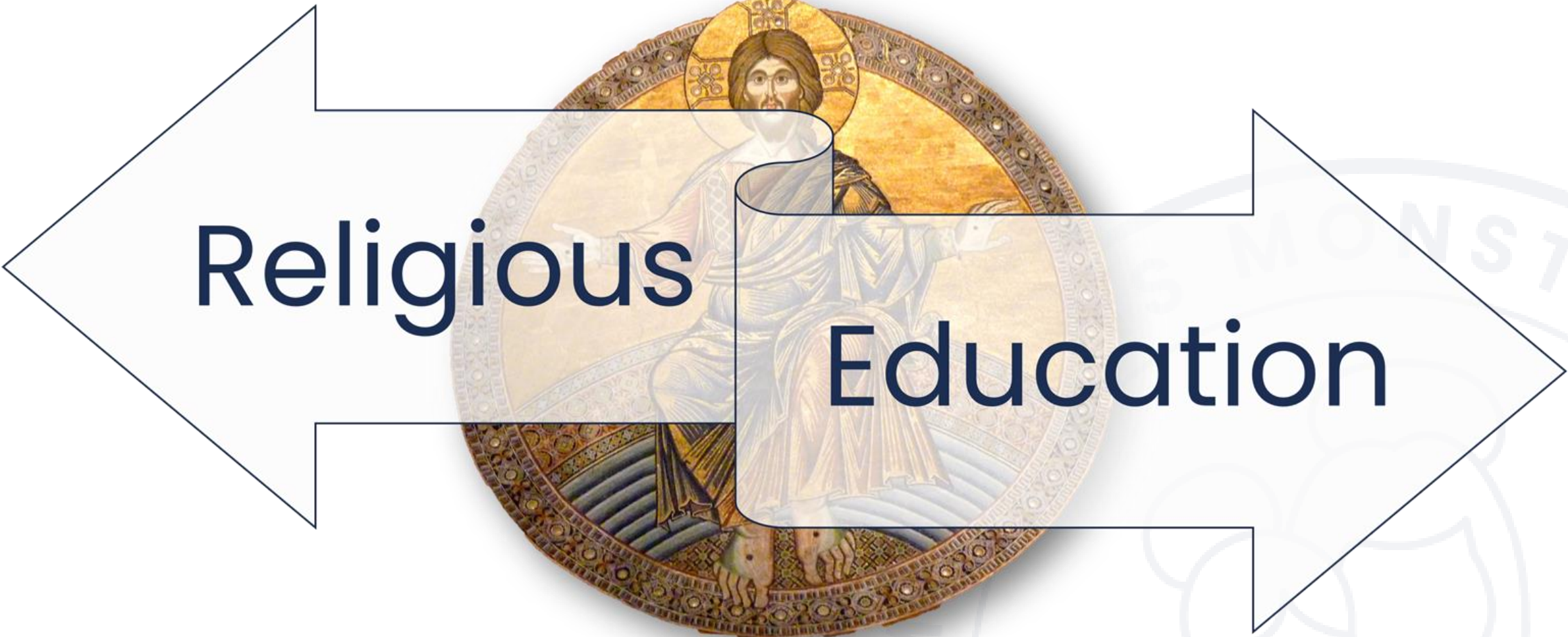
1. The Catholic religious instruction...in any school whatsoever...[is] subject to the authority of the Church. It is for the conference of bishops to issue general norms about this field of action and for the diocesan bishop to regulate and watch over it.



Context and Norms

Can. 804

2. The local ordinary is to be concerned that those who are designated teachers of religious instruction...are outstanding in correct doctrine, the witness of a Christian life, and teaching skill.



Religious

Education

Religious education

Religious

- Formative of faith
- Study of Catholic religion
- Bond of the whole curriculum

Education

- Academic rigour
- Critical freedom
- Dialogical



The importance of the religious educator

- The vocation of teacher is a high calling in the Church: 'God has appointed in the Church first apostles, second prophets, third teachers' (1 Cor 12:28).
- Authentic witness requires at least this much: a **recognition of the importance** of the questions that religious education poses, a **deep commitment to the enquiries** it generates and a **passion for the debates** it engenders. It also requires that the **Catholic worldview be presented authentically** with a profound **understanding of the positive response it gives** to those questions, enquiries, and debates.



General Norms

2. Aims of Religious Education

1. Systematic study of Catholicism
2. Deepen religious and theological understanding
3. Present an authentic vision of the Church's moral teaching and the tools to critically engage with culture

3. Outcome of Religious Education



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Session 2

Unpacking the RED

General Norms

2. Aims of Religious Education

4. An understanding of religions and worldviews in the world today and the skills to engage in respectful dialogue
5. To develop critical and creative thinking
6. Stimulate imagination and provoke a desire for personal meaning

3. Outcome of Religious Education



General Norms

2. Aims of Religious Education

7. Enable pupils to relate understanding gained to other subjects in the curriculum

3. Outcome of Religious Education



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Unpacking the RED

General Norms

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.

4. Religious Education as the Heart of the Curriculum

General Norms

4. Religious Education as the Heart of the Curriculum

1. Religious Education is the core of the core curriculum and is to be the source and summit of the whole curriculum.
2. Religious Education is an academic discipline with the same systematic demands and rigour as other disciplines.

5. Compliance with the Religious Education Directory



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Unpacking the RED

General Norms

4. Religious Education as the Heart of the Curriculum

3. Religious Education is to be delivered within a broad and balanced curriculum, where it informs every aspect of the curriculum. Every other subject is to be informed by Religious Education and have a strong relationship with it.

5. Compliance with the Religious Education Directory



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Unpacking the RED

General Norms

4. Religious Education as the Heart of the Curriculum

4. In each year of compulsory schooling, Religious Education is to be taught for at least 10% curriculum time within each repeating cycle of the regular school timetable.

5. Compliance with the Religious Education Directory



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Unpacking the RED

General Norms

5. Compliance with the Religious Education Directory

1. The Religious Education Directory includes the programmes of study approved by the Bishops' Conference for the various age groups
2. Catholic schools are required to comply with the Religious Education Directory.

6. Implications of the Primacy of Religious Education in the Curriculum

General Norms

6. Implications of the Primacy of Religious Education in the Curriculum

1. Religious Education is to be properly organised, co-ordinated, taught and resourced.
2. In primary schools there is to be a Co-ordinator of Religious Education who is to have at least parity in status and remuneration with those of any other curriculum area.

7. Interpretation



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Unpacking the RED

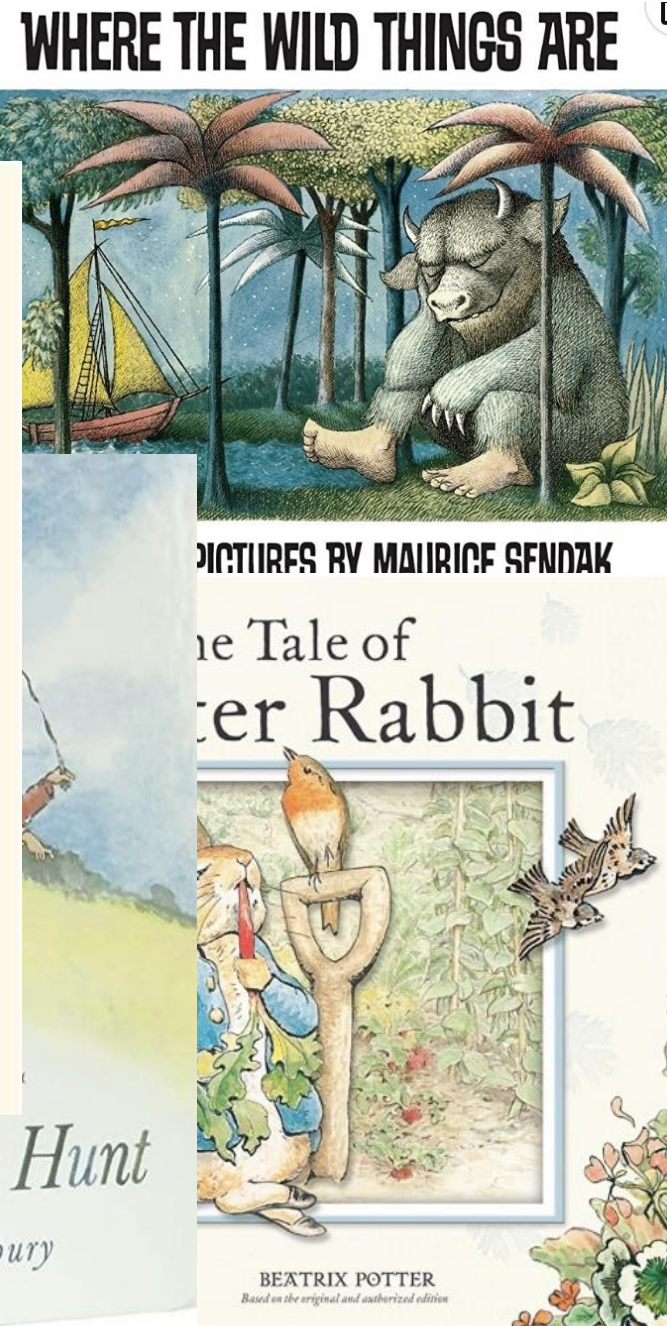
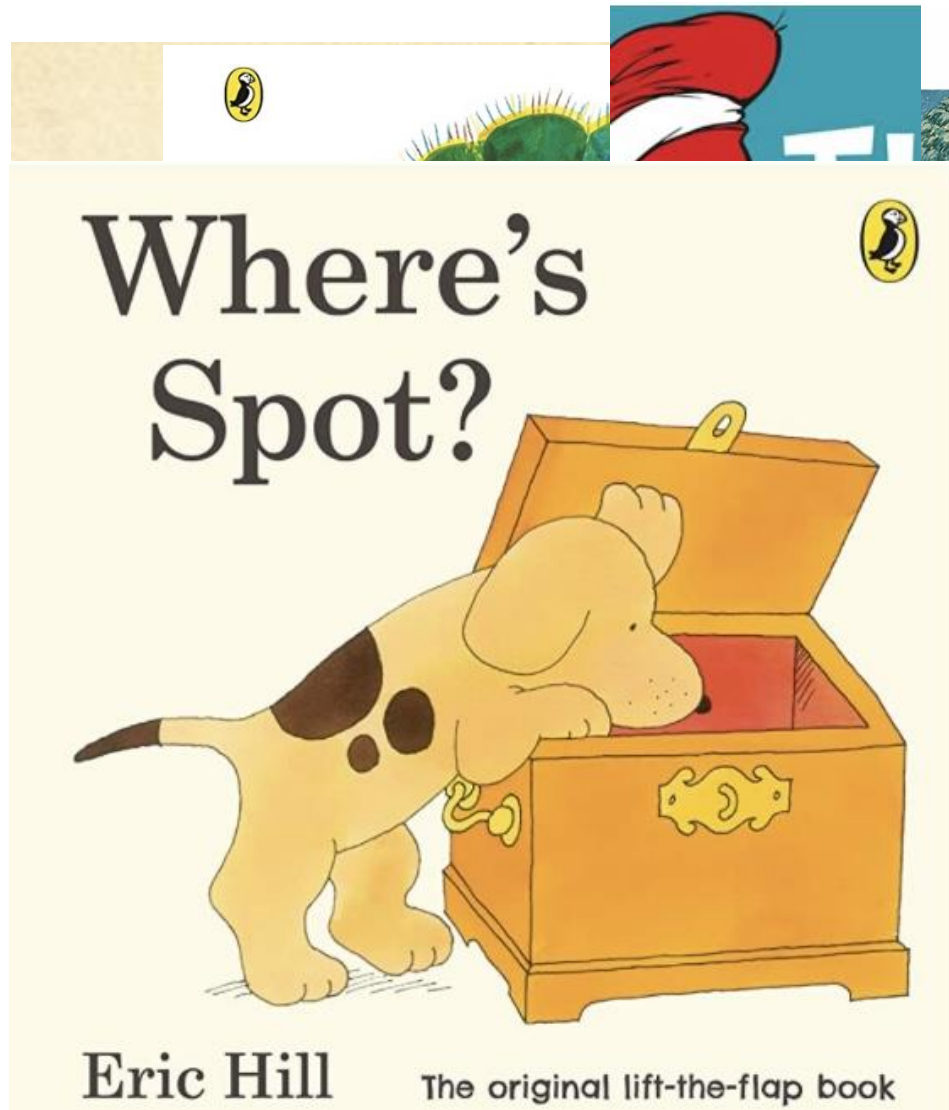
Session 2

Part 2: Programme of Study

Section 2.2: **Structural elements**



***What stories from childhood
are still in your head?***



"The human mind seems exquisitely tuned to understand and remember stories –so much so that psychologists sometimes refer to stories as "psychologically privileged," meaning that they are treated differently in memory than other types of material."

Daniel Willingham
Why Don't Students Like School

***“I had always felt life
first as a story. and if
there is a story there is
a story-teller....”***

**GK Chesterton
The Ethics of Elfland**





Where to
begin?

The story of stories



The story of stories

Then to the whole human race

Then to the Jewish people

God loves us and wants a
relationship with us

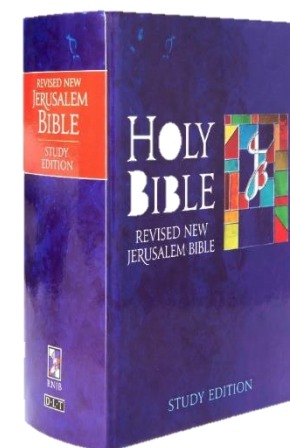
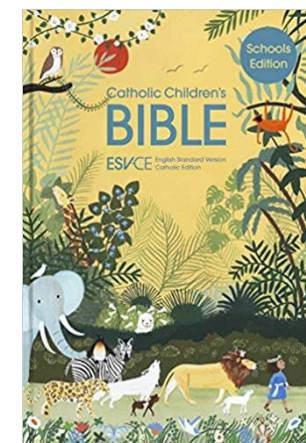
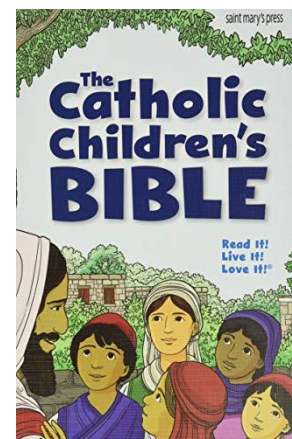
First to individuals

In the Bible, we can read about
how God revealed himself to us





*'[the Bible is] a love letter,
written to us by the one
who knows us best.
In reading it, we again
hear his voice, see his face
and receive his Spirit'*





The Bible

- The word *Bible* means 'book' or 'books'. The Bible is made up of many books.
- These books fall into two main sections: the Old Testament and the New Testament.
- The **Old Testament** tells the story of God's people from Creation, the Fall, and then their journeying back to God. Some key figures in this section show great love for God and tremendous loyalty towards God despite their journey being difficult and often filled with despair.
- The **New Testament** books tell the story of the Incarnation, how God became man in Jesus; they also tell the story of Jesus' followers and the great courage they showed as they continued to share God's message of love after Jesus had returned to the Father in heaven.



The Bible

- All these books had different authors and the books are made up of different forms of writing.
- Just like in a Library, where you would have different forms of writing together, in the Bible too we have different forms of writing e.g. poetry, symbolic story, letter
- The authors of these books were **inspired by the Holy Spirit** and used their God-given gifts and talents to share God's word with us.



Inspiration

- Means *God-breathed*
- Catholics believe that God inspired the authors of the Bible to write what is good and true
- They wrote exactly what God wanted, nothing more and nothing less
- But – they wrote it in their own way, with their authorial voice and reflecting their own God-given gifts and talents.

Different forms of writing in the Bible



Genesis 1-2:4

"God said...
and God saw that it was
good."

SYMBOLIC STORIES: *use symbols to get across important truths.*

Not literally true, and not expected to be read as such.

So...

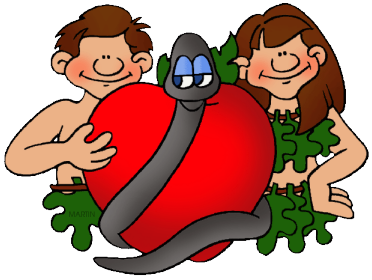
- The Catholic Church does not believe that the earth was created in 7 days*
- The Catholic Church does not teach that scientific theories of how the universe came to be are incompatible with the Creation accounts in Genesis*
- Science can tell us **HOW** the world was created & the Bible tells us **WHY** it was*

The story of stories

Match the people to their names, then create a timeline.



TIP: there may be more than one image for some names



Adam And Eve



Noah



Abraham



Jacob (and his brother, Esau)



Joseph



Moses



Judges



David



Solomon



Major Prophets



MINOR PROPHETS

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Hephaniah, Hagai, Zechariah, Malachi





Holy Family



Jesus



John the Baptist



St Paul





Structural elements: The Knowledge lenses

Study of Catholicism

- Hear
- Believe
- Celebrate
- Live

The names of these four lenses reflect the language of the Catechism itself which states that the mystery of faith which we hear and receive requires us to 'believe in it', to 'celebrate it' and to 'live from it' (CCC 2558).

Lex Orandi, Lex Credendi, Lex Vivendi.

As we Worship, So we Believe, So we Live
i.e. how we worship reflects what we believe and determines how we will live

Study of other religions and worldviews

- Dialogue
- Encounter

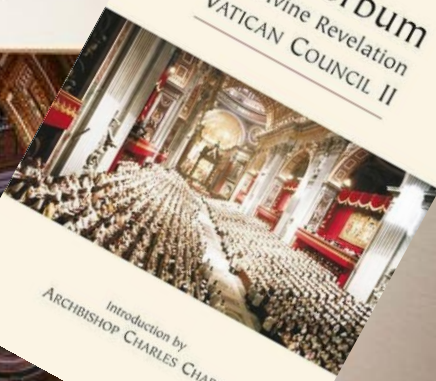


DEI VERBUM



Word of God

Dei Verbum On Divine Revelation VATICAN COUNCIL II



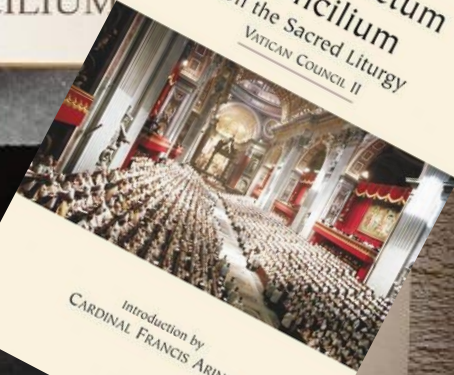
Introduction by
ARCHBISHOP CHARLES CHAPUT

SACROSANCTUM CONCILIUM



This Sacred Council

Sacrosanctum Concilium On the Sacred Liturgy VATICAN COUNCIL II



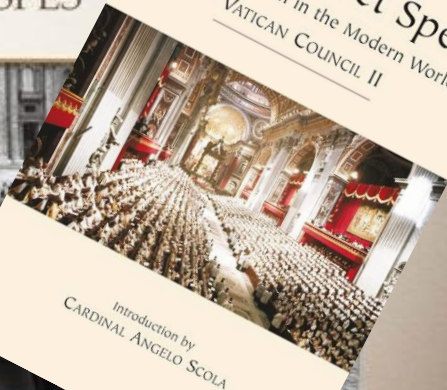
Introduction by
CARDINAL FRANCIS ARINZE

GAUDIUM ET SPES



Joy and Hope

Gaudium et Spes On the Church in the Modern World VATICAN COUNCIL II



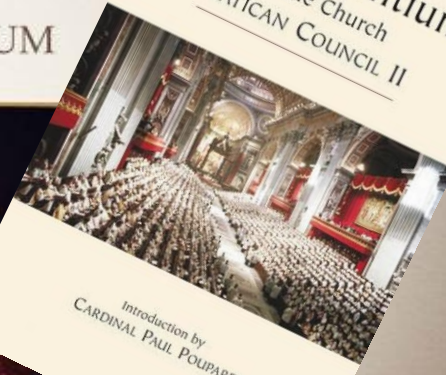
Introduction by
CARDINAL ANGELO SCOLA

LUMEN GENTIUM



Light of the Nations

Lumen Gentium On the Church VATICAN COUNCIL II



Introduction by
CARDINAL PAUL POUPARD

Structural elements: Knowledge lenses

Hear

- Revelation
- Sacred Scripture
- Creation and Fall
- Covenant
- Prophecy
- The Good News of Redemption

Structural elements: Knowledge lenses



Believe

- The Triune God
- Jesus Christ, Incarnate Word, Son of God
- The Holy Spirit
- The Holy Catholic Church
- The Blessed Virgin Mary and the Communion of Saints
- Salvation and Eternal Life

Structural elements: Knowledge lenses



Celebrate

- Prayer
- Liturgy and Sacrament
- Sacraments of Initiation
- Eucharist
- Sacraments of Healing
- Sacraments at the service of Communion
- Other liturgies and sacramentals

Structural elements: Knowledge lenses



- Dignity of the Human Person
- Freedom, Conscience and Virtue
- Law, Grace and Sin
- Catholic Social Teaching
- Faith and Life

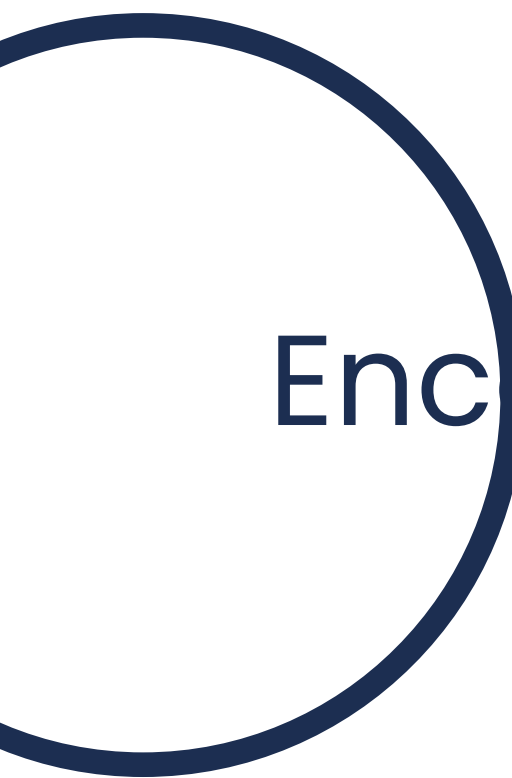
Structural elements: Knowledge lenses



Dialogue

- Church's teaching on intercultural dialogue
- Other Catholic churches and their liturgical rites
- Other Christian denominations

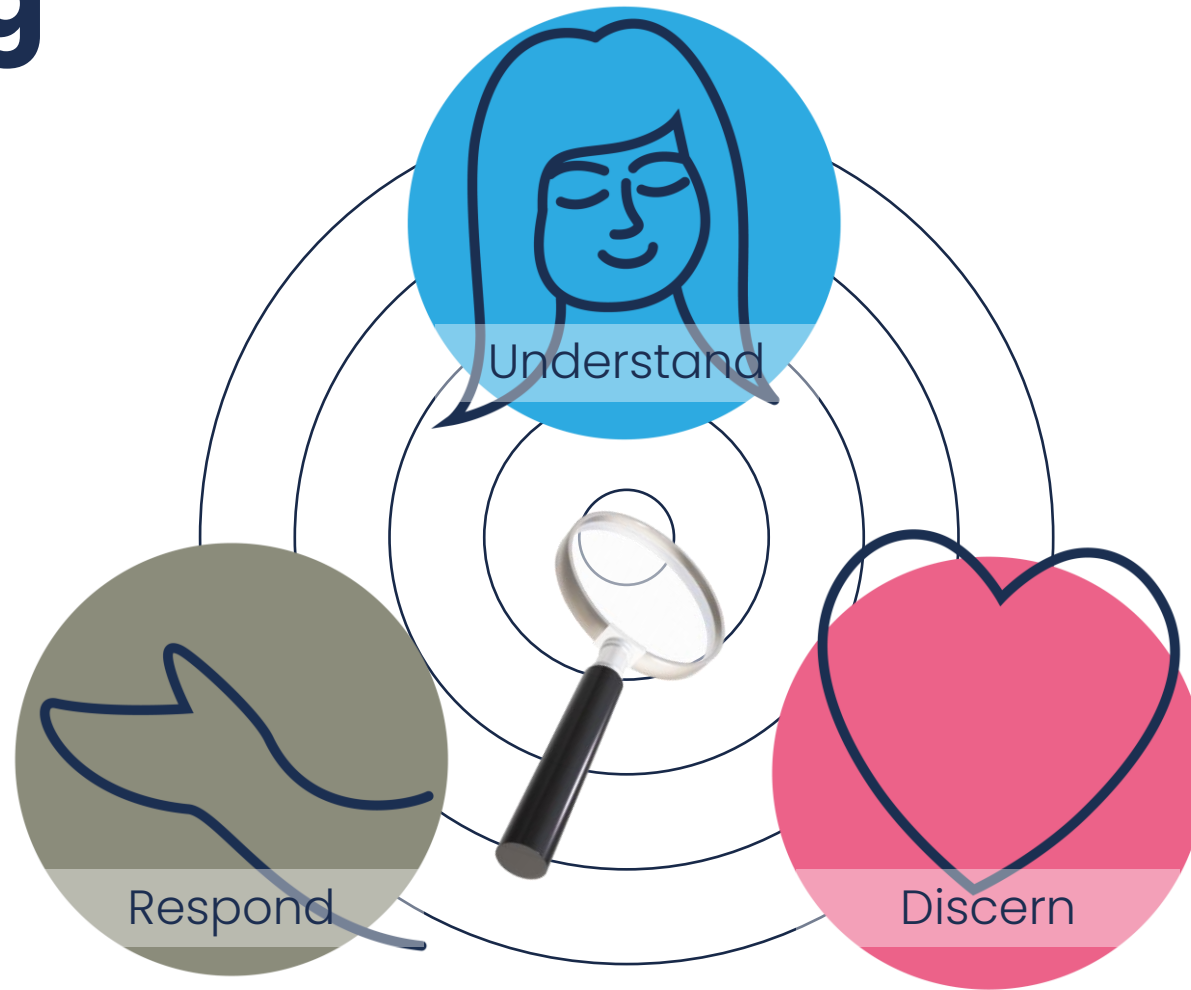
Structural elements: Knowledge lenses



Encounter

- Abrahamic faiths
- Dharmic religions
- Other religions and worldviews, including non-religious worldviews

Structural elements: Ways of knowing



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Session 3

Using the model curriculum



Understand



Discern



Respond

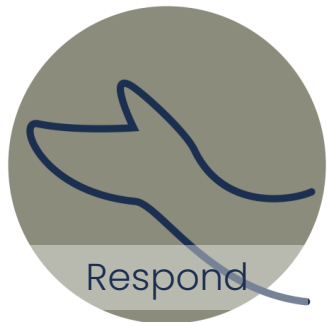


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	Understand 	Discern 	Respond 
Aim	In this way of knowing, you are aiming to help pupils to be able to understand deeply the meaning of sacred texts, religious beliefs, sacred rites, and the lives of individuals and communities who are shaped by these texts, beliefs, and rites.	In this way of knowing, you are aiming to help pupils to be able to judge wisely in response to different interpretations of the meaning, significance, and implications of texts, beliefs, rites, and ways of life so that they can arrive at justified conclusions about what is true, what is good, and what is beautiful.	In this way of knowing, you are aiming to help pupils reflect personally and with integrity on what they have learned and consider the implications for action these may have for their own lives and the world in which they live.
Skills	In this way of knowing, pupils will deepen their understanding by developing the skills to: - Remember and apply the meanings of key texts, beliefs, and concepts. - Provide explanations by making links between religious texts, beliefs, and practices. - Interpret and analyse the meaning of texts, practices and rituals and	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	In this way of knowing, you will invite pupils to respond personally and with integrity by developing the skills to: - Reflect on the meaning of what they have learned for their own lives. - Dialogue with others to understand themselves and others better. - Imagine how their own lives and the future of the communities to which

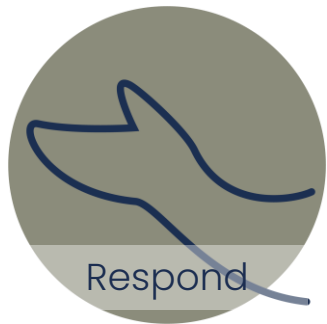


		conclusions about what is true, what is good, and what is beautiful.	
Skills	In this way of knowing, pupils will deepen their understanding by developing the skills to: - Remember and apply the meanings of key texts, beliefs, and concepts. - Provide explanations by making links between religious texts, beliefs, and practices. - Interpret and analyse the meaning of texts, practices, and rituals and their historical and cultural connections.	In this way of knowing, pupils will increase in wisdom, through dialogue with others, by developing the skills to: - Think creatively and critically, testing ideas by imagining other possibilities. - Compare different interpretations of religious expression, different ways of celebrating rites, and different ways of life, explaining differences within and between religions and worldviews. - Critically evaluate differences to arrive at wise judgements about what is true, what is good, and what is beautiful.	In this way of knowing, you will invite pupils to respond personally and with integrity by developing the skills to: - Reflect on the meaning of what they have learned for their own lives. - Dialogue with others to understand themselves and others better. - Imagine how their own lives and the future of the communities to which they belong could be transformed by what they have learned.
	- Retell, in any form, a narrative that corresponds to the scripture source used, beginning to recognise the different literary forms in scripture. - Correctly use religious	- Play with possibilities, asking 'what if?' questions, saying what they wonder about and suggesting answers, imagining how they and others are feeling. - Identify and name their	Reflect on the meaning of what they have learned for their own lives. Talk about their own experiences, feelings, and the things that matter to them, and listen to others.



		true, what is good, and what is beautiful.	
Ages 5-7	• Retell, in any form, a narrative that corresponds to the scripture source used, beginning to recognise the different literary forms in scripture. • Correctly use religious words and phrases to recognise features of religious life and practice. • Recognise links and simple connections between sources, beliefs, worship and life.	• Play with possibilities, asking 'what if?' questions, saying what they wonder about and suggesting answers, imagining how they and others are feeling. • Identify and name their personal responses to a variety of creative and artistic expression (for example, texts, stories, paintings, music...) and say why they respond in that way. • Express a point of view with a relevant reason. • Express a preference with a relevant reason • Listen to the stories and experiences of others from different communities and ask questions about the stories and experiences of others.	• Reflect on the meaning of what they have learned for their own lives. Talk about their own experiences, feelings, and the things that matter to them, and listen to others. • Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned. • Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.
	• Describe a narrative that is accurate in its sequence and details, identifying literary form and beginning to understand the significance of the narrative.	• Play with possibilities, asking 'what if?' questions, suggesting answers and imagining consequences	• Reflect on the meaning of what they have learned for their own lives. Dialogue with others about their





		ask questions about the stories and experiences of others.	
Ages 7-9	- Describe a narrative that is accurate in its sequence and details, identifying literary form and beginning to understand the original author's intention, drawing out the moral sense of scripture for today. - Correctly use developing specialist vocabulary to describe a range of religious beliefs, symbols, and actions, correctly identifying their meanings. - Make links between sources, beliefs, worship, and life, giving reasons for the links.	- Play with possibilities, asking 'what if?' questions, suggesting answers and imagining consequences and implications for themselves and others. - Suggest meanings considering the maker's intention, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music...) - Express a point of view with reasons that relate to sources/experiences. - Express a judgement with relevant reasons, having considered different preferences. - Explore people's different worldviews and the reasons for their responses to life and to questions of meaning and purpose.	- Reflect on the meaning of what they have learned for their own lives. Dialogue with others about their experiences and feelings and the things that matter to them, recognising the ways in which this could influence the way they live. - Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned. - Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.
	Show understanding of scripture passages,	Play with possibilities, asking 'what if?' questions, building	Reflect on the meaning of what they have learned for



Understand



Discern



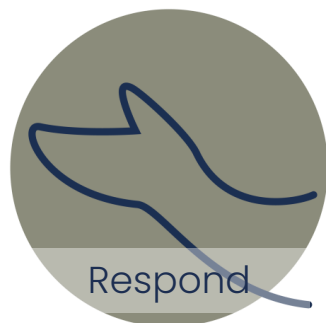
Respond



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Ages 9-11

- | | | |
|--|---|--|
| <ul style="list-style-type: none"> • Show understanding of scripture passages, identifying literary forms and authorial intention and beginning to recognise the historical context of the intended audience and the ways in which the interpretation of scripture may change over time. • Use specialist (theological, religious, and philosophical) vocabulary to describe and explain the meaning of different religious and secular beliefs, rituals, symbols, and actions. • Show understanding of sources, beliefs, worship, and life, by making relevant links between them. | <ul style="list-style-type: none"> • Play with possibilities, asking 'what if?' questions, building logical theories, and imagining different people's responses. • Explore how they and others interpret their own and the maker's meaning, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music etc) • Appreciate differing points of view are not all equally valid. • Articulate the reasons which might lead to judgements different to their own, recognising that some questions are difficult to answer. • Consider people's different worldviews, using evidence to express insight into differences in their responses and offer reasoned arguments why they disagree with some features. | <ul style="list-style-type: none"> • Reflect on the meaning of what they have learned for their own lives. Compare their own and others' experiences and feelings, the things that matter to them, and the ways in which this may lead to different ways of life. • Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned. • Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning. |
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Ages 11-14

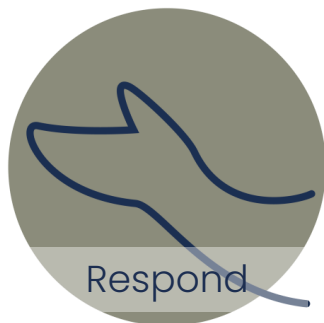
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| <ul style="list-style-type: none"> • Show understanding of the literal sense of scripture passages (identifying literary forms, reading them according to the rules that govern its distinctive literary form, understanding how authorial intention affects 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 | <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. |
|---|--|--|



Understand



Discern



Respond

Ages 11-14

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.

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.

belong, as a consequence of their learning.

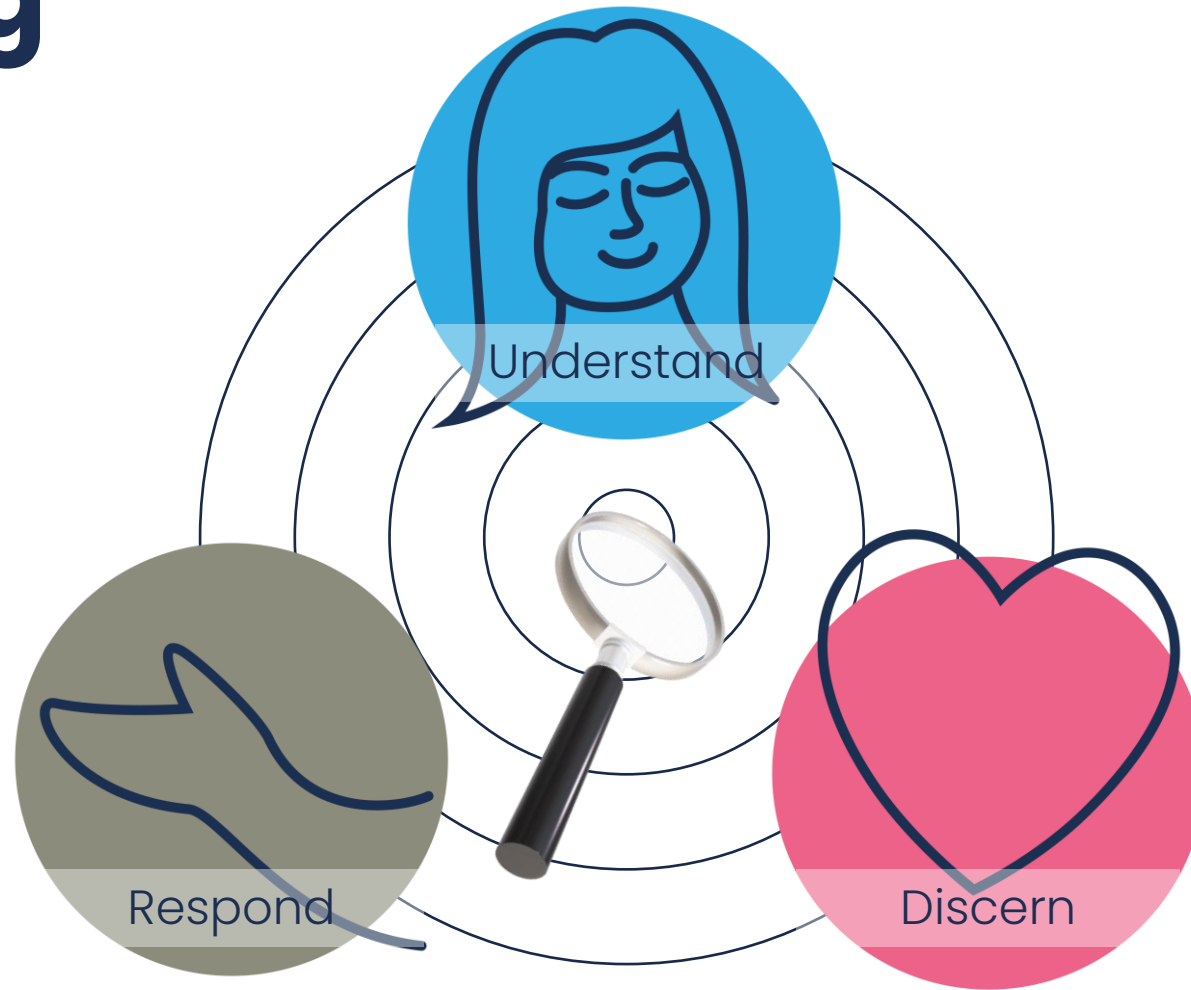


Religious
Education
Directory

Session 3

Using the model curriculum

Structural elements: Ways of knowing



Religious
Education
Directory

Session 3

Using the model curriculum

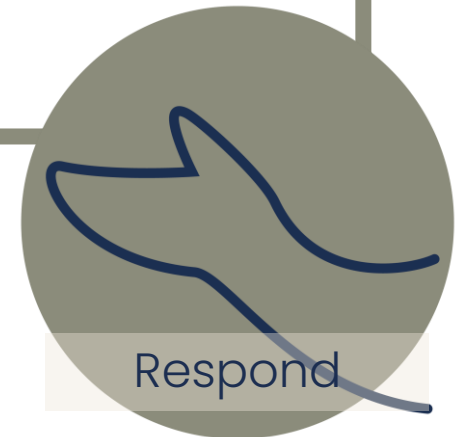
Imagine you are a journalist. Write a newspaper article to explain how some people believe the Big Bang theory challenges Christian beliefs that God created the universe. Include details about the Big Bang theory and Christian beliefs about creation in your article.

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Look at the questions in the speech bubbles on the next page. Have a go at answering them now. Are there many different responses in the class? As you work through this chapter, your responses to some of these questions may deepen, and may even change.

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What did Pope St John Paul II mean when he said, 'Truth cannot contradict truth'?

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Compare Rublev's icon with Crivelli's The Trinity. Which is more powerful in bringing out Catholic belief about the Holy Trinity?

Compare Rublev's icon with Crivelli's The Trinity. Which is more powerful in bringing out Catholic belief about the Holy Trinity?



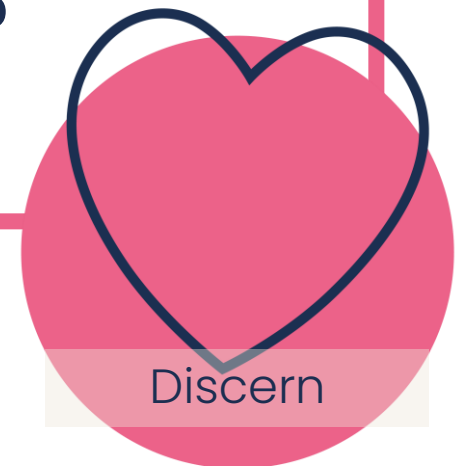
Think again about the sacrifices you have made in your life. Were these sacrifices significant? Use the three bullet points above to discuss this question and then write down a response.

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Consider the view that the damage we are doing to the Earth is an inevitable effect of human beings living on this planet and construct a Catholic response with reference to Laudato Si and other relevant teachings. Why might some people think this? What would a Catholic believe instead? Support your answer with examples.

Consider the view that the damage we are doing to the Earth is an inevitable effect of human beings living on this planet and construct a Catholic response with reference to Laudato Si and other relevant teachings. Why might some people think this? What would a Catholic believe instead? Support your answer with examples.



Structural elements: The six-branch structure



Curriculum Branches

Curriculum branches are the way this programme of study presents its model curriculum.

The model curriculum presents the expected outcomes in six curriculum branches that correspond to the six half-terms of a school year.

The model curriculum (the first 5 branches particularly) is rooted in the narrative of salvation history and leads pupils on a journey in each year of schooling that gives a sequence to the learning.

As they revisit each branch in each year of school they come to a deeper understanding of its significance for Catholic belief and practice, which allows them to **make links between the four knowledge lenses within the context of the narrative of salvation history.**



Religious
Education
Directory

Session 2

Unpacking the RED



Curriculum Branches



'The Bible is thus the great love story between God and humanity.

At its centre stands Jesus, whose own story brings to fulfilment both God's love for us and our love for God. Henceforth, in every generation, men and women are called to recount and commit to memory the most significant episodes of this Story of stories, those that best communicate its meaning.'



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



Religious
Education
Directory

Session 2

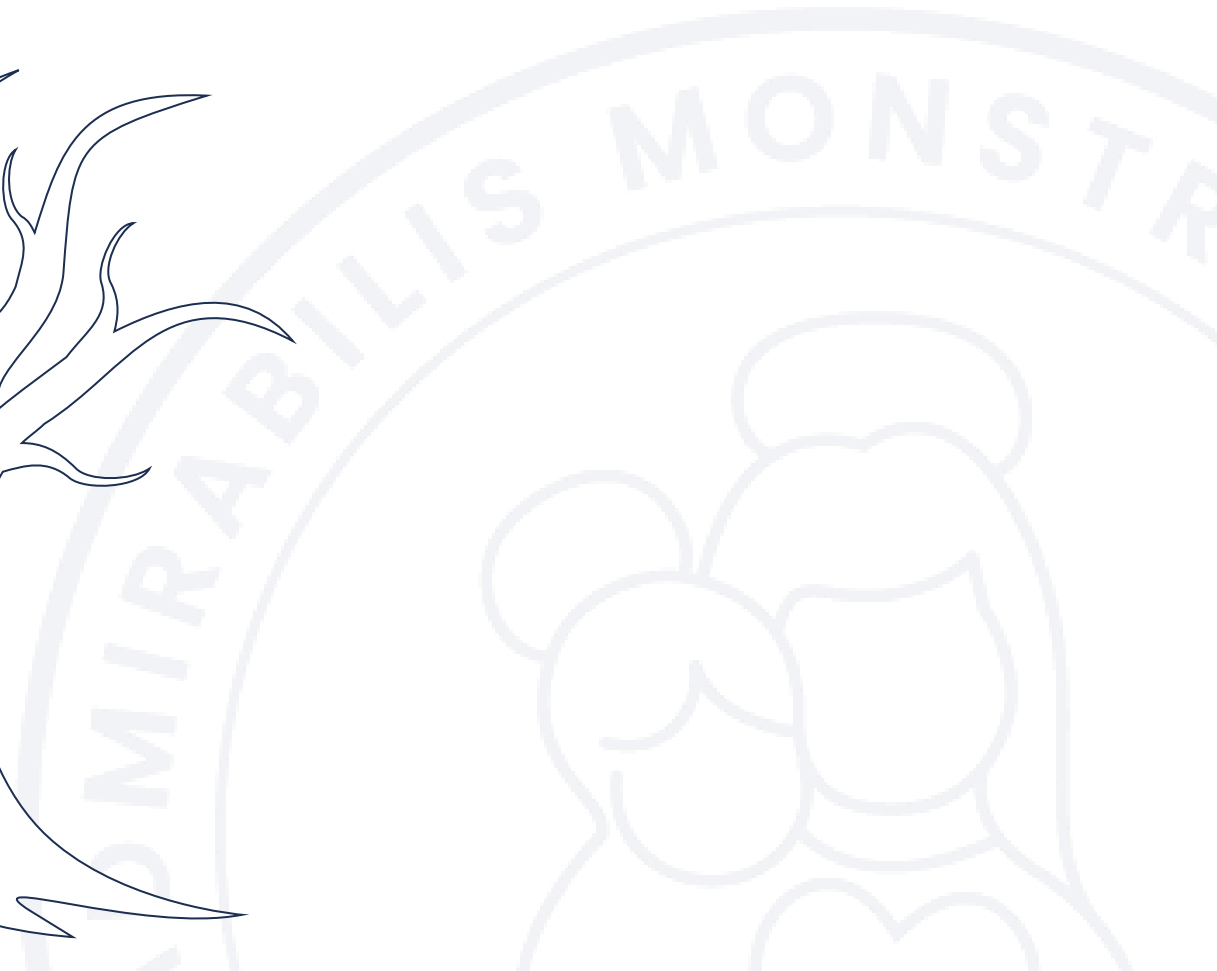
Unpacking the RED

Curriculum branches



Curriculum branches

Creation and
Covenant



Curriculum branches

Prophecy and
Promise

Creation and
Covenant



Curriculum branches

Galilee to
Jerusalem

Prophecy and
Promise

Creation and
Covenant



Curriculum branches

Galilee to
Jerusalem

Desert to
Garden

Prophecy and
Promise

Creation and
Covenant



Curriculum branches



Curriculum branches



Structural elements: Expected end of age-phase outcomes

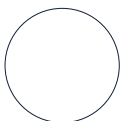


Part 2: Programme of Study

Section 2.3: Expected end of age-phase outcomes

Age-phase expected outcomes

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



Ages 5-7

Revelation

Recognise in an age-appropriate way that the Church teaches that all that is comes from God, Our Father, who made heaven and Earth.	U.1.1.2
Recognise that, for Christians, the Christmas story reveals God's love by sending Jesus his Son.	U1.2.1
Identify some of the people that encounter Jesus and recognise that he is special.	U1.3.1

Sacred Scripture

Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels.	U1.2.2
Know that the Christian Bible is split into two parts, the Old Testament, and the New Testament.	U2.1.5
Know that psalms are a different literary form in scripture.	U2.1.2
Retell, in any form, some of the stories they have heard, recognising these are religious accounts.	U1.3.2
Begin to recognise 'parables' as a literary form in scripture with reference to how Jesus uses them to teach people about God.	U2.3.2
Know that St Luke wrote a gospel containing an account of the life of Jesus and the Acts of the Apostles about the early Church.	U2.5.2
Recognise that St Paul wrote letters.	U2.5.4

Jesus Christ

Recognise that, for Christians, the Christmas story reveals God's love by sending Jesus his Son.	Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity.	U1.2.1	U3.5.2
Recognise that angels bring God's message and are a sign the Jesus is the Son of God.	Make relevant links between the belief that Jesus is the Messiah and the Nicene Creed (specifically Articles 2-4) and suggest why angels could bring his prayer.	U1.2.6 & U1.4.4	U4.3.5
Recognise that the Church teaches that Jesus suffered, died, and rose again.	Jesus Christ	U1.4.5	
Begin to recognise that the miracles of Jesus are signs that he is the Son of God.	Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus.	U2.3.4	U3.3.1

The Holy Spirit

Know about the events at Pentecost.	kingdom and the compassion of Jesus.	U2.5.1	
Recognise that the description of the fruits of the Spirit is taken from one of St Paul's letters (Gal: 5:22) and name the fruits of the Holy Spirit.	Describe how Jesus showed his love at the Last Supper. Show understanding of why some people gave Jesus the title 'Christ' (the anointed one) by making links with the scriptural evidence.	U3.4.3 U2.5.4 & U2.5.6	

The Holy Catholic Church

Make simple connections between the mission of the Church and the mission of Jesus as he announced it at the beginning of Luke's Gospel (Lk 4:16-19).	U1.5.3
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The Blessed Virgin Mary and the saints

Know that in the Annunciation God called Mary and she said 'Yes' to his call and why this makes Mary important for Christians.	U1.2.4
Recognise that the Church teaches Mary is the Mother of God who prays for them and with them.	U.2.2.5
Retell the story of the Conversion of Saul.	U2.5.3
Make simple links between the lives of some saints or holy people and how the fruits of the Holy Spirit were shown in their lives.	U2.5.6
	U2.5.4

Ages 5-7

Prayer

Recognise that prayer is a way of drawing closer to God, become familiar with the sign of the cross and Our Father.	U1.1.6
Match the first words of the Hail Mary with the words of the Angel Gabriel.	U1.2.5
Correctly use religious words and phrases to recognise how Catholics say sorry to God in prayer and talk about why saying sorry to God and to others is important.	U2.3.5
Recognise that Christians believe the Holy Spirit opens their heart to God and helps them to pray and develop habits of good behaviour towards themselves and other people.	U2.5.5

Liturgy and sacrament

Know that psalms are prayed/sung to praise God.	U2.1.2
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Sacraments of initiation

Correctly use religious words and phrases to talk about the Sacrament of Baptism, as a sign of Jesus' love for all people and a welcome into the Christian family.	U2.1.4
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Sacraments of healing

Correctly use religious words and phrases when describing in an age-appropriate way the Sacrament of Reconciliation, making simple connections between the sacrament and a belief in God's forgiveness.	U2.4.3
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Other liturgies and sacramentals

Make simple connections between Jesus' time in the desert (Lk 4:1-13) and Christians praying and fasting for 40 days in Lent.	U1.4.1
Recognise simple connections between the use of ashes and the Christian belief that Lent is an opportunity for a new start.	U1.4.6
Recognise that Catholics celebrate the Ascension of Jesus and Pentecost on special days called holydays.	U.1.5.4
Correctly use religious words and phrases to talk about the symbols of light and water in the Easter Vigil Mass.	U2.4.4

Ages 5-7

Dignity of the human person

Say what the story of the Good Samaritan teaches about how Christians should live.

U.2.6.1

Law, grace, and sin

Recognise that everyone is tempted to make bad choices (sin), but that God loves and forgives all people.

U.2.3.3

Catholic Social Teaching

Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and encounter the term 'stewardship'.

U1.1.4
&
U2.1.3

Recognise that Jesus shows the importance of giving to others, making simple connections with the story of the widow's mite (Lk 21:1-6) and the season of Lent.

U.1.4.2

Faith and life

Make simple connections between Jesus' announcement of his mission (Lk 4:16-19) and how Christians are called to tell people about God's love today.

U.1.3.3

Describe some ways that Christians prepare for Jesus' coming at Christmas during the season of Advent for example, correctly using religious words and phrases to recognise the meaning given to the Advent Wreath and how these might help Christians prepare for Christmas.

U.2.2.6

Recognise that Lent is a time for reconciliation and forgiveness

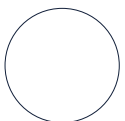
U2.4.2

Curriculum branches



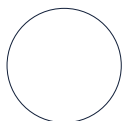
Age-phase expected outcomes

- 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.



Age-phase expected outcomes

- 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.



Progress in RE:

- *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*



Curriculum branches



What's the Big picture?

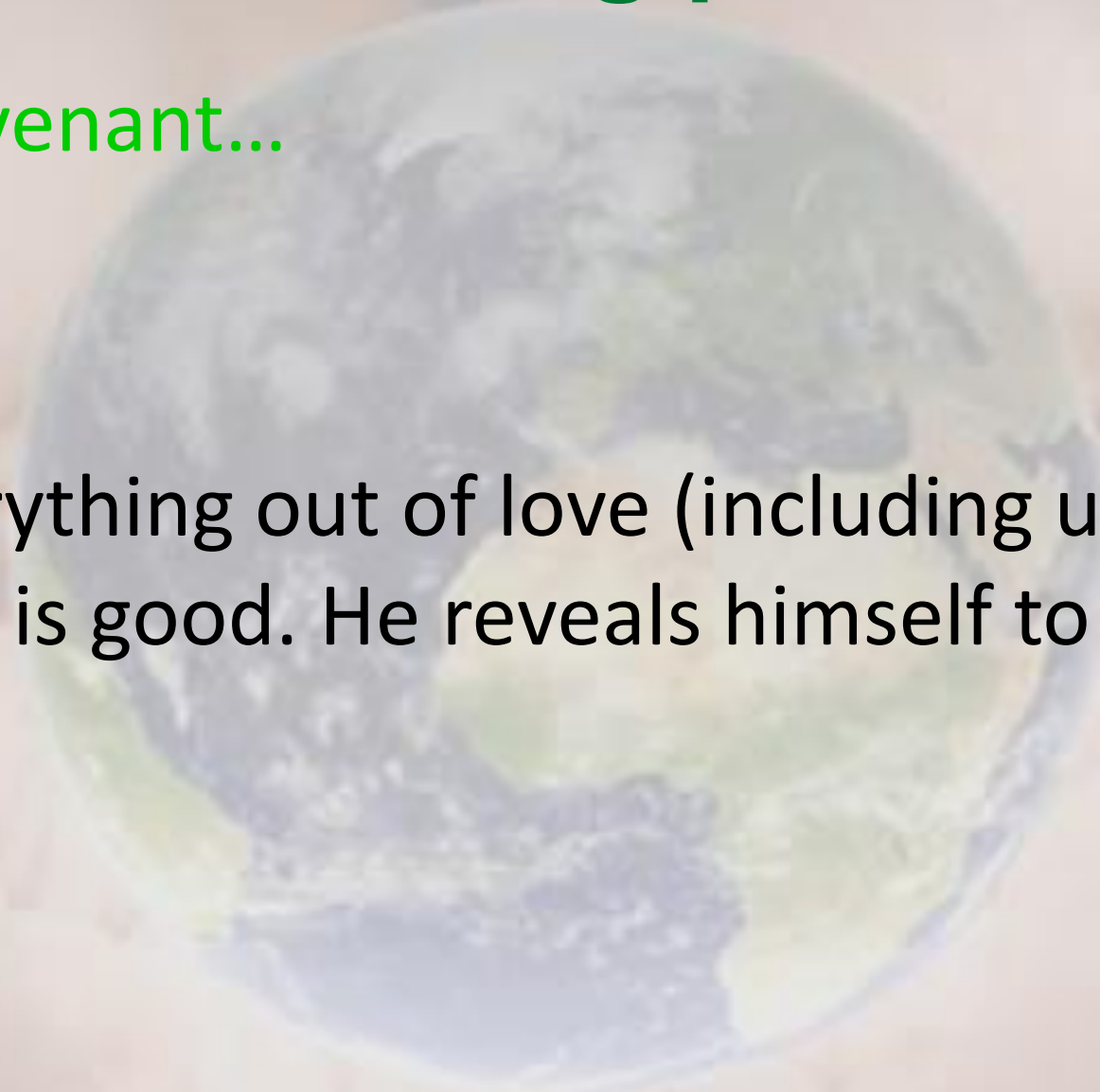
Creation and Covenant...

*'In this branch, pupils will encounter the God who **creates and calls** a people. They will explore revelation of the Christian belief that all that is comes from God, the Creation accounts in Genesis, and scientific explanations of the process of Creation. They will explore the **call of God and his covenantal relationship with his people** first through Abraham and Moses, then through the narrative of the Old Testament.'* (RED p62)

What's the Big picture?

Creation and Covenant...

God creates everything out of love (including us). All that comes from God is good. He reveals himself to us out of love.



What's the Big picture?

A faint, stylized background illustration in shades of orange and brown. On the left, a figure (Adam) stands with one arm pointing towards the right. On the right, two figures (Eve and the serpent) are depicted in a coiled, intertwined pose, suggesting the temptation and the Fall.

Creation and Covenant...

The 'original harmony that [humans] had with the world and...with God' (YC 66) has been lost.

'The experience of this alienation is expressed in the story of the Fall' (YC 66)

What's the Big picture?

Creation and Covenant...

God shows himself in the Old Testament as God, who created the world out of love and remains faithful to [humans] even when they have fallen away from him into sin (YC 8)

What's the Big picture?

Creation and Covenant...

'God makes it possible to experience him in history:
With Noah he establishes a covenant to save all living things.

He calls Abraham so as to make him "the father of a multitude of nations" and to bless "all the families of the earth" in him...

To Moses he introduces himself by name...frees Israel from slavery...establishes a covenant with them...and through Moses gives them the Law' (YC 8)

Year One

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

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

(RED p78)

U1.1.1. Recognise that the story of creation in Genesis 1:1-4,24-26, is an ancient, prayerful, poetic reflection on God’s world and retell this story in any form.	U1.2.1. Recognise that, for Christians, the Christmas story reveals God’s love by sending Jesus his Son.	U1.3.1. Identify some of the people that encounter Jesus and recognise that he is special.	U1.4.1. Make simple connections between Jesus’ time in the desert (Luke 4:1-13) and Christians praying and fasting for forty days in Lent.	U1.5.1. Retell with increasing detail one of the following accounts: the Road to Emmaus (Lk 24: 13-35), the Promise of the Spirit and the Ascension (Acts 1:1-11), Pentecost (Acts 2:1-4)	U1.6.1. Know that Christian means follower of Jesus Christ
U1.1.2. Recognise in an age-appropriate way that the Church teaches that all that is comes from God, Our Father, who made heaven and earth.	U1.2.2. Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels.	U1.3.2. Retell, in any form one of the stories they have heard recognising these are religious stories from the Gospel of Luke:	U1.4.2. Recognise that Jesus shows the importance of giving to others, making simple connections with the story of the widow’s mite (Luke 21:1-6) and the season of Lent.	U1.5.2. Simply sequence the story of Jesus studied from earlier branches (as Luke does in Acts 1:1)	U1.6.2. Recognise that Catholics are a part of a global Christian family, and all Christians are sisters and brothers
U1.1.3. Recognise that though people cannot see God, they can sense his presence through the awe and wonder experienced in the beauty and	U1.2.3. Sequence the accounts from the Annunciation through to the visit of the shepherds.	U1.3.3. Make simple connections between Jesus’ announcement of his mission (Luke 4:16-19) and how Christians are called to tell people about	U1.4.3. Correctly sequence the events of the last week of Jesus’ life.	U1.5.3. Make simple connections between the mission of the Church and the mission of Jesus as he announced it at the beginning of Luke’s	U1.6.3. Recognise simple connections between Jesus’ life and message and how Christians live today

U1.1.4. Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and in doing this, we show love for God and each other.	U1.2.4. Know that in the Annunciation God called Mary and she said ‘Yes’ to his call and why this makes Mary important for Christians.	U1.3.4. Ask and answer questions about the story of Zacchaeus and how he changed after meeting Jesus.	U1.4.4. Recognise that angels bring God’s message and are a sign the Jesus is the Son of God, truly alive	U1.5.4. Recognise that Catholics celebrate the Ascension of Jesus and Pentecost on special days called holydays.	U1.6.4. Recognise that the cross is a symbol of Christianity, and the sign of the cross is a prayer expressing Christian belief.
U1.1.5. Know that Pope Francis wrote a letter, called Laudato Si', about the gift of Creation and the importance of taking care of the world as it is everyone’s home.	U1.2.5. Match the first words of the Hail Mary with the words of the Angel Gabriel		U1.4.5. Recognise that the Church teaches that Jesus suffered, died, and rose again.		U1.6.5. Correctly use religious words and phrases to recognise features of Jewish religious life and practice (e.g. Including specific vocabulary about the Jewish belief in one God and the special clothes some Jewish people wear each day)

Year One: Creation and Covenant

The revelation of Creation is the first step towards the covenant God forges with his people (CCC 288).

Pupils will consider how the world exists and how all that is came to be.

They will learn about the Christian belief that all that exists comes from God, the Creator, who Christians call Father

This belief is found in Scripture and the prayers of the Catholic Church. (RED p79)

Year One: Creation and Covenant

The Church teaches that with this belief come responsibilities to take care of the world God has gifted to humanity. (CST-principles of stewardship, human dignity, and solidarity, which Pope Francis expresses in his encyclical 'Laudato Si' (2015)).

The Church does not teach creationism.

The book of Genesis explores the beauty of God's wisdom in giving people this gift (CCC 295) as a loving Father.

When reading the first story of Creation with children, we recognise that it is a story about how God reveals his love, not a scientific account.

(RED p79)

Year One: Creation and Covenant

In this branch, pupils will hear the opening words of the Nicene Creed as they express the belief that all that is comes from God, who created all that is seen, and all that is unseen.

Pupils are not expected to learn the words of the Creed.

They will also come to know the words of the 'Our Father', which express God's love for all people and his presence in our daily lives. In religious education, all pupils will encounter these words as they reflect a teaching of the Church and show how beliefs and spirituality are interconnected.

Pupils who share these beliefs will be able to participate in the prayers as part of a worshipping community.

In this branch, all pupils are invited to reflect on what prayer means for them in their lives.

(RED p79)

The Nicene Creed
I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven.
For our sake he was crucified under Pontius Pilate,
he died and was buried.
He rose again on the third day
in accordance with the Scriptures.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

CCC Links	Knowledge lens content
Creation YCfK 1-3,16 YC 44, 48 CCC 1-3, 290 Creed YCfK 13, 76 YC 29, CCC 200, 279 Stewardship YCfK 17, YC 57, 344, 354 Creation YCfK 1-3, YC 44, CCC 290 Creed YCfK 13,19-20 YC 29 CCC 296, 299 Prayer YCfK 5, 138-139 YC 469 CCC 2559 Prayer YCfK 5, 138-139 YC 469 CCC 2559 Creed YCfK 76 YC 26 CCC 197 Our Father YCfK 76, 149 YC 511, 514 CCC 2759, 2767 Stewardship YCfK 17 YC 57, 323 CCC 344, 358, 3445, 3448	Hear By the end of this unit of study, pupils will have studied the following key texts: • The Creation story in Genesis 1:1-4, 24-26 as an ancient, prayerful, poetic reflection on God’s world. • The opening of the Nicene Creed ‘I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible’. • An introduction to the ideas presented in Laudato Si’ 13. Believe By the end of this unit of study, pupils will know that the Church teaches: • That all that is comes from God. • God is our Father. • God’s love and care for humanity is experienced through the beauty and order of Creation. • Prayer is a way we draw closer to God. Celebrate By the end of this unit of study, pupils will know: • That praying is a way people draw close to God. • That, as a community, the Church prays the Creed and the Our Father to pray to God and worship him. Live By the end of this unit of study, pupils will know that the Church teaches: • God wants us to love and care for the world because the world is God’s gift to us. • Caring for the world is one of the ways we love and care for each other. By the end of this unit of study, pupils will

Expected outcomes

Understand

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

Recognise that the story of Creation in Genesis 1:1-4,24-26, is an ancient, prayerful, poetic reflection on God's world and retell this story in any form. (RVE)

Recognise in an age-appropriate way that the Church teaches that all that is comes from God, our Father, who made heaven and Earth. (RVE)

Recognise that though people cannot see God, they can sense his presence through the awe and wonder experienced in the beauty and order of Creation.

Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and in doing this, we show love for God and each other.

Know that Pope Francis wrote a letter, called Laudato Si', about the gift of Creation and the importance of taking care of the world as it is everyone's home.

Recognise that prayer is a way of drawing closer to God.

Discern	By the end of this unit of study, pupils will be able to talk and think creatively and critically about what they have studied, for example, through:
	Talking about how God's gift of Creation is expressed through the scriptures and diverse creative and artistic expressions, e.g., through art, music, or poetry and talk about their responses.
	Talking about why caring for God's world matters for them and their local community. (RVE)
Respond	During this unit of study, pupils will be invited to respond to their learning, for example by:
	Reflecting on what the words of the Our Father and the opening words of the Creed say to them.
	Reflecting on different ways to pray.
	Listening to stories from different communities and their experiences about how they care for the world. (RVE)
	Talking about how they can care for God's world. (RVF)

Planning

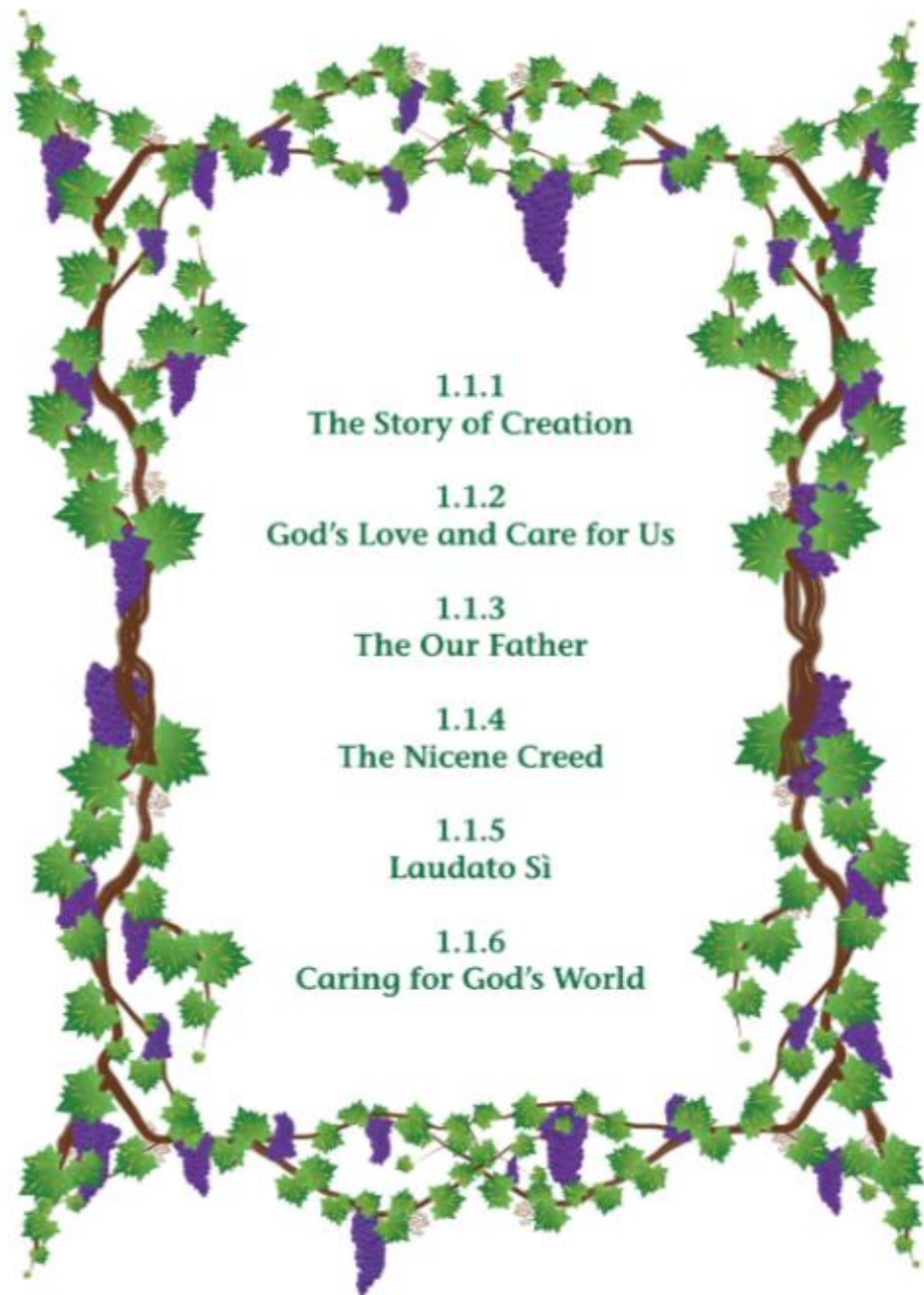
1. Read the Teacher notes from the RED for the Year group and for the branch
2. Note the lens content in the RED (Hear, Believe, Celebrate, Live) for the branch. This will help you to recognise the key content that should be taught. [NB – find out more about the lenses in the RED (p23-35)]
3. Note the Expected Outcomes in the RED (Understand, Discern, Respond) for the branch
4. Read the Teacher Book (TB), this contains theological notes and also identifies the learning linked to the Expected Outcomes
5. Read the guidance from the Diocese on each branch as these show how the RED, TB and PB talk to each other. They may provide a helpful basis for your planning

NB: Note the key vocab for the branch. This is located at the end of each branch in the Pupil Book (PB)

The Vine and The Branches



Creation & Covenant Branch 1



Assessment

- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

Expected outcomes		Ages 5-7
Revelation		
Recognise in an age-appropriate way that the Church teaches that all that is comes from God, Our Father, who made heaven and Earth.		U.1.1.2
Recognise that, for Christians, the Christmas story reveals God’s love by sending Jesus his Son.		U1.2.1
Identify some of the people that encounter Jesus and recognise that he is special.		U1.3.1
Sacred Scripture		
Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels.		U1.2.2

Assessment

- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U1.1.1.	Recognise that the story of Creation in Genesis 1:1-4,24-26, is an ancient, prayerful, poetic reflection on God's world and retell this story in any form. (RVE)
U1.1.2.	Recognise in an age-appropriate way that the Church teaches that all that is comes from God, our Father, who made heaven and Earth. (RVE)
U1.1.3.	Recognise that though people cannot see God, they can sense his presence through the awe and wonder experienced in the beauty and order of Creation.
U1.1.4.	Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and in doing this, we show love for God and each other.
U1.1.5.	Know that Pope Francis wrote a letter, called Laudato Si', about the gift of Creation and the importance of taking care of the world as it is everyone's home.
U1.1.6.	Recognise that prayer is a way of drawing closer to God.

Assessment



- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

U1.1.2.	Recognise in an age-appropriate way that the Church teaches that all that is comes from God, our Father, who made heaven and Earth. (RVE)
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- God is our Father
- He is Creator
- He created all things
- He created heaven and earth (the invisible and the visible)

How does this link to the rest of the learning outcomes?

Assessment



What are the driver words asking of the pupil?

- (Begin to) Recognise
- Identify
- Be introduced to and encounter
- Know
- Retell
- Sequence
- Recall
- Show (a simple) understanding of
- Make links between
- Revisit and remember
- Describe (how)
- Compare
- Use specialist vocabulary to...
- Explain
- Use theological language to...
- Show knowledge and understanding of

Assessment



NB: Discern also needs to be assessed

- The RED model curriculum lists exemplars
- The Vine and the Branches offers exemplars
- Schools may choose the exemplars *OR* choose Discern opportunities of their own

Discern



In this way of knowing, you are aiming to help pupils to be able to judge wisely in response to different interpretations of the meaning, significance, and implications of texts, beliefs, rites, and ways of life so that they can arrive at justified conclusions about what is true, what is good, and what is beautiful.

Assessment



KS1 Age 5-7

- Generic outcomes listed in RED
- These become specific exemplars within the model curriculum

Discern



By the end of this unit of study, pupils will be able to talk and think creatively and critically about what they have studied, for example, through:

Talking about why the shepherds saw angels when Jesus was born.

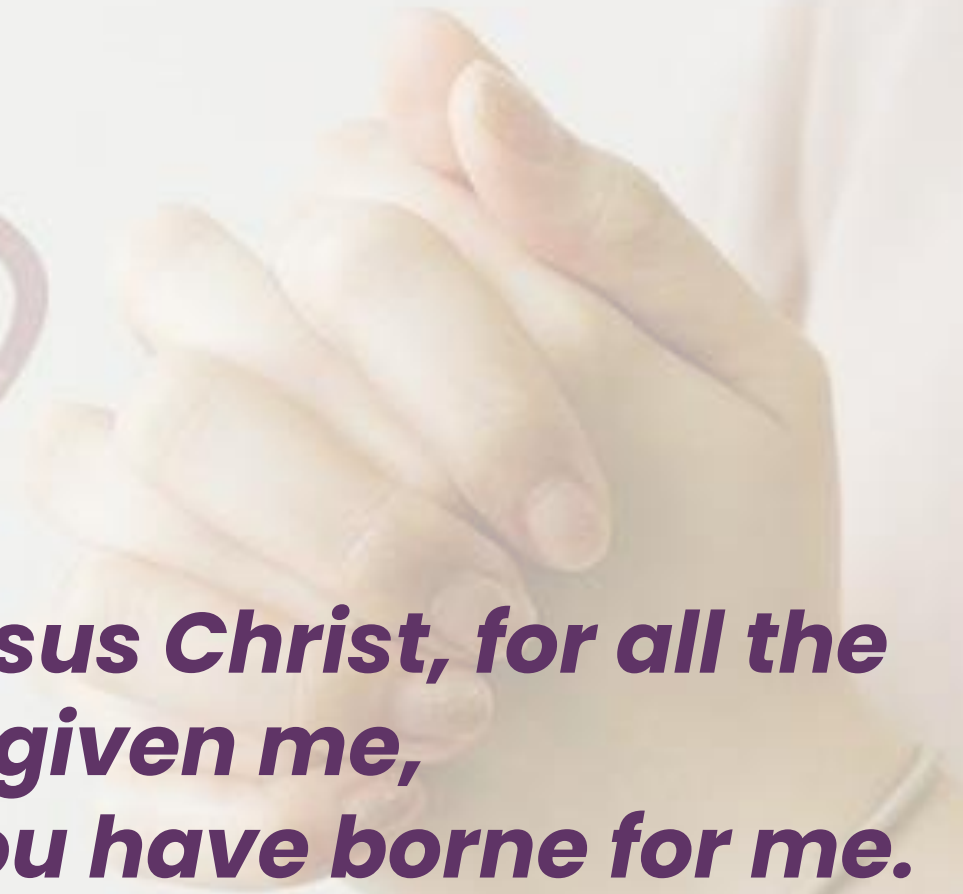
Thinking about why the words of the angels are in the 'Hail Mary' and the beginning of the 'Gloria'.

Exploring artistic representations of the nativity story from around the world. (RVE)

- Play with possibilities, asking 'what if?' questions, saying what they wonder about and suggesting answers, imagining how they and others are feeling.
- Identify and name their personal responses to a variety of creative and artistic expression (for example, texts, stories, paintings, music...) and say why they respond in that way.
- Express a point of view with a relevant reason.
- Express a preference with a relevant reason
- Listen to the stories and experiences of others from different communities and ask questions about the stories and experiences of others.

LET US

pray.



***Thanks be to you, my Lord Jesus Christ, for all the
benefits you have given me,
for all the pains and insults you have borne for me.
O most merciful redeemer, friend and brother,
may I know you more clearly, love you more dearly,
and follow you more nearly, day by day. Amen.***