

The Vine and the Branches

December 2024

Agenda

Prayer

- The Big Picture
- Explore Galilee to Jerusalem



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Prayer

- The Big Picture
- Explore Galilee to Jerusalem

What's the Big picture?

Creation and Covenant...

*'In this branch, pupils will encounter the God who **creates and calls** a people: all that is comes from God (Creation); God calls his people and has a covenantal relationship with them'*

(adapted from RED p62)

What's the Big picture?

Prophecy and Promise...

*'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; the expectant waiting for the Messiah through the **Advent season** and how this speaks to Christians today as they wait for Christ; the story of the **nativity of Jesus** and the **mystery of the incarnation**'*

(adapted from RED p62)



Adoration of the Shepherds by Gerard van Honthorst



Daniel



**John the Baptist is the bridge
between the prophets of the
past
and the arrival of the
Messiah,
Jesus, the Lamb of God.**

**The Gospel writers quote the
prophets to show that in
Jesus, their prophecies are
fulfilled.**



**The Church teaches that the prophets and prophetesses
of the Hebrew Scriptures (Old Testament)
are part of the narrative of salvation history.
The Holy Spirit guides them to proclaim God's message.
Some prophets are active
in the stories of scripture, such as Miriam and Moses.
Others are collections of literary texts, such as Isaiah,
who focus on the promise of a Messiah.**



**Religious
Education
Directory**

RED Conference

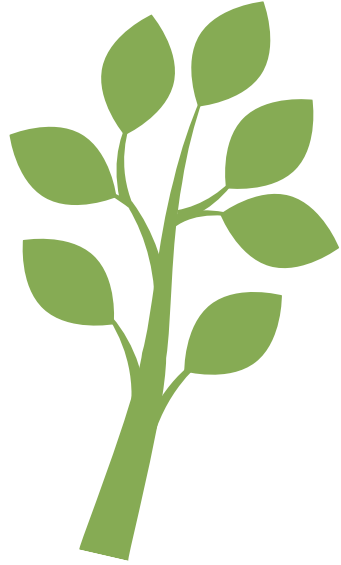
Workshop three – Believe

What's the Big picture?

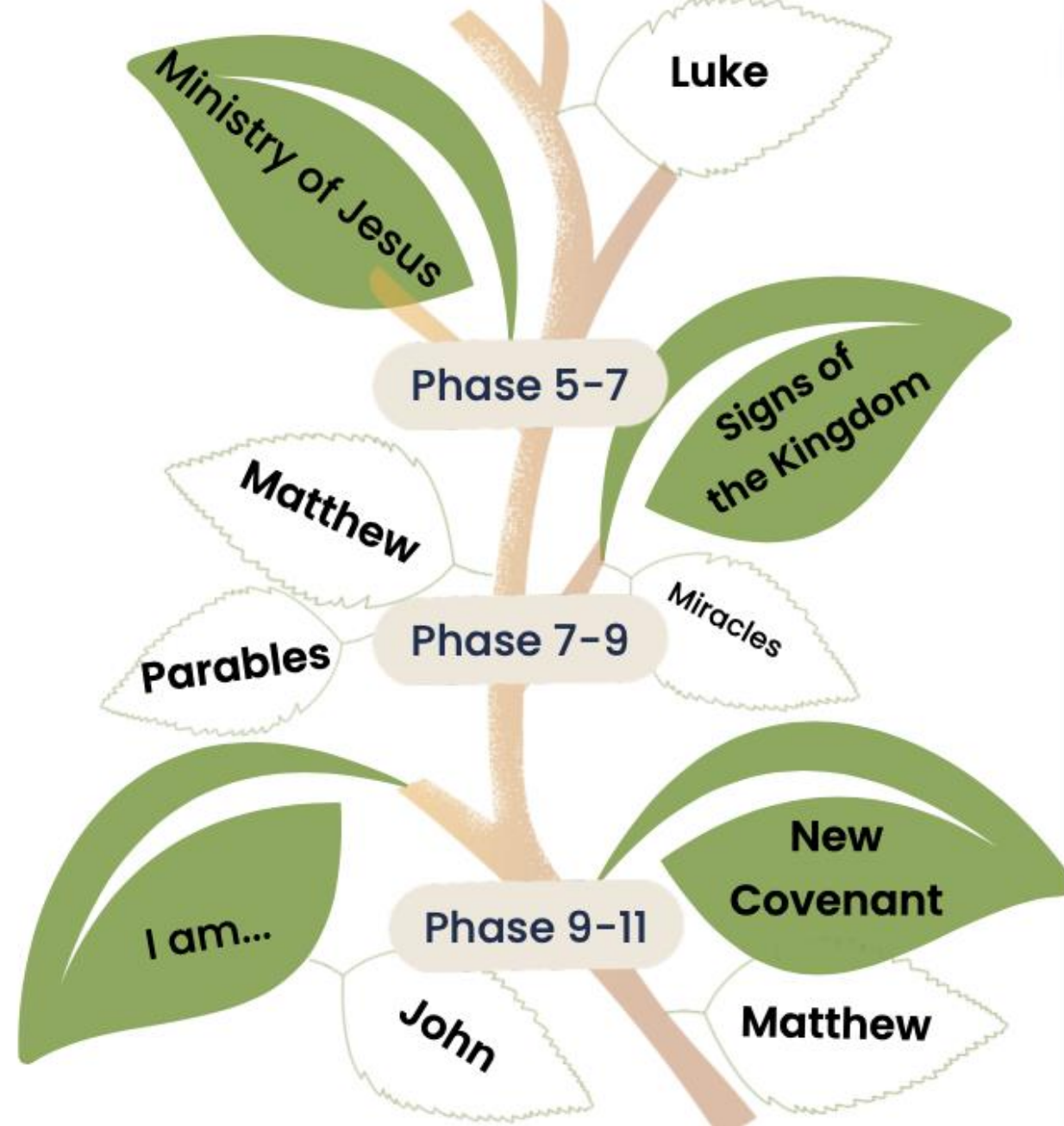
Galilee to Jerusalem...

*'God's only Son, who is at the Father's side, has made him known' (Jn 1:18). In this branch, **pupils will experience the ministry of Jesus, the Word of God.** They will learn about the **life of Jesus and his revelation of the Kingdom of God through parables, encounters, miracles, and teachings.** They will learn about the **call of the disciples and the nature of being a follower of Jesus.**' (RED p62)*

3. Primary



Galilee
to
Jerusalem
Season of Christmas
Ordinary time



Conceived by the
power of the Holy
Spirit

The Holy Family
escaped to Egypt

Suffered under
Pontius Pilate

Jesus was tempted by
Satan in the desert

He ascended into
heaven and is
seated on the
right hand of the
Father (40 days
after his
Resurrection)

Jesus Timeline

As seen in the Gospels:
Our core beliefs about Jesus
(referencing the Apostles Creed)

On the third day
he rose again

0 AD

30 AD

33 AD

Jesus in the Temple
with the elders

Presentation of Jesus
in the Temple

Born of the Virgin
Mary (in Bethlehem)

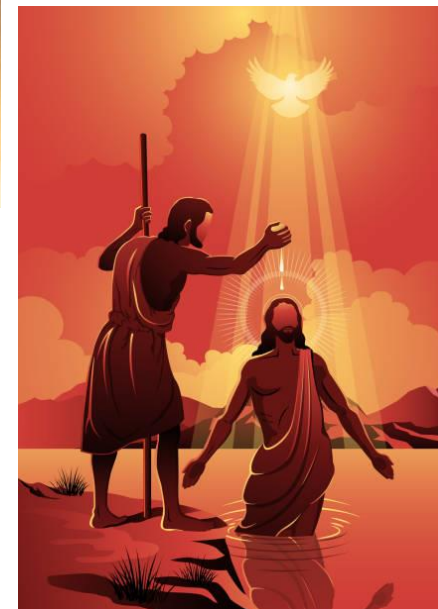
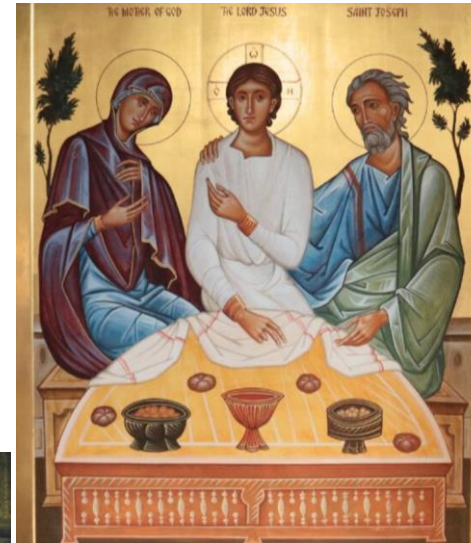
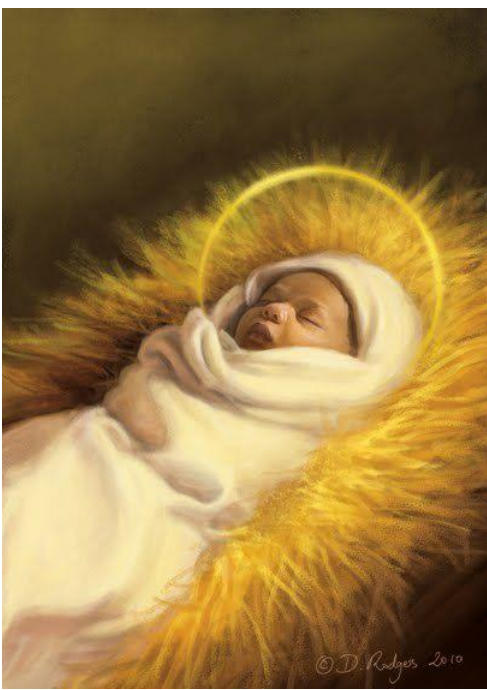
Was crucified,
died and was buried

He
descended
into hell

He will come
again to
judge the
living and the
dead
(at the end
of time)

“ He worked with human hands, He thought with a human mind, acted by human choice and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin. ”

Gaudium et Spes, 22



“

We believe and confess that Jesus of Nazareth, born a Jew of a daughter of Israel at Bethlehem at the time of King Herod the Great and the emperor Caesar Augustus, a carpenter by trade, who died crucified in Jerusalem under the procurator Pontius Pilate during the reign of the emperor Tiberius, is the eternal Son of God made man.

”

Catechism, 423

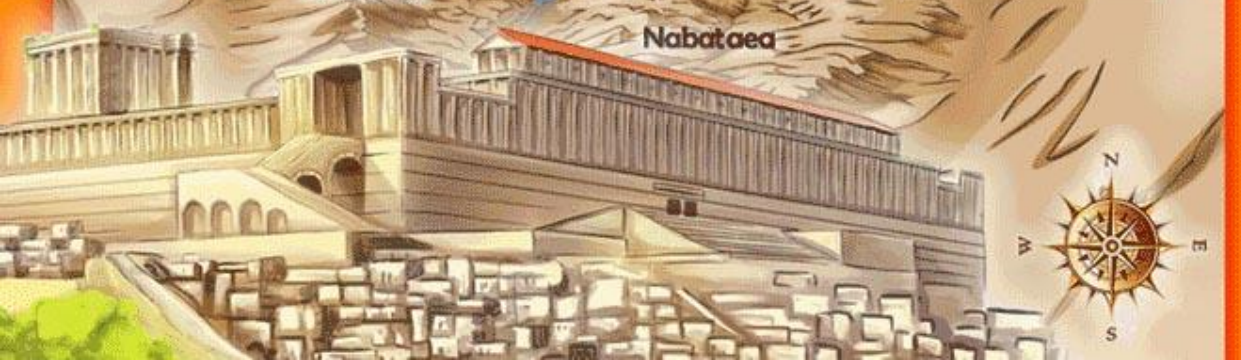
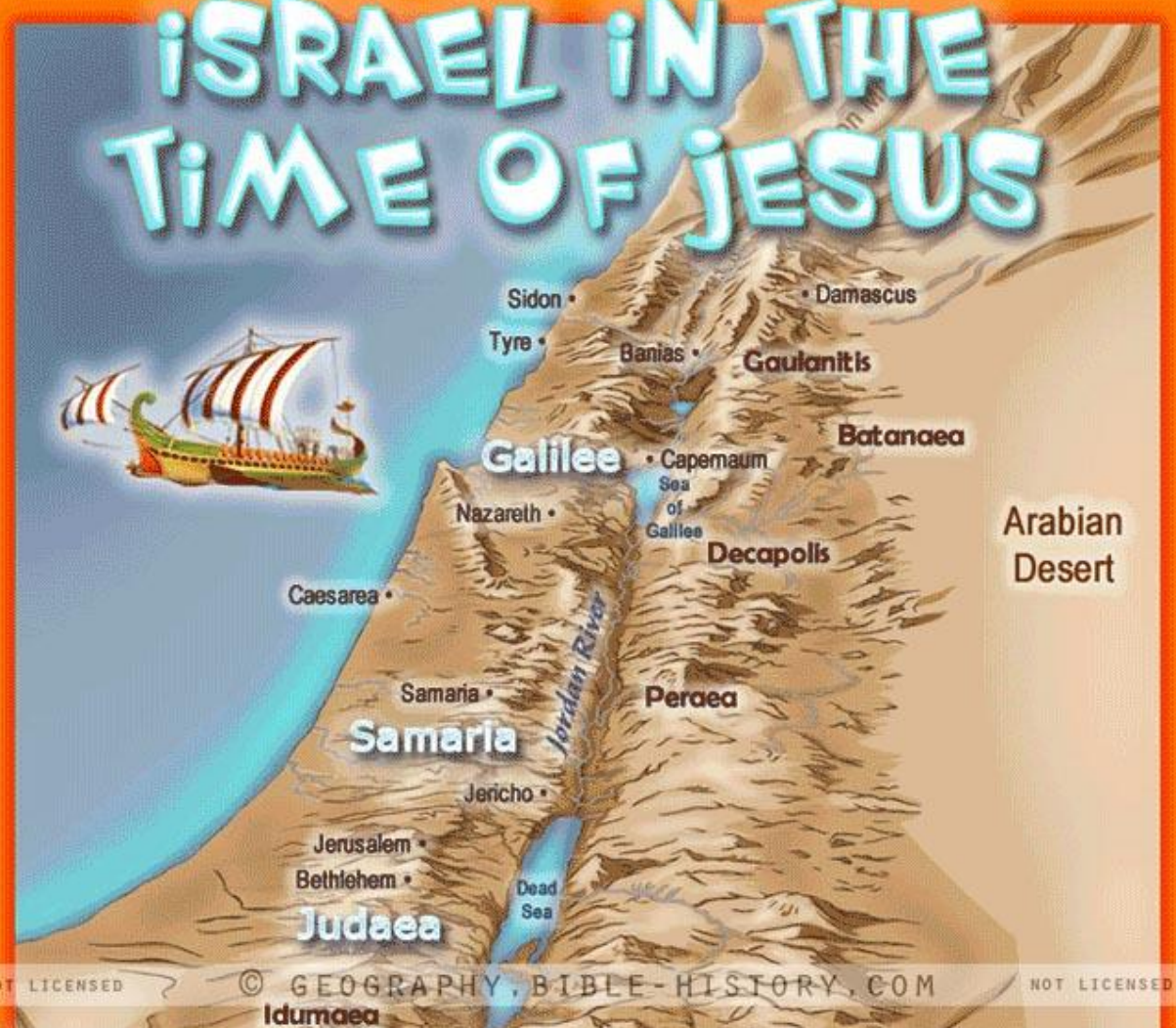
Understanding scripture – Margaret Carswell

- When we teach, we assume that both we and the children know this world. Do we know what the roles of Pharisees and Sadducees were when Jesus was conducting his ministry? Do we know the difference between synagogue and Temple? In order for the children to understand scripture they (and us) need to enter and understand the context and the world it was written in.
- Consider the Biblical world we enter, it is like entering a Tardis and it is far removed from the children's experience of their world.
- Key question to consider: *Do I understand the world that I am entering?*

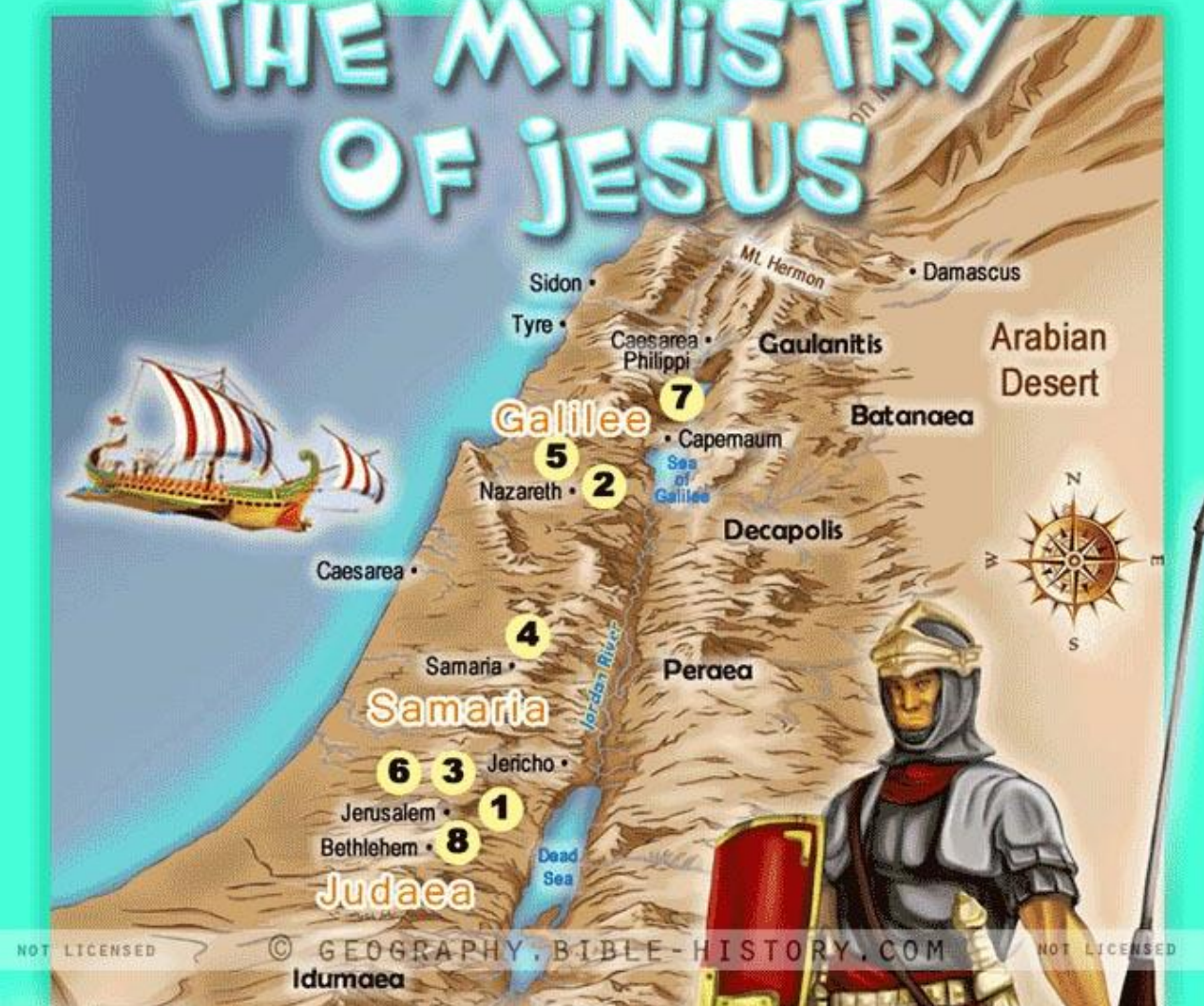
<http://www.thebibledoctor.com/>



ISRAEL IN THE TIME OF JESUS



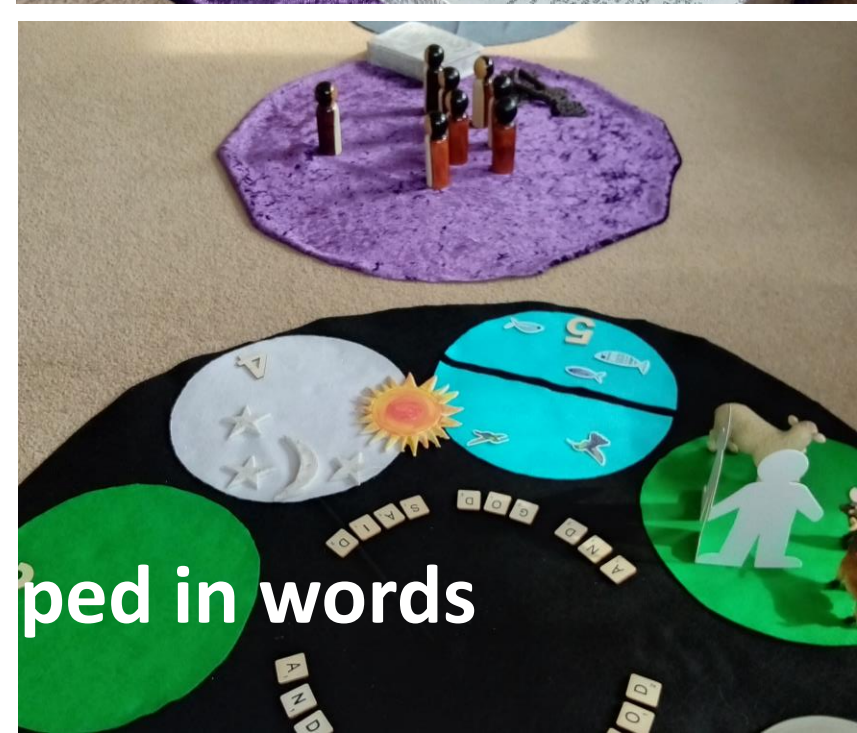
THE MINISTRY OF JESUS





- Notice:
 - 3 discrete circles – separated by a gap
 - the way the author and community are facing
 - that you can't see from the Scripture passage to us without going through the author and their community

The Hermeneutical Landscape



The Hermeneutical Landscape: A message wrapped in words

Ask what the original audience might have taken away from this passage

Ask if, how a contemporary audience might understand this passage now

Ask questions about the author and the community they wrote for

Ask questions about the way the author wrote

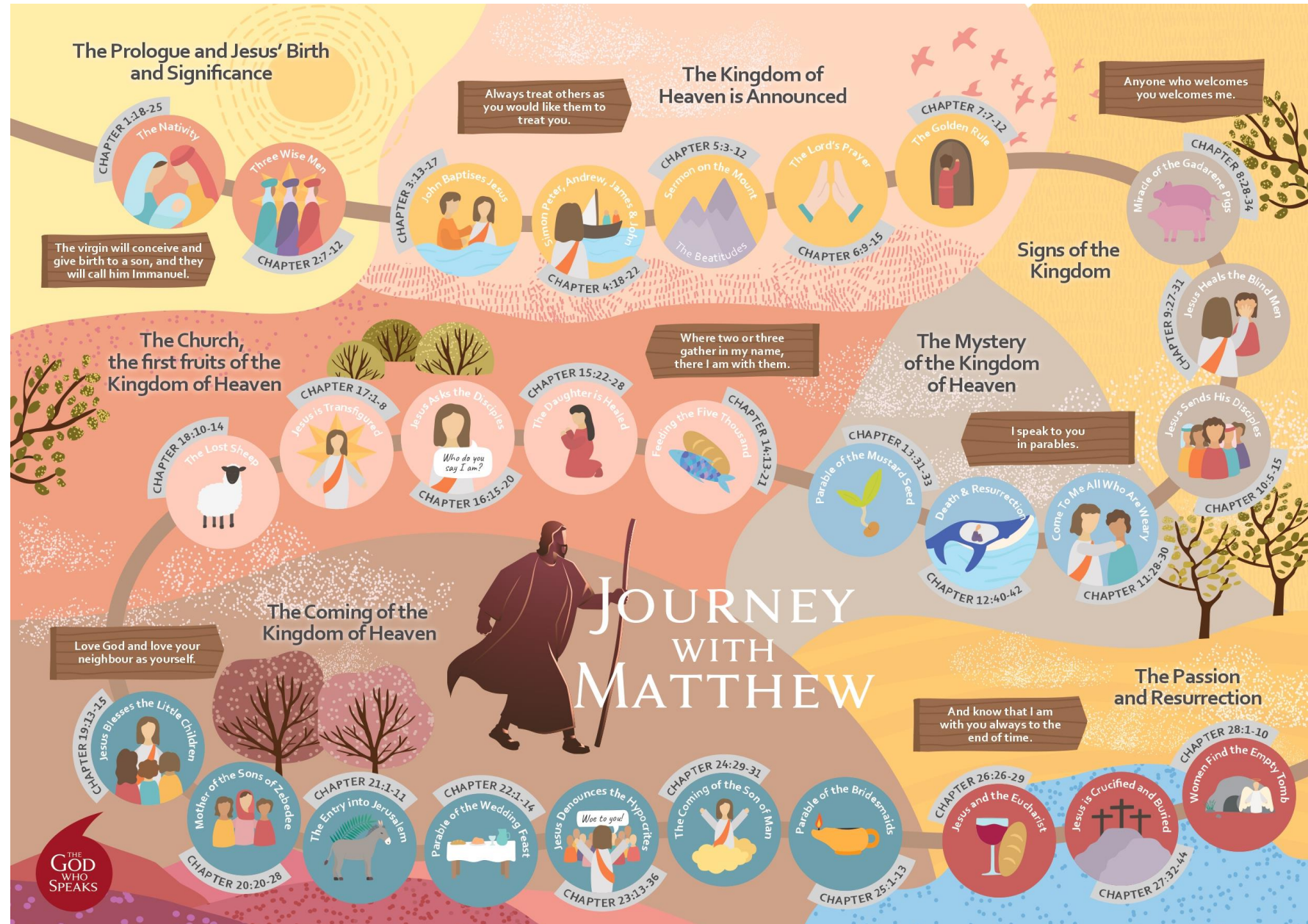
The outcomes demand that we teach Scripture as the Church expects us to.. That we....

Ask questions about the world we read about: places, customs, roles, religious and social mores



Galilee to Jerusalem

Year 4



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.

Galilee to Jerusalem



The Gospel of Matthew

Kip and Friends

The big question!

Who was Jesus: was he the messiah Judaism had waited for, or not?

What was happening?

After the death and resurrection of Jesus, his followers, most of whom were Jews, lived a kind of 'split' life. They lived as Jews; in their eating, dressing, religious practices and customs, but they also gathered to remember Jesus and what he had done for them. Around about the year 80 CE, they were forced to make a choice: would they live as followers of Jesus and give up their old ways, or would they return to their previous religious beliefs and abandon their faith in Jesus.

Who is this Gospel written for?

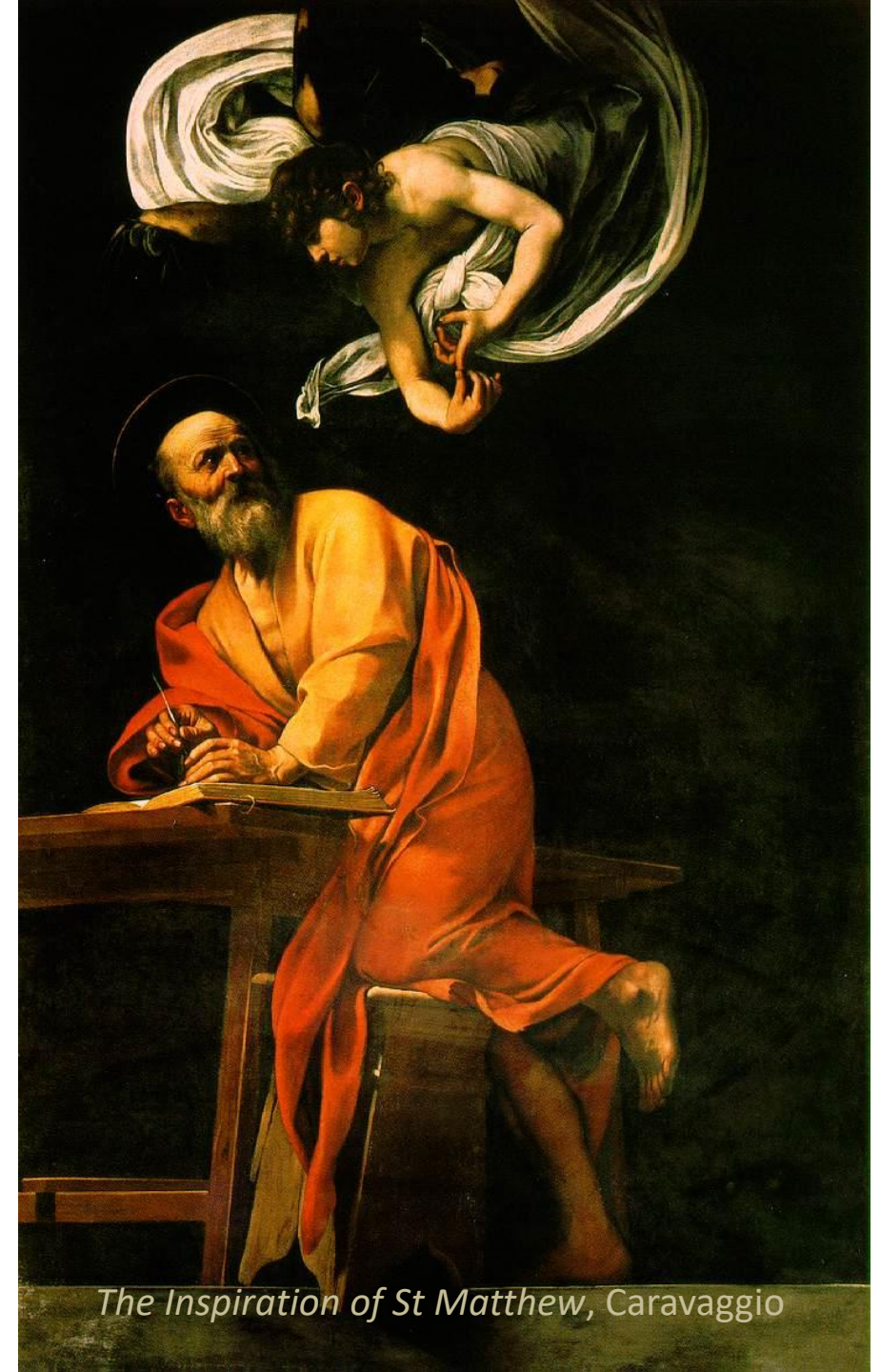
Matthew's Gospel spends a lot more time linking Jesus to Judaism than Mark or Luke do. So, we think this Gospel was written for Jews. We think Matthew wanted to persuade his readers, to convince them that Jesus *was* the messiah the Jews had waited for. Matthew is sure he is, and he is determined to show them why!

Who was Matthew?

We call this Gospel the Gospel of Matthew but in fact we really don't know who wrote it. The early Church thought that it could have been written by the tax collector Levi – who is called Matthew in this Gospel (See Mt 9:9-13). The early Church thought it was the first one written and that's why it comes first in the New Testament. We don't think that whoever wrote this was Levi/Matthew now though, it seems to be have been written too long after Jesus' death and resurrection. What we do know is that this writer knows the Jewish story really well and is very clear that Jesus is the messiah that the people had waited for.

What might I see in the Gospel of Matthew?

Writers make their point in particular ways. Matthew loves to use Old Testament quotes and to remember the stories of the Jewish people. He arranges his gospel into 5 books, reminding his readers of the Torah, and he makes sure that key moments happen on a mountain – a reminder of the giving of the commandments at Sinai.



The Inspiration of St Matthew, Caravaggio

Galilee to Jerusalem

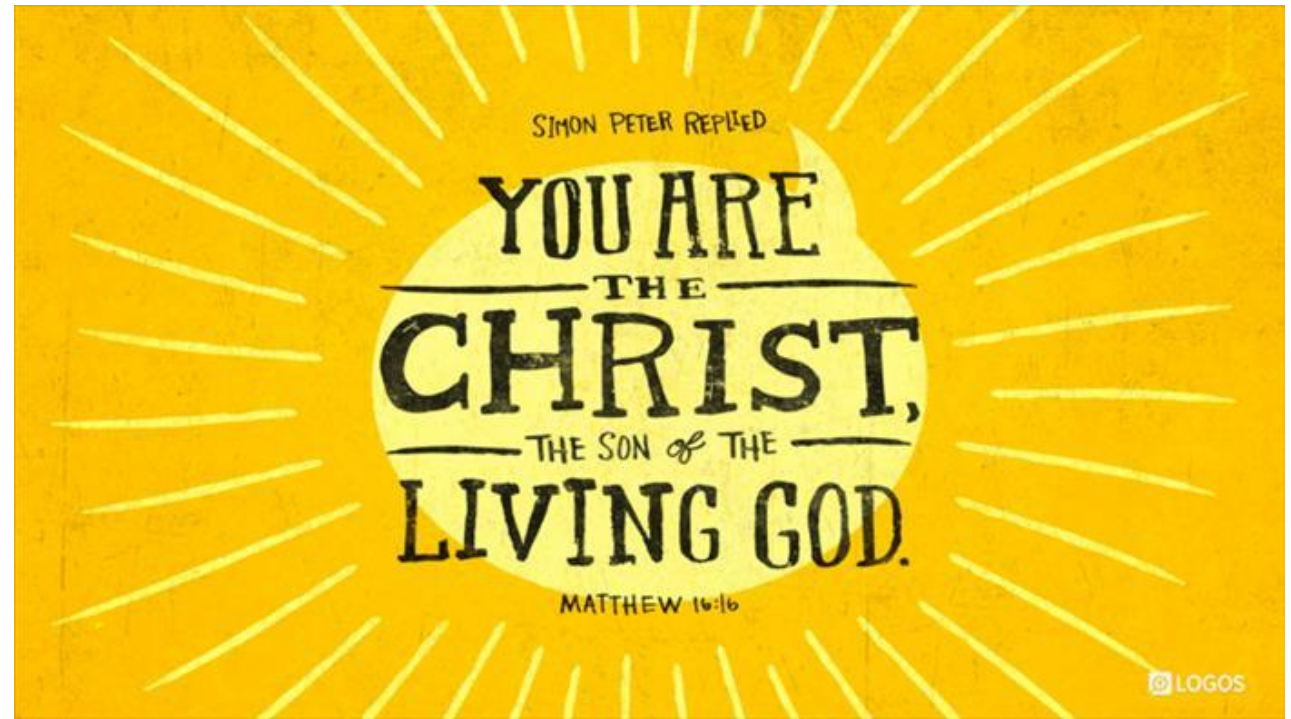
Year 4

'In this branch, pupils will consider Jesus' question to Peter, 'Who do you say I am?' They will also reflect on Jesus as the servant Messiah and how he announces the Kingdom of Heaven to those at the edge of society.' (RED p137)

He said to them...

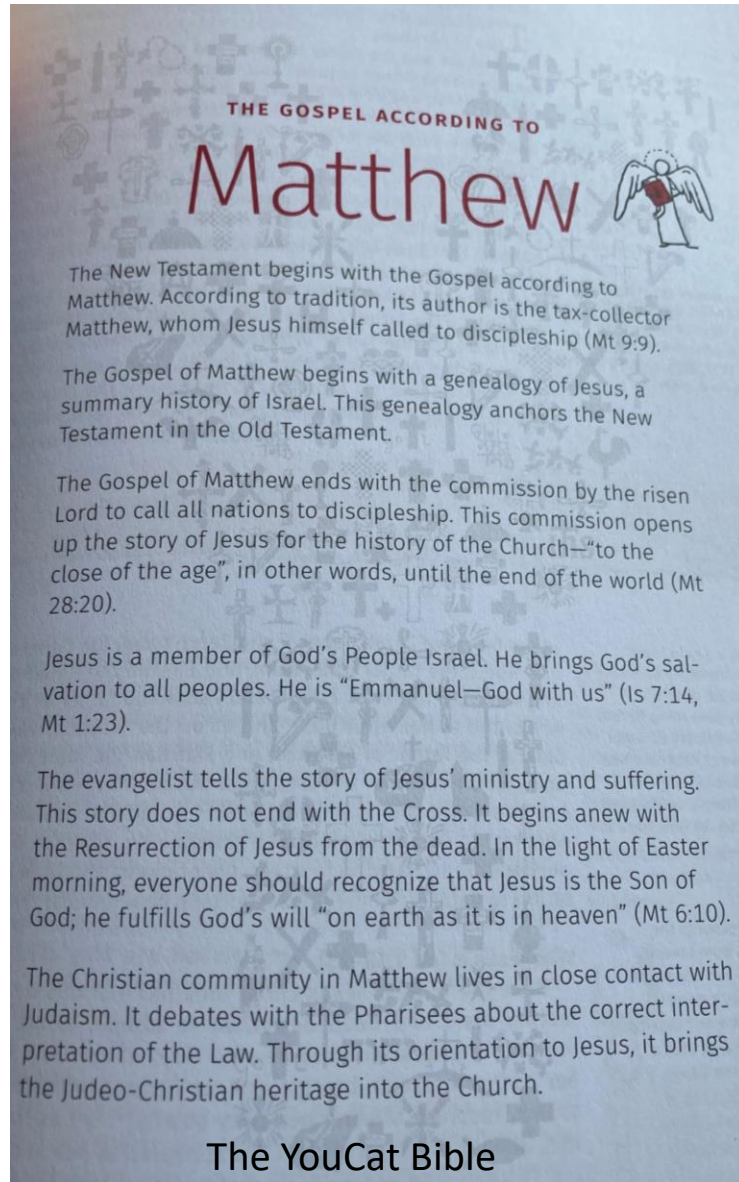
**But who
do you
say that
I am?**

Matthew 16-15



Galilee to Jerusalem

Year 4



Plan of the Book

I	The Birth and Infancy of Jesus	1-2
II	The Kingdom of Heaven is Announced	3-7
III	The Kingdom of Heaven is Preached	8-10
IV	The Mystery of the Kingdom of Heaven	11:1 – 13:52
V	The Church, First-fruits of the Kingdom of Heaven	13:53 – 18
VI	The Approaching Advent of the Kingdom of Heaven	19 – 25
VII	Passion and Resurrection	26 – 28

from The New Jerusalem Bible

Galilee to Jerusalem

Year 4

'It is essential that, alongside learning from Scripture, pupils understand the historical and cultural context in which Jesus' healings occur. In the time of Jesus, many illnesses were seen as making a person 'impure'. Under the rituals of the Law of Moses, many things could make someone ritually unclean. Examples include skin diseases (such as leprosy), childbirth, touching a corpse, or eating prohibited food.'(RED p137)

These are the living things that you may eat among all the animals that are on the earth. 3 Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. 4 Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. 5 And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. 6 And the hare, because it chews the cud but does not part the hoof, is unclean to you. 7 And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. 8 You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you. (Lev 11:2-8)

13 The Lord spoke to Moses and Aaron, saying, 2 "When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous[a] disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests, 3 and the priest shall examine the diseased area on the skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprous disease. When the priest has examined him, he shall pronounce him unclean. (Lev 13:1-3)

Galilee to Jerusalem

Year 4

'Impurity could ceremonially be passed to others through personal contact. When someone was seen as ceremonially impure, they were separated from the community and during their period of impurity could not worship with them. However, purity could be restored by following the Law, depending on the extent of the impurity. Purification could happen through various rites, from ritual washing to animal sacrifice as atonement (penance) for uncleanness.'(RED p137-8)

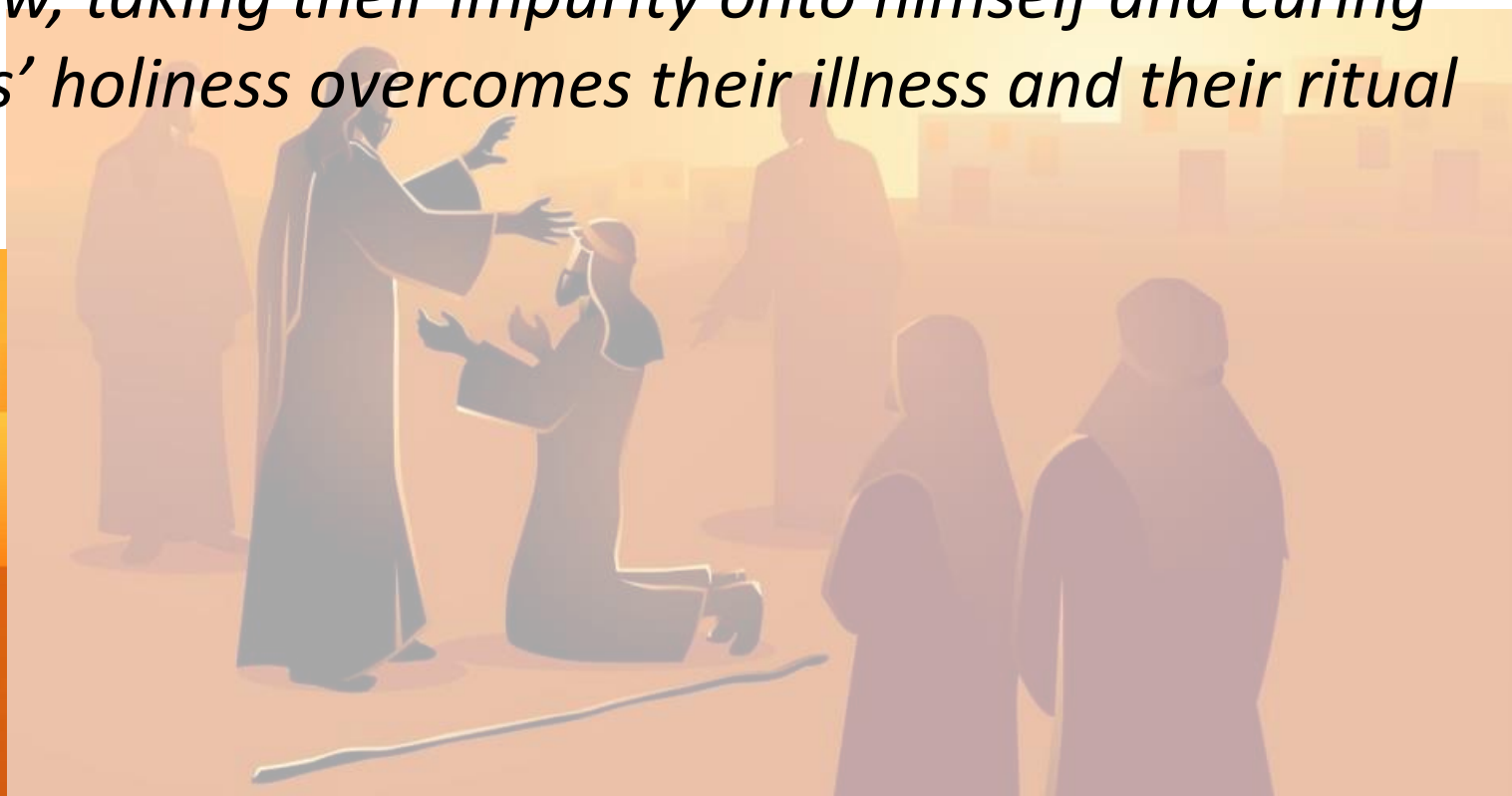


<https://bibleproject.com/explore/video/sacrifice-and-atonement/> NB: this is not a Catholic perspective, so although the explanation of Biblical sacrifice is helpful, it does talk about The Lord's Supper as a re-enactment. The Catholic Church teaches that it is much more than this – *'it is the one sacrifice of Christ, which completes and surpasses all sacrifices, made present in the celebration of the Eucharist'* (YC p125).

Galilee to Jerusalem

Year 4

'However, diseases such as leprosy could not be cured and became associated with a moral impurity or personal sinfulness. Lepers were outcasts for the whole of their lives. In this context, Jesus' approach to those who were ritually unclean is remarkable. He reaches out to them, making himself unclean in the eyes of the Law, taking their impurity onto himself and curing them of their affliction. Jesus' holiness overcomes their illness and their ritual impurity.'(RED p138)



sinners" (Mk 2:17).

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Did Jesus work miracles, or are they just pious tales?

Jesus really worked miracles, and so did the → APOSTLES. The New Testament authors refer to real incidents. [547–550]

Even the oldest sources tell of numerous miracles, even the raising of the dead, as a confirmation of Jesus' preaching: "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you" (Mt 12:28). The miracles took place in public; some of the persons involved were known by name, for instance, blind Bartimaeus (Mk 10:46–52) or Peter's mother-in-law (Mt 8:14–15). There were also miracles that in those Jewish circles were considered shocking and outrageous (for example, the cure of a crippled man on the → SABBATH, the cure of lepers). Nevertheless they were not disputed by contemporary Judaism.

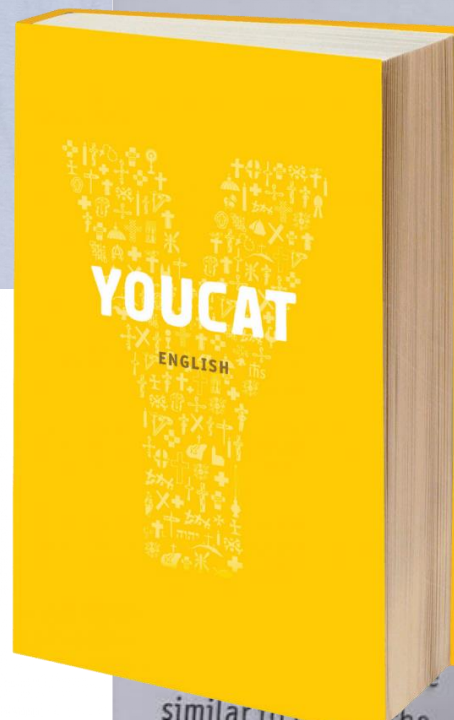
” Nowhere in the world has so great a miracle occurred as in that little stable in Bethlehem; here God and man became one.

THOMAS À KEMPIS
(1379/1380–1471, German mystic, author of *The Imitation of Christ*)



And they were astonished beyond measure, saying, "He has done all things well; he even makes the deaf hear and the mute speak."

Mk 7:37



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But why did Jesus work miracles?

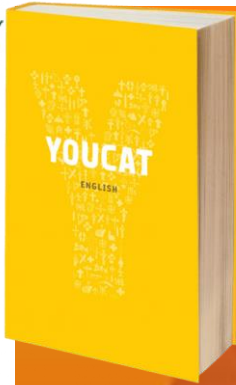
The miracles that Jesus worked were signs that the kingdom of God was beginning. They expressed his love for mankind and reaffirmed his mission. [547–550]

Jesus' miracles were not self-aggrandizing displays of magic. He was filled with the power of God's healing love. Through his miracles he showed that he is the Messiah and that the kingdom of God begins in him. Thus it became possible to experience the dawn of the new world: he freed people from hunger (Jn 6:5–15), injustice (Lk 19:8), sickness, and death (Mt 11:5). By driving out demons, he began his victorious advance against the "ruler of this world" (meaning Satan; see Jn 12:31). Nevertheless, Jesus did not remove all misfortune and evil from the world. He directed his attention principally to freeing man from the slavery of sin. His central concern was faith, which he also elicited through miracles. → 241–242

Galilee to Jerusalem

Year 4

'In the Old Testament sickness was often experienced as a severe trial, against which one could also see God's hand. In the prophets the thought appears that sufferings are not just a curse and not always the consequences of personal sin, that by patiently bearing sufferings one can also be there for others.'(CCC 1502)



Galilee to Jerusalem

Year 4

*'Today, we understand how and why many diseases happen through infection, and the practices of Jesus' time can seem very unfamiliar. **It is crucial that when pupils learn about the rituals of the Jewish faith, they recognise that the laws protect the broader community from spreading infectious diseases.** For example, touching a dead body could spread an infectious disease in a time without antiseptics or antibiotics. Similarly, today illnesses such as epilepsy are understood scientifically. However, in the time of Jesus, people believed that an evil spirit caused some diseases, often called a demon, devil, or djinn in some cultures.*

*When Jesus casts out or exorcises a devil, he is curing them of an unexplained illness that sometimes takes possession of their whole mind, body, and spirit. Again, though this seems far removed from modern medicine, thinking in picture language can help explain how **illnesses can, at times, feel to take possession of a person in mind or body or both.** **Jesus extends his merciful, healing help and restores each person to wellness.***

In the same way, the Sacrament of Reconciliation extends God's mercy to each person in their human brokenness.

RED p138)

85

What does confession do to me?

Confession reconciles me with God and with the community of the Church and gives me a new beginning.

It frees me to express, openly and honestly, the evil I have done. It is even more freeing to hear with my own ears that God has forgiven me.



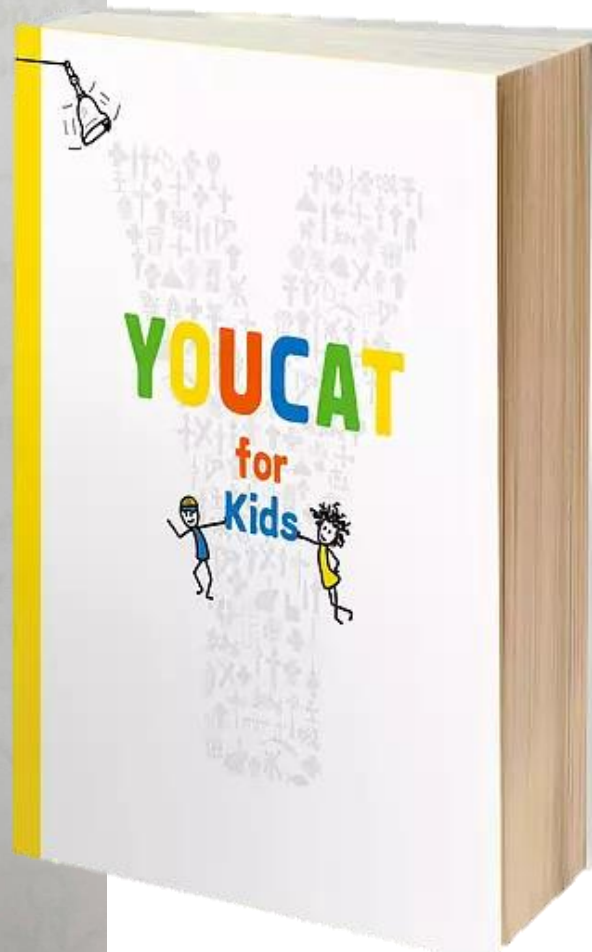
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What does the Anointing of the Sick do to me?

The Anointing of the Sick gives you comfort, peace and strength. You encounter Jesus who strengthens you. Some sick people are even healed by it.

It is not right to say that the Anointing of the Sick is only for the dying. A person who is about to die should confess and receive the Eucharist as "viaticum". That's what the food was called that people in the past took with them when they were going on a long journey.

The Anointing of the Sick also helps us to endure the hardship of dying. Jesus is the only one who is able to accompany you when you are dying and lead you through death to heavenly life.



Galilee to Jerusalem

Year 4

CCC Links	Knowledge lens content		
St Peter CCC 153, 440, 442 Miracles YCfK 25 YC 90-91 CCC 547-550 John the Baptist CCC 718 Incarnation YCfK 23-26 CCC 461-464 Messiah/Christ YCfK 24, YC 73 CCC 436-440, 453 Care of the sick	Hear By the end of this unit of study, pupils will hear the following key texts: • Peter's mother-in-law and casting out devils (Matt 8:14-17) • Cure of the woman with a haemorrhage. The official's daughter raised to life (Matt 9:18-26) or Cure of two blind men and cure of a demoniac (Matt 9:27-34) • The Baptist's question (Matt 11:1-15) • Jesus walks on the water and, with him, Peter (Matt 14:22-33) • Peter's profession of faith (Matt 16:13-26) By the end of this unit of study, pupils will know some facts about: • The importance of understanding historical context and cultural values at the time of the gospels. Believe By the end of this unit of study, students will know that the Church teaches that: • Jesus is the Messiah/Christ but in a way that subverted the expectations of those of his own day: Jesus comes as a suffering servant, not a triumphant king. • Jesus is fully God and fully human. We call this belief the incarnation. • Jesus reveals the kind of messiah he is by showing that God's Kingdom includes those who are excluded by society. • Jesus showed compassionate healing in mind and body through his ministry and continues to do so through His Body, the Church, especially in the sacraments, such as the Sacrament of Reconciliation and the Anointing of the Sick.	YC 241 CCC 1503-1505 Creed YC 26 CCC 185-186, 192-197 Sacrament of Reconciliation YCfK 63, 83, 85 YC 224, 231-233 CCC 1450-1460, 1490-1492, 1494 Anointing of the Sick YCfK 88-91 YC 244 Advent CCC 524	Celebrate By the end of this unit of study, pupils will know: • Why Catholics pray the Creed at Mass. • How Catholics experience God's forgiveness in the Sacrament of Reconciliation and through it are reconciled with their community and how the Anointing of the Sick brings God's strength to help those who are sick. Live By the end of this unit of study, pupils will know: • How the work of a person or organisation who has been inspired by Jesus, work with those marginalised by societal attitudes to illness (e.g., St Francis Leprosy Guild, St Damien of Molokai, Ruth Pfau, Catholics for AIDS prevention and Support (CAPS), Sr Julie Driscoll and the House of Ruth).

Galilee to Jerusalem

Year 4

Expected outcomes	
Understand	
By the end of this unit of study, pupils will be able to:	
U4.3.1.	Show understanding of why some people gave Jesus the title 'Christ' (the anointed one) by making links with the Scripture studied.
U4.3.2.	Make links between Jesus' speech to John the Baptist's followers and signs that he is the Messiah.
U4.3.3.	Show understanding of the belief that Jesus reveals the kind of messiah he is by showing that God's Kingdom includes those who are excluded by society, making relevant links to the Scripture studied.
U4.3.4.	Using some religious vocabulary, describe the Sacrament of Reconciliation and the Sacrament of the Sick.
U4.3.5.	Make relevant links between the belief in that Jesus is the Messiah and the Nicene Creed (specifically Articles 2-4) and suggest why Catholics say this prayer.
U4.3.6.	Describe the work of a person or organisation who has been inspired by Jesus to work with those marginalised by societal attitudes to illness making links with the virtues of faith, hope, and love. (RVE)
Discern	
By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:	
D4.3.1.	Thinking about and discussing answers to Jesus' question, 'Who do you say I am?', consider the response of Peter and the response of Christians today.
D4.3.2.	Considering the claim 'The miracles that Jesus worked were signs that the Kingdom of God was beginning. They expressed his love for humankind and reaffirmed his mission' (YOUCAT 91), expressing a point of view, supported by relevant reasons, in response to this statement.
Respond	
During this unit of study, pupils will be invited to respond to their learning, for example by:	
R4.3.1.	Reflecting on those that society excludes today and consider how they could show love for these people as Jesus did. (RVE)
R4.3.2.	Considering how Jesus serves others and discussing how Christians can follow this example today. What could this mean for their lives and the lives of their local communities? (RVE)

Galilee to Jerusalem

Year 4

Knowledge lens content

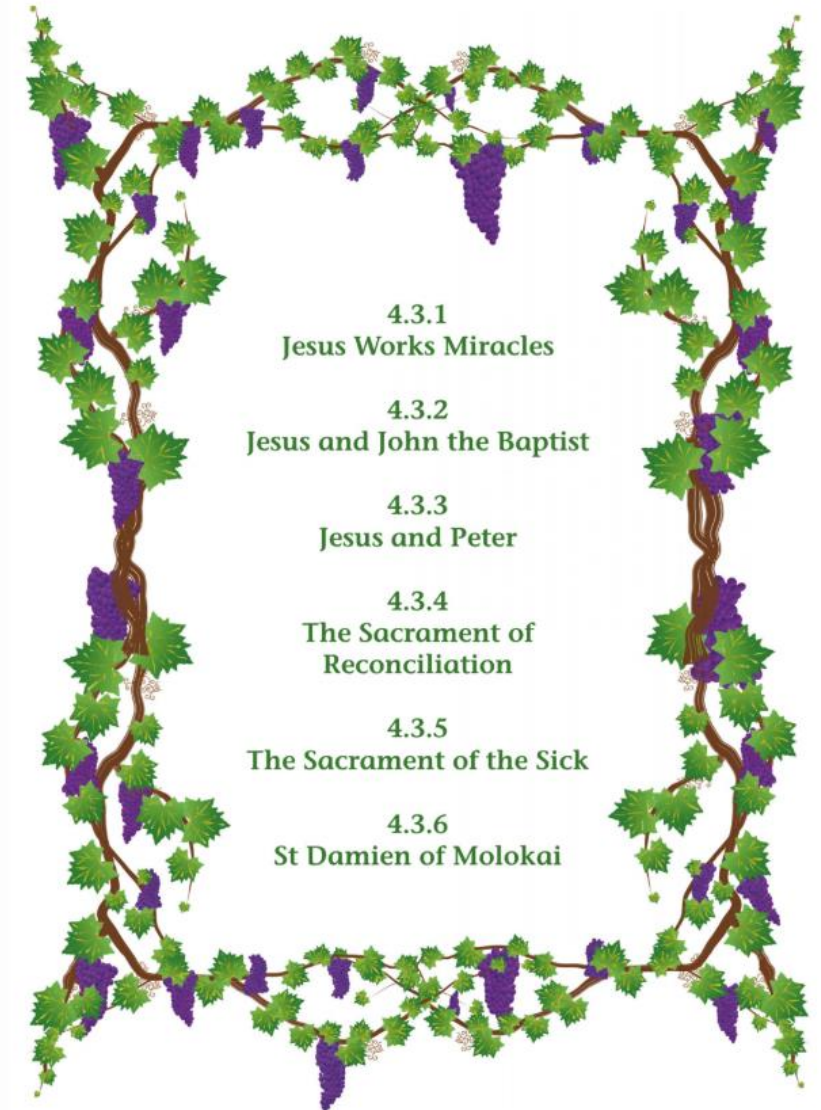
Hear

By the end of this unit of study, pupils will hear the following key texts:

- Peter's mother-in-law and casting out devils (Matt 8:14-17)
- Cure of the woman with a haemorrhage. The official's daughter raised to life (Matt 9:18-26) or Cure of two blind men and cure of a demoniac (Matt 9:27-34)
- The Baptist's question (Matt 11:1-15)
- Jesus walks on the water and, with him, Peter (Matt 14:22-33)
- Peter's profession of faith (Matt 16:13-26)

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

- The importance of understanding historical context and cultural values at the time of the gospels.



Galilee to Jerusalem

Year 4

Believe

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

- Jesus is the Messiah/Christ but in a way that subverted the expectations of those of his own day: Jesus comes as a suffering servant, not a triumphant king.
- Jesus is fully God and fully human. We call this belief the incarnation.
- Jesus reveals the kind of messiah he is by showing that God's Kingdom includes those who are excluded by society.
- Jesus showed compassionate healing in mind and body through his ministry and continues to do so through His Body, the Church, especially in the sacraments, such as the Sacrament of Reconciliation and the Anointing of the Sick.

Celebrate

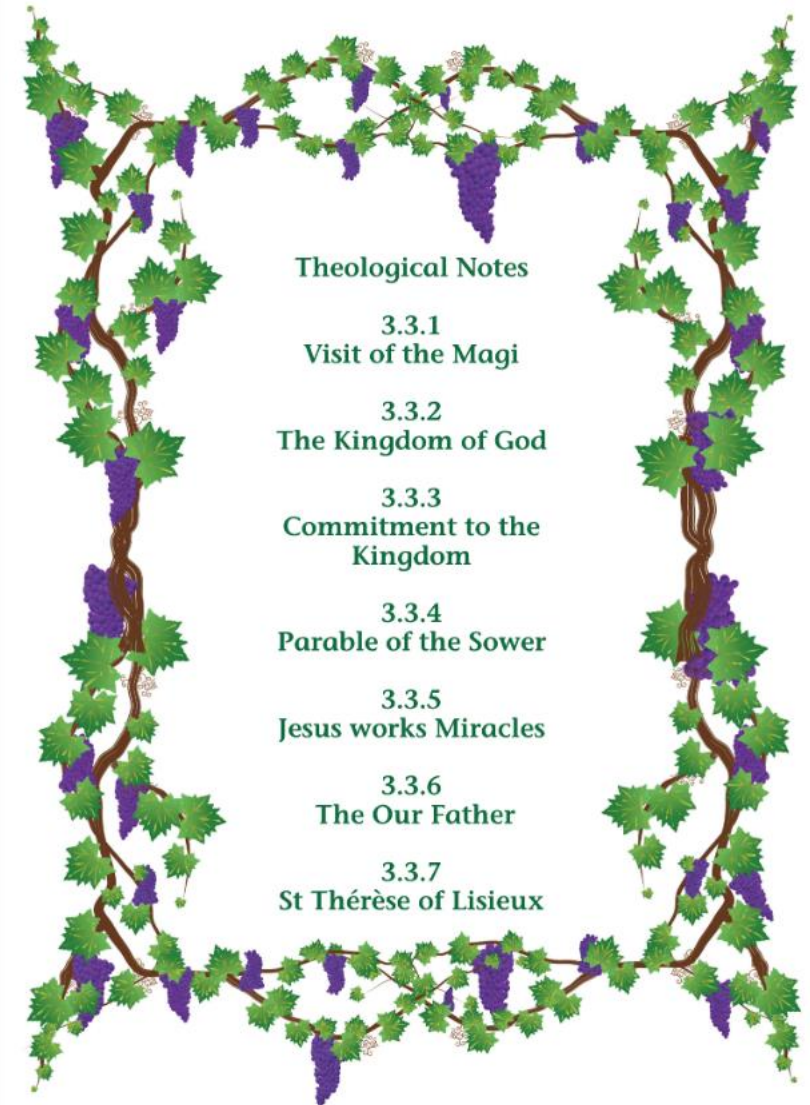
By the end of this unit of study, pupils will know:

- Why Catholics pray the Creed at Mass.
- How Catholics experience God's forgiveness in the Sacrament of Reconciliation and through it are reconciled with their community and how the Anointing of the Sick brings God's strength to help those who are sick.

Live

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

How the work of a person or organisation who has been inspired by Jesus, work with those marginalised by societal attitudes to illness (e.g., St Francis Leprosy Guild, St Damien of Molokai, Ruth Pfau, Catholics for AIDS prevention and Support (CAPS), Sr Julie Driscoll and the House of Ruth).



Galilee to Jerusalem

Year 4

Key vocab:

- Messiah
- Christ
- incarnation
- kingdom
- Sacrament of the Sick
- Nicene Creed
- marginalised

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

How will you ensure they are understood in context?

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)

Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
Peter's profession of faith (Matt 16:13-26)	U4.3.1. Show understanding of why some people gave Jesus the title 'Christ' (the anointed one) by making links with the Scripture studied.	4.3.3 Jesus and Peter Read the Theological notes (p30-31) carefully first. Jesus Messiah – not an earthly king. Link with P and P D4.2.2 The type of King Jesus would be What did Peter say about Jesus? Why did he say that? Where is the evidence? Suggested Task – Write the word Christ (the anointed one) in the middle of the page and write ideas around it that show why Jesus was given the title Christ. Consider using the ppt TB (p34) as an introduction to the learning for Sacrament of the Sick and the work of charities to support those marginalised for societal attitudes of illness. It may sit better there. As this is the third section in this branch of V&B, you may wish to <u>refer back</u> to the previous learning and link the miracles to Jesus the Christ, the Chosen One. You may wish to undertake this Suggested Task - Imagine you are a detective. Choose two miracles and describe where it happened, what happened and the outcome of Jesus' actions. (PB p65) Explain why the miracle shows both Jesus' divinity and his humanity. Explain how the miracle shows Jesus is the Christ, the Chosen One. OR You may wish to make the links another way.	Revisit the 'Notes for Teachers' in the RED (p137-8) and read them carefully. Christ (The anointed one) - performed miracles - he was the one who was promised by God the Father to restore order (link to P and P topic) - he has come to save us all - people were seeking him out because they knew Jesus would help them - Jesus wouldn't judge them – he wanted to help RED has good summary of the historical context and cultural values at the time of Jesus (p137-8). See also TB (p32) Kingdom of God The Kingdom of God is not a place. It is the here, the now and the present. It is about how you live your life and follow Jesus' commandment to love one another as he has loved us. Ensure that all children understand why Jesus was given the title of Christ There is a link to Kingdom of God here – look at notes on p120-121 from RED. Children will be covering this in Y3 in future but this Year 4 group won't have covered this. NB – Peter recognises Jesus, but straight away after, (see Mt 16:27+) <u>when</u> Jesus foretells his passion and death, Peter rebukes him, so Jesus says, 'Get behind me Satan'. Peter understands...but only up to a point. He cannot accept yet that Jesus is a Messiah who will be put to death.
B: Know Jesus is the Messiah/Christ but in a way that subverted the expectations of	U4.3.2. Make links between Jesus' speech to John the Baptist's followers	4.3.2 Jesus and John the Baptist (link to P and P work on John the Baptist) For John, an outward show of repentance counted for nothing unless it brought about a lasting change of heart. Mt 3:4-12	Consider learning/singing <i>Go Tell Everyone Hymn</i> https://www.youtube.com/watch?v=9VTQvYG-bl4 Suggested Task – Show children Mt 11:4-6 "The blind see again, and the lame walk, lepers are cleansed and the deaf hear, the dead are raised to

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

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.*