

The Vine and the Branches

October 2025

Agenda

Prayer

- The Big Picture
- Explore Prophecy and Promise



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Prayer

- The Big Picture
- Explore Prophecy and Promise

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. All that comes from God is good. He reveals himself to us out of love.



What's the Big picture?

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...

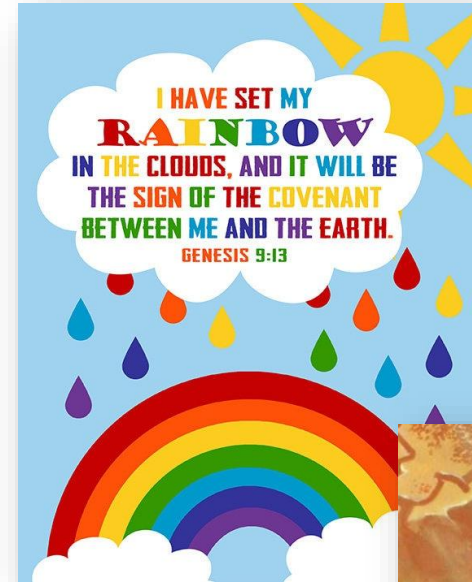
God shows himself in the Old Testament as God, who created the world out of love and remains faithful to [humans] even when they have fallen away from him into sin (YC 8)



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)



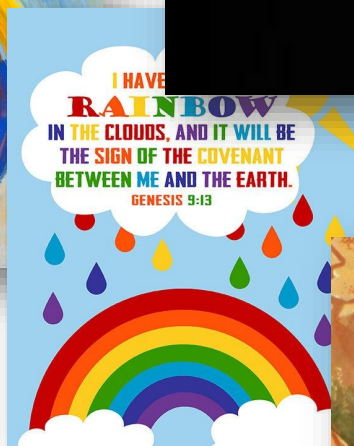
What's the Big picture?

Prophecy and Promise...

‘Again and again, God sends prophets to his people to call them to conversion and to the renewal of the covenant. The prophets proclaim that God will establish a new and everlasting covenant, which will bring about a radical renewal and definitive redemption. This covenant will be open to all human beings.’ (YC 8)



What's the Big picture?



What's the Big picture?

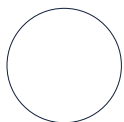
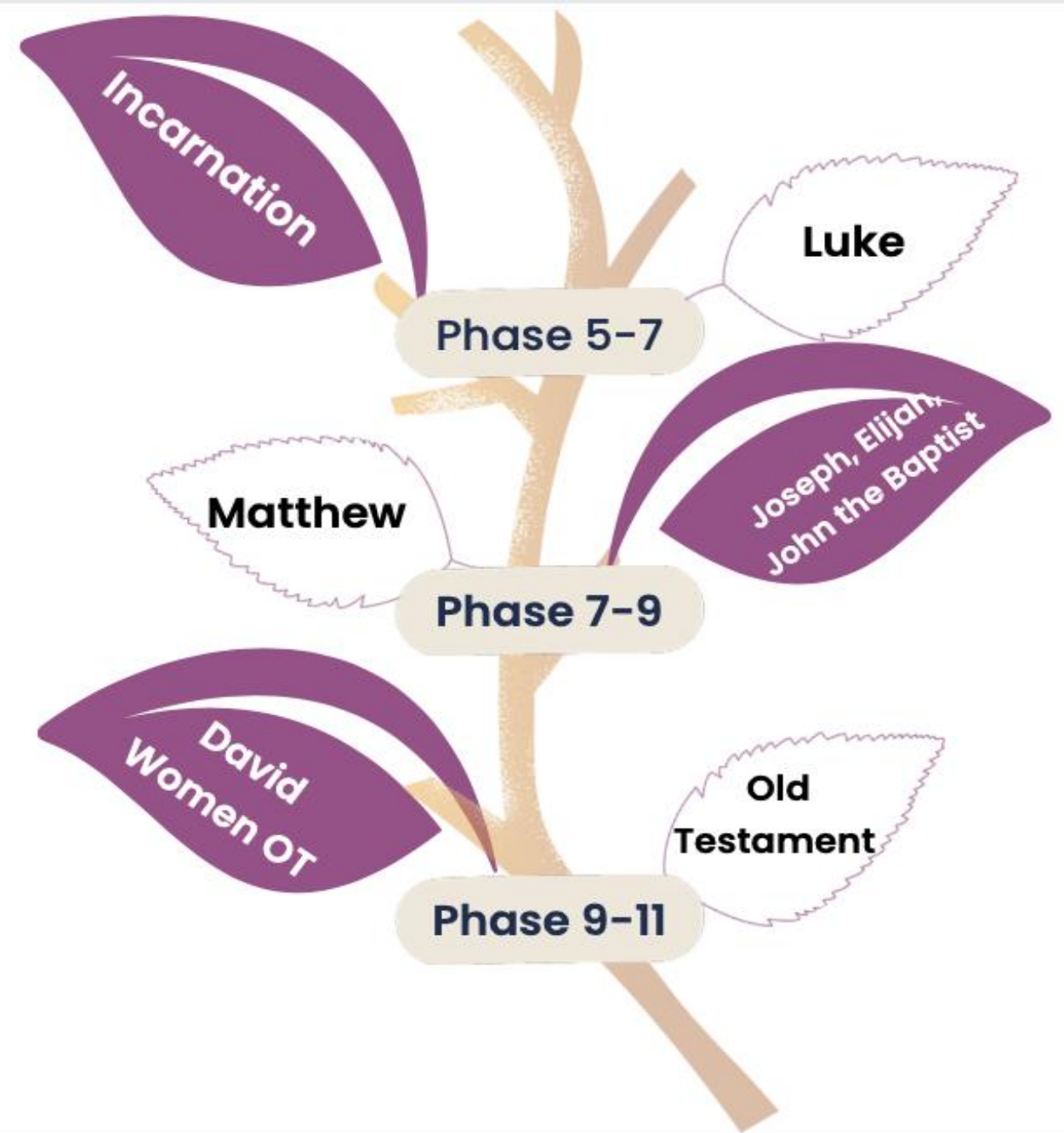
Prophecy and Promise...

*'The prophets speak of God reaching to his people, **calling them back into a relationship with him**. In this branch, pupils will explore the Christian understanding of the **teaching of the prophets as they point to the fulfilment of God's promise in a messiah, Jesus Christ**. They will explore the **expectant waiting** for the Messiah through the Advent season and how this speaks to Christians today as they wait for Christ. Pupils will encounter the **story of the nativity** of Jesus and the **mystery of the incarnation**.'* (RED p62)

Branch 2



Prophecy & Promise Season of Advent



Religious
Education
Directory



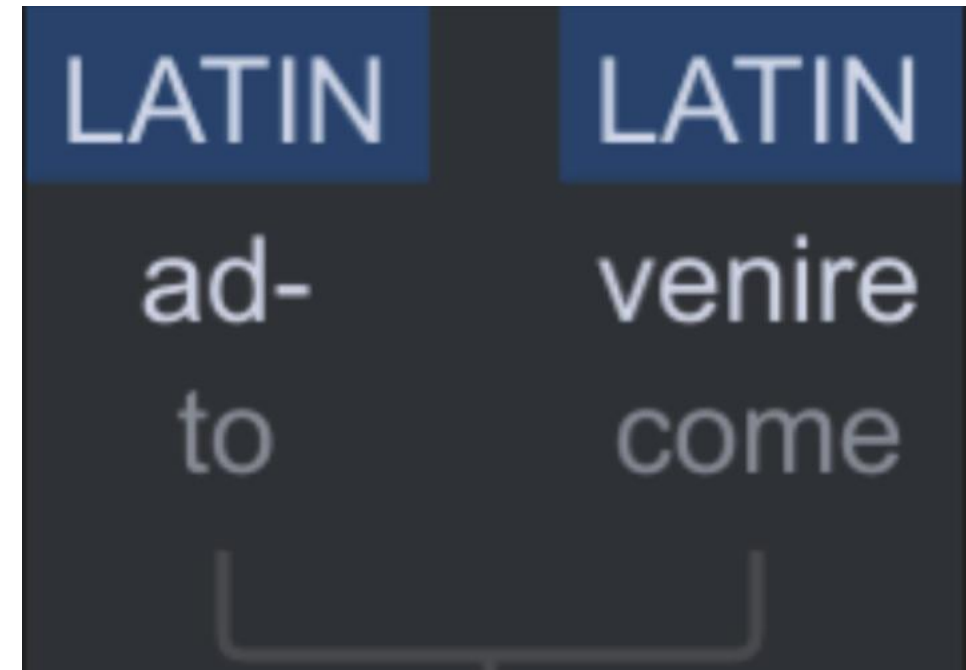
Prophecy and promise – key knowledge

“He has spoken through the prophets”



(Nicene Creed)

Advent



<https://www.youtube.com/watch?v=lglgByYQJZA>

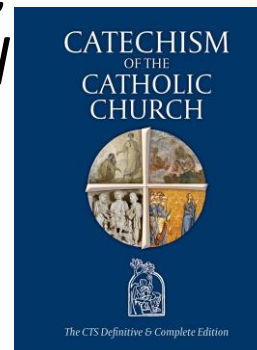
Prophecy and Promise

Year 6

‘When exploring the stories of some of the prominent women in the Old Testament, pupils will need to understand the context in which the stories take place, historically and culturally. The list of women is not exclusive.

The Catechism states, *‘Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting covenant, intended for all to be written on their hearts... Above all, the poor and the humble of the Lord will bear this hope’* (CCC (Catechism of the Catholic Church) 64).’

(RED p171)



I WILL PUT MY LAW WITHIN THEM
I WILL WRITE IT
ON THEIR HEARTS



I WILL BE THEIR GOD
AND THEY SHALL BE MY
PEOPLE

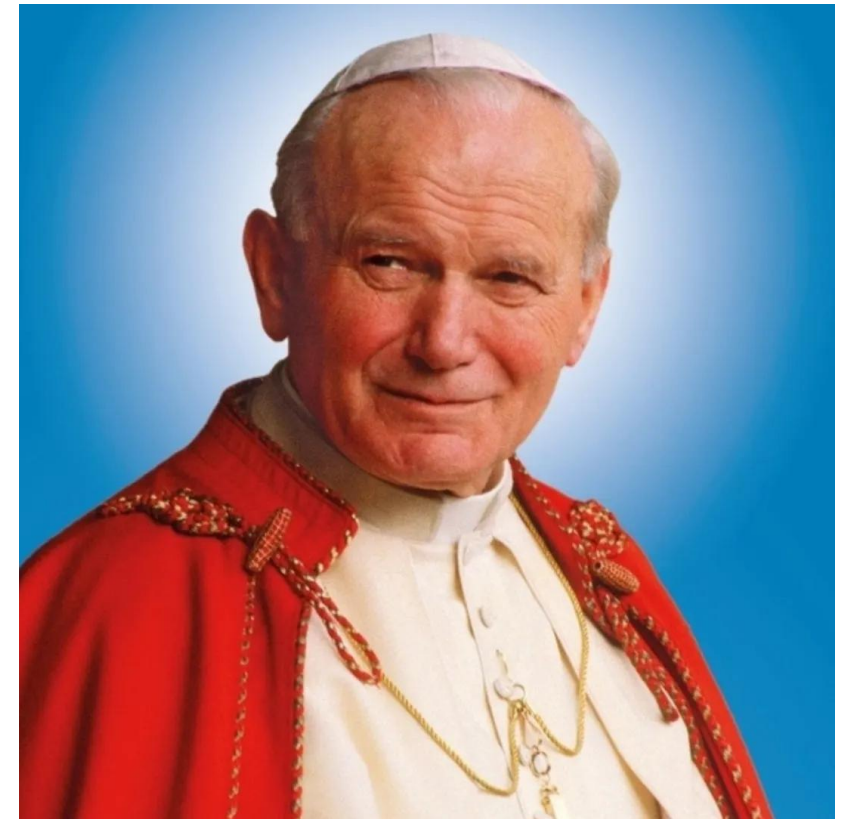
Jeremiah 31:31-34

Prophecy and Promise

Year 6

'The Old Testament holds up for our admiration some extraordinary women who, impelled by the Spirit of God, share in the struggles and triumphs of Israel or contribute to its salvation. Their presence in the history of the people is neither marginal nor passive: they appear as true protagonists of salvation history. Here are the most significant examples...'

Pope St John Paul II's address, General Audience, 27 March 1996



*'Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting Covenant intended for all, to be written on their hearts.²² The prophets proclaim a radical redemption of the People of God, purification from all their infidelities, a salvation which will include all the nations.²³ Above all, the poor and humble of the Lord will bear this hope. **Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith and Esther kept alive the hope of Israel's salvation. The purest figure among them is Mary.**' (CCC 64)*

Prophecy and Promise

Year 6

‘The people who will become the nation of Israel exist in a patriarchal world where women are seen as somehow less than men.

The stories of the people of Israel often feature battles and warring factions which excluded women.

The women listed feature at different points in the formation of Israel and subvert the expectations of their time.

For Christians, a parallel exists between these women and Mary, who will change the course of history by her ‘yes’ to God.’
(RED p171)



From *Abram's Counsel to Sarai (Sarah)*, James Tissot

Old English Illustrated Hexateuch of Aelfric, 11th century.
Miriam is the central figure



[The life of Miriam in art](#)

Prophecy and Promise

Year 6



Stained glass of
Deborah,
John Francis Bently



*Samuel Dedicated at
the Temple by **Hannah**,*
Frank W.W. Topham



***Esther** the Intercessor,*
Denise Gracias







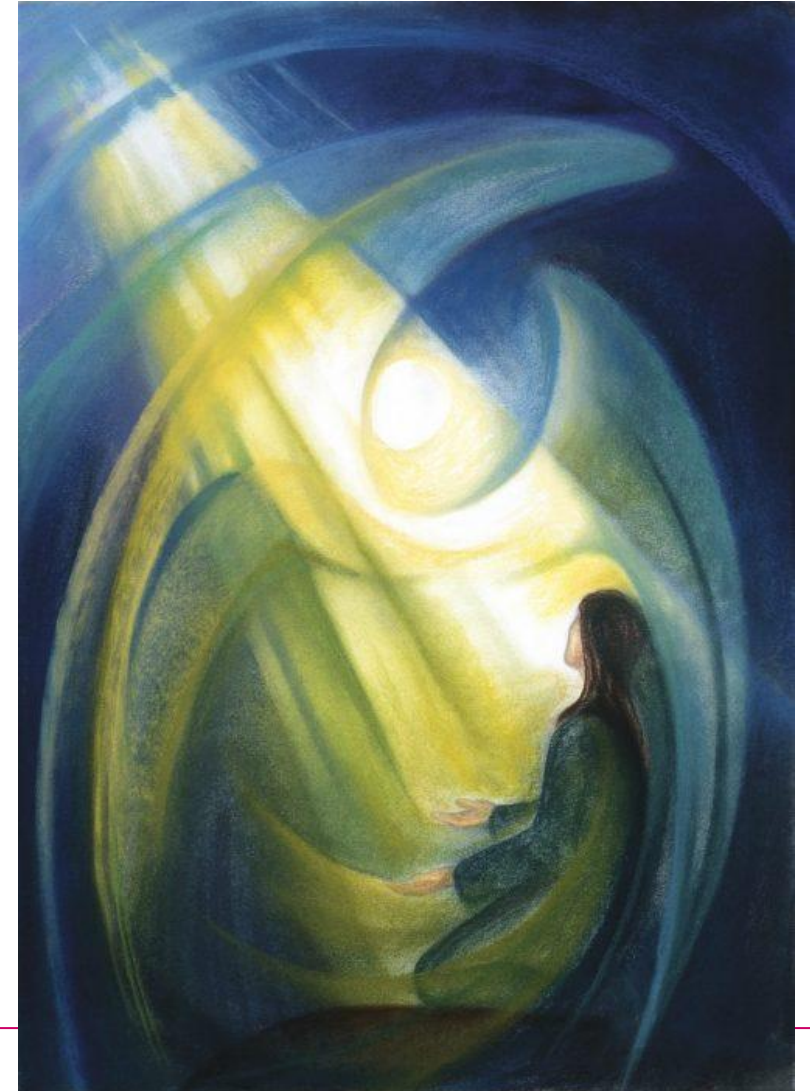




Prophecy and Promise

Year 6

‘Pupils will compare that annunciation to Mary in the gospel of St Luke with the Annunciation to Joseph in St Matthew. ’(RED p171)



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

- The difference between the Lucan and Matthean infancy narratives, emphasising their respective intentions, narrative approach, and Luke's emphasis on the role of women in the story of salvation. (RED p172)

Matthew's style

Matthew writes in Greek. Like Luke he uses Mark's Gospel for his outline and then adds stories from his own community; for example his story of the birth of Jesus.

Jews won't say the word 'God'. When they find it in their Scripture they say 'Adonai' instead, a word which means Lord. Matthew, therefore, doesn't talk about the Kingdom of God, he speaks about the Kingdom of *heaven*. Chapter 13 of Matthew's Gospel is full of parables about the kingdom.

Matthew also links Jesus to Moses: Just as Moses escapes a ferocious ruler, so Jesus has to; just as Moses brings God's gift of the 10 Commandments from Mount Sinai, so Jesus teaches from a mountain.

Who was Matthew?

We really don't know who wrote the Gospel we call 'Matthew'. The early Church thought that this Gospel was written by one of the disciples – the tax collector Levi – who is called Matthew in this Gospel. (See Mt 9:9-13) That's why this Gospel appears as the first Gospel in the New Testament: Mark and Luke were thought to have copied what Matthew wrote.

However, more recent study of the writing shows that whoever wrote this Gospel was more interested in things that worried the Church around the year 80, not during the lifetime of Jesus. So most likely Matthew copied Mark – not the other way!

THE GOSPEL OF MATTHEW

Matthew's Purpose

Like all the Gospel writers, Matthew is writing to share his personal belief in Jesus. He has come to know and love Jesus through hearing others speak about him. Now he wants to pass his belief on.

Matthew uses quotes from the Old Testament (First Testament) often in his writing. This makes us think that Matthew was writing for a Jewish community. By using quotes from the Old Testament Matthew can show how Jesus fulfills all the promises and expectations of the Messiah the Israelites (Jews) had been waiting for.

Matthew sometimes writes very harshly about how the Jewish leaders react to Jesus. We think this is because his own community was in conflict with the Jewish leaders *they*, rather than Jesus, encountered. Matthew wants to encourage his community to stay true to what they have come to believe about Jesus, not to return to their previous Jewish faith.

- LUKE -

Who Was Luke?

**To be honest,
we really don't know...**

None of the writers of the Gospels signed their works. However, the early church attributed two books, a Gospel and a Historical Narrative (Acts of the Apostles) to 'Luke', the companion of Paul mentioned in Col. 4:1.

'Luke' probably wrote in Antioch in Syria, in 85 CE, for a Gentile community who were fairly well educated!

Luke's Purpose

Like all the Gospel writers, Luke writes to share his belief that Jesus was the Messiah.

Luke describes Jesus as a gentle man, accepting and forgiving, even at his death. Jesus' message of God's love is for the whole world, especially those who are oppressed, marginalised or outcast for any reason.

Luke's Gospel has been called a Gospel of Jubilee because Luke writes so strongly about people who are 'lost' and then 'found'. See one of his best known chapters, Chapter 15.

Luke's interests are really clear! He talks more about the Holy Spirit than any other Gospel writer; he also shows Jesus praying more often than Matthew, Mark and John do. Luke tells us the most about Mary, and Jesus also eats more in 'Luke'!

Luke's Style

Luke writes in Greek.

He uses Mark's Gospel as his basic outline and then adds many stories from his own community; for example The Good Samaritan, Zacchaeus and The Lost Son.

Luke likes to use speeches in his writing. He also likes to use journeys: physical and spiritual.

<http://www.thebibledoctor.com/about-the-gospel-writers.html>

Prophecy and Promise

Year 6

Mary, a powerless young woman who accepts God's invitation, features more strongly in Luke's Gospel than in any other, demonstrating the Gospel themes of mercy and justice, particularly to those who are marginalised. Her words in the Magnificat, prayed at the home of Elizabeth, express Luke's intention of presenting a God who "has brought down the powerful from their thrones and lifted up the lowly; (who) has filled up the hungry with good things and sent the rich away empty" (1:52-53).

The Annunciation takes place in Nazareth in Galilee, a small town in a territory separated from Judah, by Samaria. The town would have been inhabited by Jews and some Gentiles. The setting of the Annunciation in the home of a simple peasant girl, in a small town on the outskirts of the Roman Empire is central to the purpose of Luke's Gospel. The setting in this simple home is contrasted against the setting of the Sanctuary of the Temple, where the Annunciation to Zechariah occurs. The story of Mary, visited by an angel in the setting in her home, begins to build a picture of a God who will raise up the lowly to greatness, which is evident throughout the Third Gospel.

[The Birth of Jesus Foretold - Luke 1:26-38 - NCEC](#)

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

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Prophecy and Promise

Year 6

Matthew's infancy narrative can be strongly linked to his need to demonstrate Jesus' lineage – and in particular his connection to King David and the anticipation of a Messiah.

The writer of Matthew's gospel reveals Jesus to be the Messiah, the new Moses and Emmanuel 'God is with Us'. He does this through the use of Old Testament references and events in the text.

In the gospel of Matthew, Joseph is the main character in the birth of Jesus. He receives the dreams/messages that move the narrative forward and is the link to the house of David. It is his family line which has Jesus (the Messiah) born in Bethlehem.

Through an angel in a dream, Joseph is encouraged to take Mary as his wife even though she is already with child and to name the child Jesus. The writer of Matthew follows this text with Joseph having another dream that the child is at risk of Herod destroying him and to travel to Egypt. This allows the writer of Matthew's gospel to again use Old Testament prophecy to illustrate who Jesus is and to draw parallels between Jesus and Moses.

In this text, the writer of the gospel of Matthew does not give exact details of Jesus' birth. What is important is where it occurred and the initial reactions to him. Jesus is born in a house in Bethlehem, the place where David was anointed King, signifying that Jesus is the Messiah who will be born from the house of David.

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

- The difference between the Lucan and Matthean infancy narratives, emphasising their respective intentions, narrative approach, and Luke's emphasis on the role of women in the story of salvation. (RED p172)

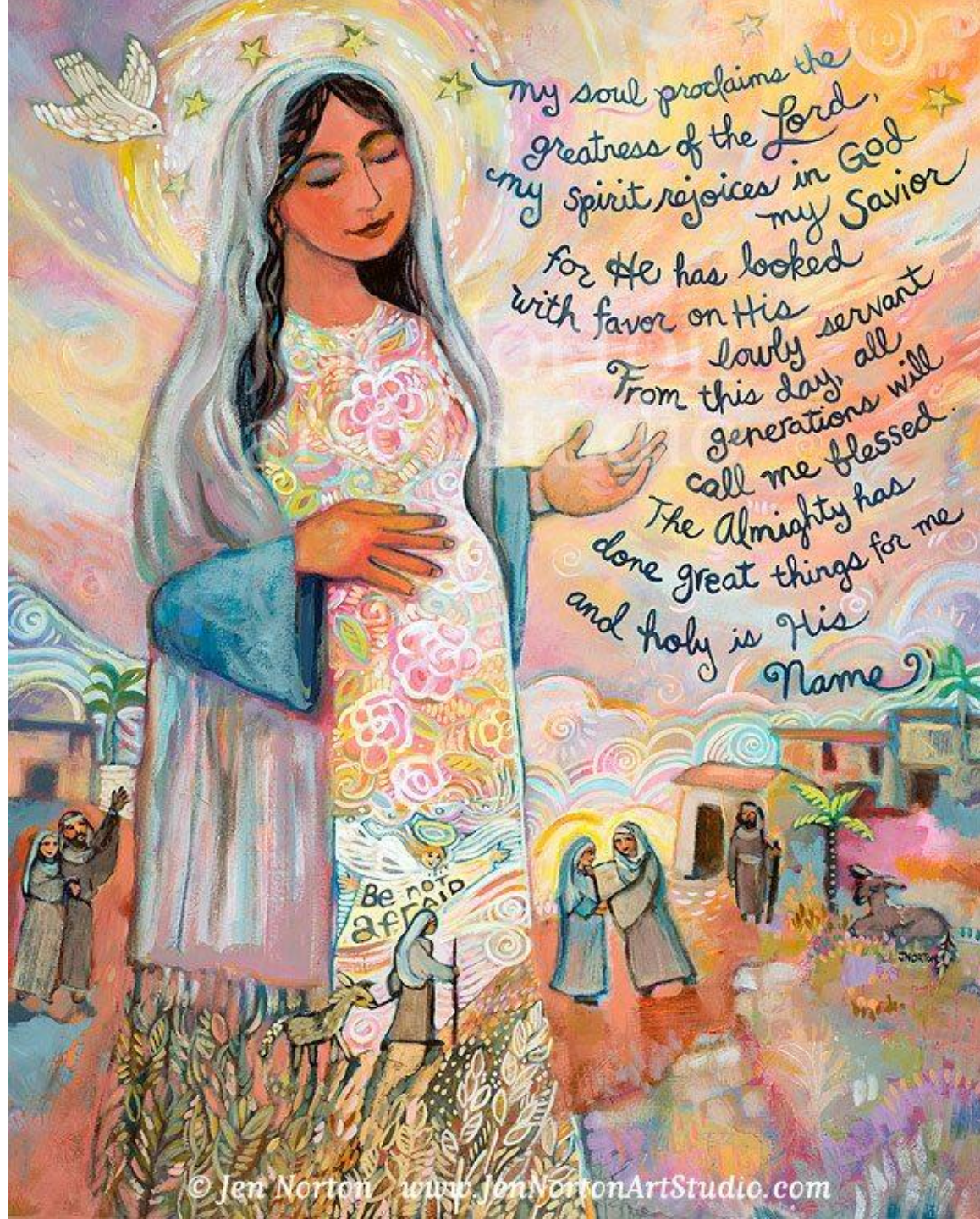
Prophecy and Promise Year 6

‘St Luke sets the tone for his gospel by focusing on Mary, the **humble girl** from Nazareth.

Mary **radically challenges the idea of a kingly Messiah** in her prayer of the Magnificat.

A prayer that has been banned at different times by different political regimes because of the radical messages it contains to change the world’s order by ‘filling the hungry’ and pulling the mighty from their thrones.

Mary stands in a tradition of **women who show that they are not passive onlookers** in the history of salvation.’ (RED



THE MAGNIFICAT

(Mary's song of praise was first sung to her cousin Elizabeth.)

My soul glorifies the Lord,
my spirit rejoices in God, my Saviour.
He looks on his servant in her lowliness;
henceforth all ages will call me blessed.
The Almighty works marvels for me.
Holy his name!
His mercy is from age to age,
on those who fear him.
He puts forth his arm in strength
and scatters the proud-hearted.
He casts the mighty from their thrones
and raises the lowly.
He fills the starving with good things,
sends the rich away empty.
He protects Israel, his servant,
remembering his mercy,
the mercy promised to our fathers,
to Abraham and his sons for ever.

Luke 1:46-55



THE MAGNIFICAT

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Luke 1:46-55

Prophecy and Promise

Year 6

‘Miriam is Moses’ sister and called a prophetess. She saves his life when he is a baby, placing him in the care of the pharaoh’s daughter. When the people of Israel cross the Red Sea, she leads the women in dance, singing and proclaiming the greatness of God. The name Mary is from Miriam.’ (RED p171)



Exodus 1

The Song of Moses

15 Then Moses and the Israelites sang this song to the LORD:

“I will sing to the LORD, for he has triumphed gloriously;
horse and rider he has thrown into the sea.

2 The LORD is my strength and my might,^[a]
and he has become my salvation;
this is my God, and I will praise him,
my father’s God, and I will exalt him.

3 The LORD is a warrior;
the LORD is his name.

4 “Pharaoh’s chariots and his army he cast into the sea;
his picked officers were sunk in the Red Sea.^[b]

5 The floods covered them;
they went down into the depths like a stone.

Your right hand, O Lord, glorious in power—
your right hand, O Lord, shattered the enemy.
7 In the greatness of your majesty you overthrew
your adversaries;
you sent out your fury, it consumed them like
stubble.

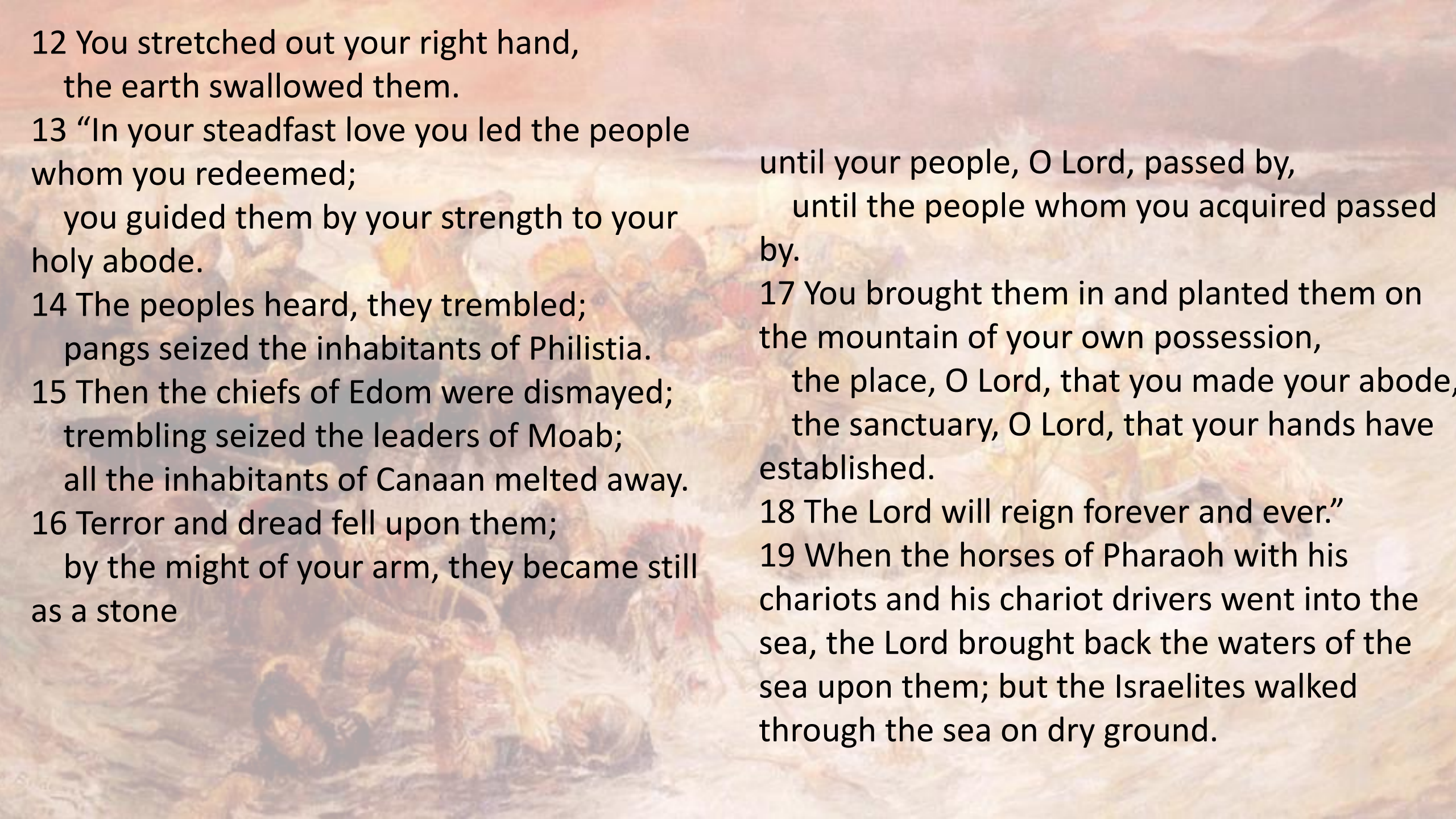
8 At the blast of your nostrils the waters piled up,
the floods stood up in a heap;
the deeps congealed in the heart of the sea.

9 The enemy said, ‘I will pursue, I will overtake,
I will divide the spoil, my desire shall have its fill
of them.

I will draw my sword, my hand shall destroy
them.’

10 You blew with your wind, the sea covered them
they sank like lead in the mighty waters.

11 “Who is like you, O Lord, among the gods?
Who is like you, majestic in holiness,
awesome in splendour, doing wonders?



12 You stretched out your right hand,
the earth swallowed them.

13 “In your steadfast love you led the people
whom you redeemed;

you guided them by your strength to your
holy abode.

14 The peoples heard, they trembled;
pangs seized the inhabitants of Philistia.

15 Then the chiefs of Edom were dismayed;
trembling seized the leaders of Moab;
all the inhabitants of Canaan melted away.

16 Terror and dread fell upon them;
by the might of your arm, they became still
as a stone

until your people, O Lord, passed by,
until the people whom you acquired passed
by.

17 You brought them in and planted them on
the mountain of your own possession,
the place, O Lord, that you made your abode,
the sanctuary, O Lord, that your hands have
established.

18 The Lord will reign forever and ever.”

19 When the horses of Pharaoh with his
chariots and his chariot drivers went into the
sea, the Lord brought back the waters of the
sea upon them; but the Israelites walked
through the sea on dry ground.

Exodus 15

The Song of Miriam

20 Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. 21 And Miriam sang to them:

“Sing to the Lord, for he has triumphed gloriously;
horse and rider he has thrown into the sea.”



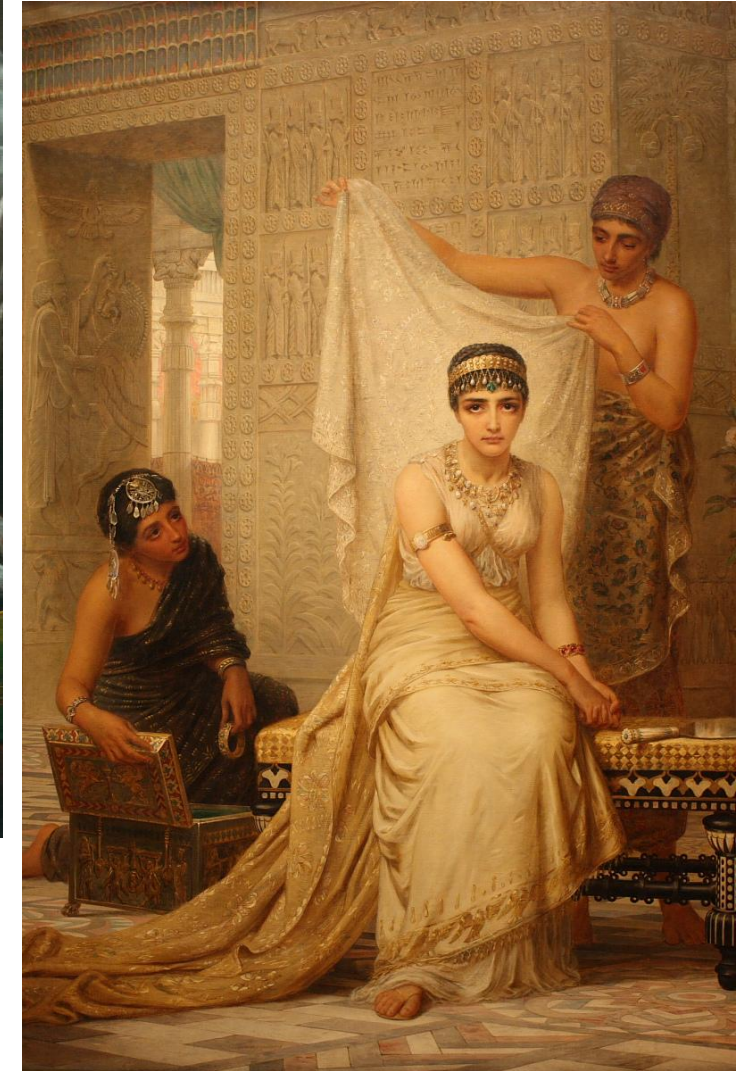
Prophecy and Promise

‘In the stories of Judith and Esther, both women lead their people to victory at a time of vulnerability. Albeit through some violent actions. Those who appear weak are made strong through their faith and hope.’

(RED p171)



Year 6



Prophecy and Promise

Year 6



‘Sarah and Hannah both have sons when people believe they are too old, and both dedicate their sons to God.’ (RED p171)



Three people come to Abraham's house.
He offers them food and rest.
They tell him that before the year is out Sarah will bear a son.
She does not believe them and laughs to herself.
She does not realise the three have been sent by God.

*Samuel Dedicated at the Temple by **Hannah**,
Frank W.W. Topham*

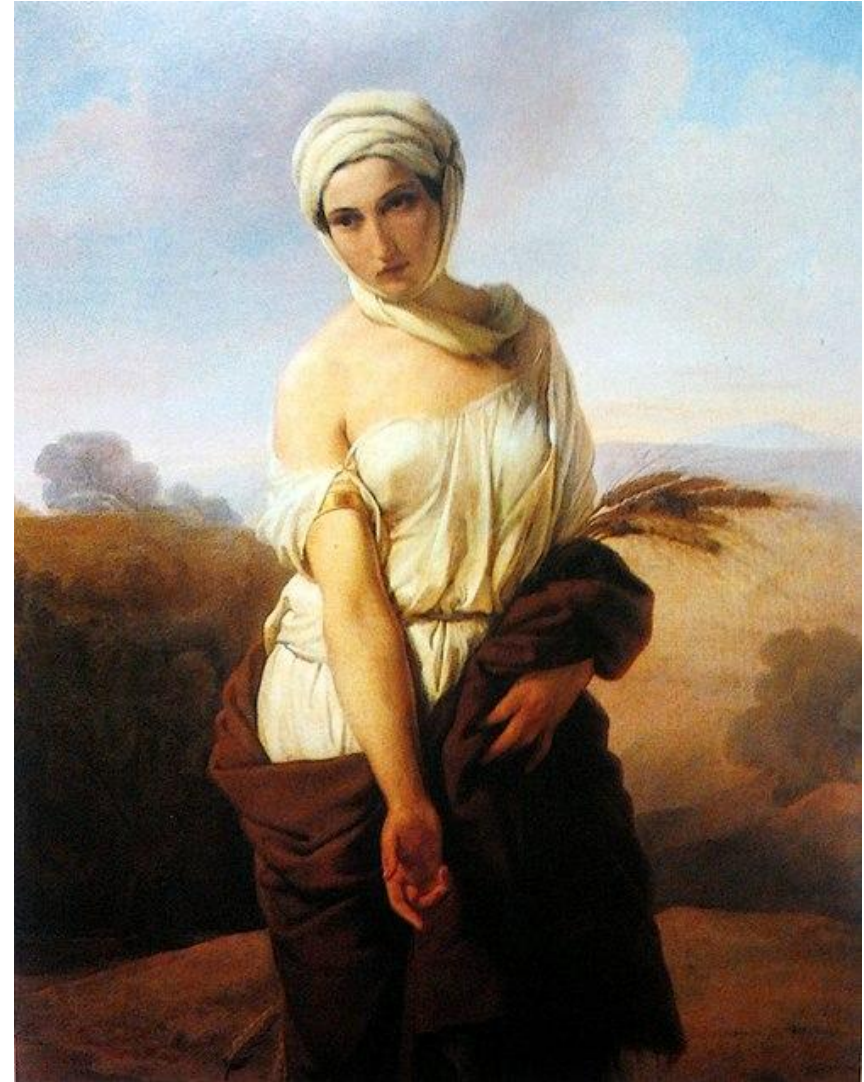


Prophecy and Promise

Year 6

‘There are other women in the Old Testament who teachers may wish to help pupils study. Ruth is an example of self-giving love when she stays with her mother-in-law Naomi and is an ancestor of King David. Though she is a Moabite rather than an Israelite, she comes to follow the ways of the people of Israel and worships the one, God. (RED p171)

[Bible project - Book of Ruth, a summary](https://www.bibleproject.com/Book-of-Ruth-a-summary/)



Ruth,
Francesco Hayez

<https://www.godwhospeaks.uk/women-in-scripture-podcasts/>



Triptych of Naomi, Ruth and Boaz by Thomas Matthews Rooke. 1876-7. Oil on canvas. Tate Britain, London.

Prophecy and Promise

Year 6

[Catholic News Agency.com -
the-four-Marian-dogmas](https://www.catholicnewsagency.com/the-four-Marian-dogmas)



‘One of the titles of Mary is ‘Mother of God’. Pupils may question how God, the source of all being, can have a mother. The Orthodox Church uses the term ‘Theotokos’, which means ‘God bearer’. Mary is God’s mother because Jesus is fully God and fully human from the moment he is formed in Mary’s womb with her active consent. The Incarnation is a mystery of the Christian faith. She is his mother, therefore God’s mother and through baptism into the Body of Christ, the mother of all Christians.’ (RED p171)

<https://www.godwhospeaks.uk/women-in-scripture-podcasts/>

Prophecy and Promise

Year 6

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

Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence.’ (RED p171)

Prophecy and Promise

Year 6

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

Prophecy and Promise

Year 6

Key vocab:

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

How will you support the learning and usage of these key vocab terms?

How will you ensure they are understood in context?

Prophecy and Promise

Year 6

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U6.2.1.	Show an understanding of any one of the following Old Testament scripture passages that show the importance of women in salvation history, recognising authorial intention and historical context: • Genesis 18:1-15; 21:1-7: Sarah • Exodus 1:8-22; 2:1-10: Miriam • Judges 4:4-11; 5:7-15: Deborah • 1 Samuel 1:5, 9-11, 26-28: Hannah • Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther
U6.2.2.	Use theological language to explain what is meant by describing the women of the Old Testament as ‘true protagonists of salvation history’ (Pope John Paul II’s address, General Audience, 27 March 1996), making relevant links with the stories of some key women from the Old Testament.
U6.2.3.	Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Lk 1:26-56 and the accounts of the women of the Old Testament. Contrast Lk 1:26-56 with the authorial focus in Matthew’s account (Matt 1:18-25).
U6.2.4.	Use theological language to describe and explain the belief that Mary became the ‘Mother of God’.
U6.2.5.	Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.
U6.2.6.	Show understanding of the life of individual women today who are responding to God’s call in their life, making relevant links to Mary’s ‘Yes’ to God (Lk1:26-56), for example, describe and explain the role of women’s religious orders in the Church today, with reference to at least one example of a Catholic women’s religious order.

Prophecy and Promise

Year 6

Expected outcomes	
Discern By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:	
D6.2.1.	Thinking about the role of women in the story of salvation, giving a response to this statement: 'Looking at the role of women in the story of salvation, women today do not play a large enough role in the life of the Church', supporting their answer with reasons, and discussing why people might give different answers.
D6.2.2.	Exploring how they and others interpret their own and the composer's meaning, in response to a variety of sung settings of the Magnificat.
Respond During this unit of study, pupils will be invited to respond to their learning, for example by:	
R6.2.1.	Reflecting on their own experience, consider the women in their lives who have been important or significant. (RVE)
R6.2.2.	Comparing their own and others' experiences about the importance of Mary the mother of Jesus in their spiritual life.
R6.2.3.	Considering what life or task God might be calling them to live or do and reflect on how their 'Yes' could transform their own lives and the lives of the community. (RVE)

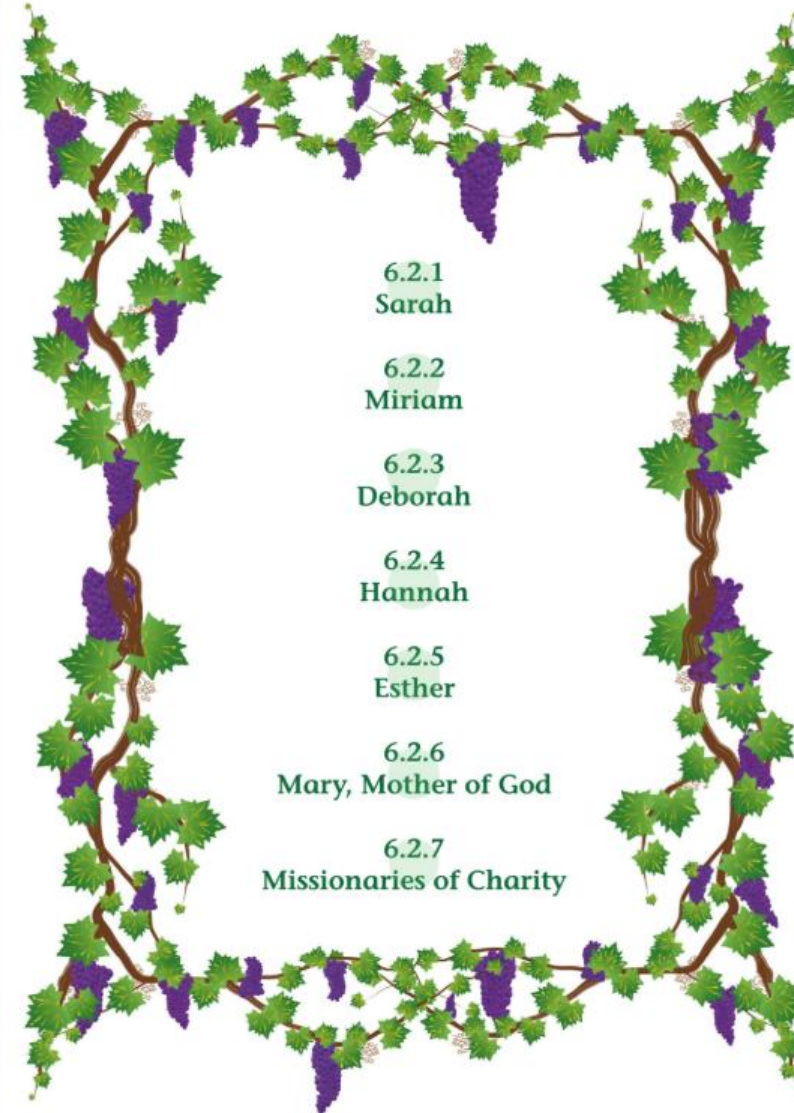
Prophecy and Promise

Year 6

The Vine and The Branches



Prophecy and Promise Branch 2



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 is in the Teacher Book (TB)

NB: TB doesn't include 6.2.7 The Missionaries of Charity on its list of Contents (p19), nor is it referenced further in the chapter. However, it is listed in the PB (p41) and content can be found on p75-78

NB: the first 5 areas of learning explore the women of the Old Testament (OT) from Sarah to Esther. Please note from the EO that there is the expectation to show an understanding of only ONE of the five women. It may be that the PPT shared by the Diocese, the Scripture indicated and some of the content in 6.2.1-6.2.5 offers an introduction to these five important women in Salvation History before a significant focus on one of the women is undertaken.

Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
H: Old Testament passages that show the importance of women in salvation history	U6.2.1. Show an understanding of any one of the following Old Testament scripture passages that show the importance of women in salvation history, recognising authorial intention and historical context: - o Genesis 18:1-15; 21:1-7: Sarah - o Exodus 1:8-22; 2:1-10: Miriam - o Judges 4:4-11; 5:7-15: Deborah - o 1 Samuel 1:5, 9-11, 26-28: Hannah - o Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther	6.2.1 Sarah 6.2.2 Miriam 6.2.3 Deborah 6.2.4 Hannah 6.2.5 Esther Consider reading scripture directly from the Bible rather than the accounts in the PB. These may be helpful for a recap or a summary. TB (p24) has a useful PPT exploring the context of Deborah's role as judge and prophet NB: after this year, pupils will have already met Hannah, the mother of Samuel, as it is Samuel who anoints David as king. NB: the EO is not a retell of the stories of these women, the EO is to show understanding of the scripture – how it shows the importance of women in Salvation History – what is their place in our faith story? Why have they been included? Recognise how distinctive they are as women to be included as women typically were seen as second class citizens.	NB: Read the Theological Notes (TB p20-21) and Notes for teachers (RED p171) before planning and teaching and refer back to them as the learning progresses Consider the nature of the pupils in your class and whether this would work, but it may be possible for pupils to work in small groups exploring one of the five women to show understanding of their importance in Salvation History. They could then perhaps share their learning with the rest of the class. Guidance would need to be given to the groups though in order for them to access the full EO, which includes authorial intention and historical context. However, teachers are also able to elect to focus on one woman. This is the minimum expectation. There may be time to show understanding of more than one. Refer to the PPT and presentation shared by the Diocese to locate the links the <i>God Who Speaks</i> resources on women in scripture

H: Old Testament passages that show the importance of women in salvation history B: Know the women of the Old Testament are true protagonists of salvation history (see Pope John Paul II's address, General Audience, 27 March 1996).	U6.2.2. Use theological language to explain what is meant by describing the women of the Old Testament as 'true protagonists of salvation history' (Pope John Paul II's address, General Audience, 27 March 1996), making relevant links with the stories of some key women from the Old Testament	6.2.1 Sarah 6.2.2 Miriam 6.2.3 Deborah 6.2.4 Hannah 6.2.5 Esther This EO is explored explicitly in TB (p23) with Miriam and later with Deborah (PB p56 and TB p24)	Consider what is meant by 'protagonist'. Link to pupils' learning in English. TB (p24) second PPT – on slide 2, offers some explanations of protagonist. These could be used to apply to whichever woman is explored in detail to identify and explain how they were a 'true protagonist of salvation history'. Find St Pope John Paul's address here: https://www.ewtn.com/catholicism/library/womens-indispensable-role-in-salvation-history-8031
H: Lk 1: 26-56: Mary as the fulfilment of Old Testament promises H: Know the difference between the Lucan and Matthean infancy narratives, emphasising their respective intentions, narrative approach, and Luke's emphasis on the role of women in the story of salvation B: Know Mary is the fulfilment of the Old Testament promises and became the 'Mother of God' by her 'Yes' to God's plan	U6.2.3. Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Luke 1:26-56 and the stories of the women of the Old Testament. Contrast Luke 1:26-56 it with the authorial focus in Matthew's account (Matthew 1:18-25).	6.2.6 Mary, Mother of God Consider reading the scripture directly from the Bible rather than using the paraphrased/abridged version in the PB. For comparison of Mt and Lk, see TB (second PPT on p27). However – NB: slide 2 says the writer of Matthew's Gospel was the tax collector who became one of Jesus' disciples. Biblical scholars do not now believe this is the case, that in fact the Gospel was written much later and after Mark's Gospel. See PPT from Diocese and http://www.thebibledoctor.com/about-the-gospel-writers.html NB: it may be preferable for pupils to make the comparison initially themselves before using referring to the ppt. See PB (p74) first PPT for Mary as fulfilment of OT promises. PB (p74) – the 2nd PPT focuses on Mary's links with the women studied in the OT, however, consider pupils making the relevant links themselves first. Where can they see connections between Mary and Miriam, for example, or between Mary and Hannah?	NB: note that this area of learning links to three EOs e.g. Comparison of the Lucan and the Matthean infancy narratives, emphasising their respective intentions, narrative approach, and Luke's emphasis on the role of women in the story of salvation will take some time to unpack This may be the starting point before focusing on Luke 1:26-56, which shows Mary as the fulfilment of OT promises. See here for a brief commentary on the two infancy narratives: https://mcgrathblog.nd.edu/the-infancy-narratives-more-than-baby-jesus Encourage pupils to make further links from their learning than identified in the PPT (PB p74)

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 9-11	
Revelation	
Retell the Moses story, focusing on the two key events of the call and the covenant (The Burning Bush (Ex 3:1-15); the Sinai covenant, and the Ten Commandments (Ex 19:3-8, 20:1-17)).	U5.1.1
Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.	U5.3.4
Describe Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.	U6.5.3
Sacred Scripture	
Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context.	U5.2.1
Show an understanding of some gospel passages that present Jesus as the fulfilment of the promise to David (Matt 1:1-17; Lk 1:32-33), recognising the gospel writers are writing for Christians. Recognise links with God's covenant with Abraham.	U5.2.2
Use specialist vocabulary to describe and explain the nature of David's kingship in the Old Testament, with reference to the passages that speak of David's kingship and psalms.	U5.2.3
Explain that the Bible came together over a period of more than a thousand years and contains sacred texts from Judaism, the four Gospels, and other early writings of the Church.	U5.6.1
Know that the Church teaches that Sacred Scripture is the inspired Word of God and the Church helps Catholics read and understand the Bible.	U5.6.2
Show understanding of the literary forms found in the texts studied, including the use of metaphor, symbolic language, and poetry.	U6.6.1
Show an understanding of a passage of Old Testament scripture that shows the importance of women in salvation history, recognising authorial intention and historical context.	U6.2.1
Use theological language to explain what is meant by describing the women of the Old Testament as 'true protagonists of salvation history' (Pope John Paul II's address, General Audience, 27 March 1996).	U6.2.3
Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.	U6.3.1
Show understanding of the scripture passages studied, identifying literary forms and authorial intention.	U6.5.1
Use specialist theological and religious and vocabulary to describe and explain links between at least one of the scripture passages studied and religious beliefs.	U6.5.2

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.*