

The Vine and the Branches

December 2024

Agenda

Prayer

- The Big Picture
- Explore Galilee to Jerusalem



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- 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

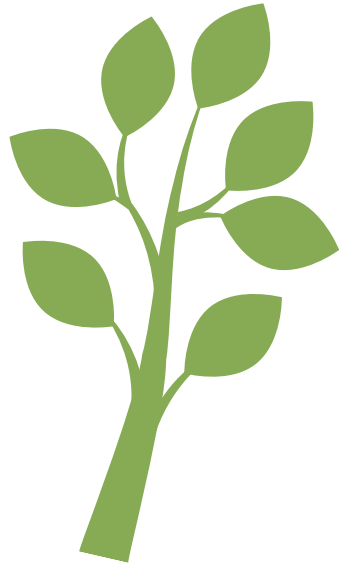
Workshop three – Believe

What's the Big picture?

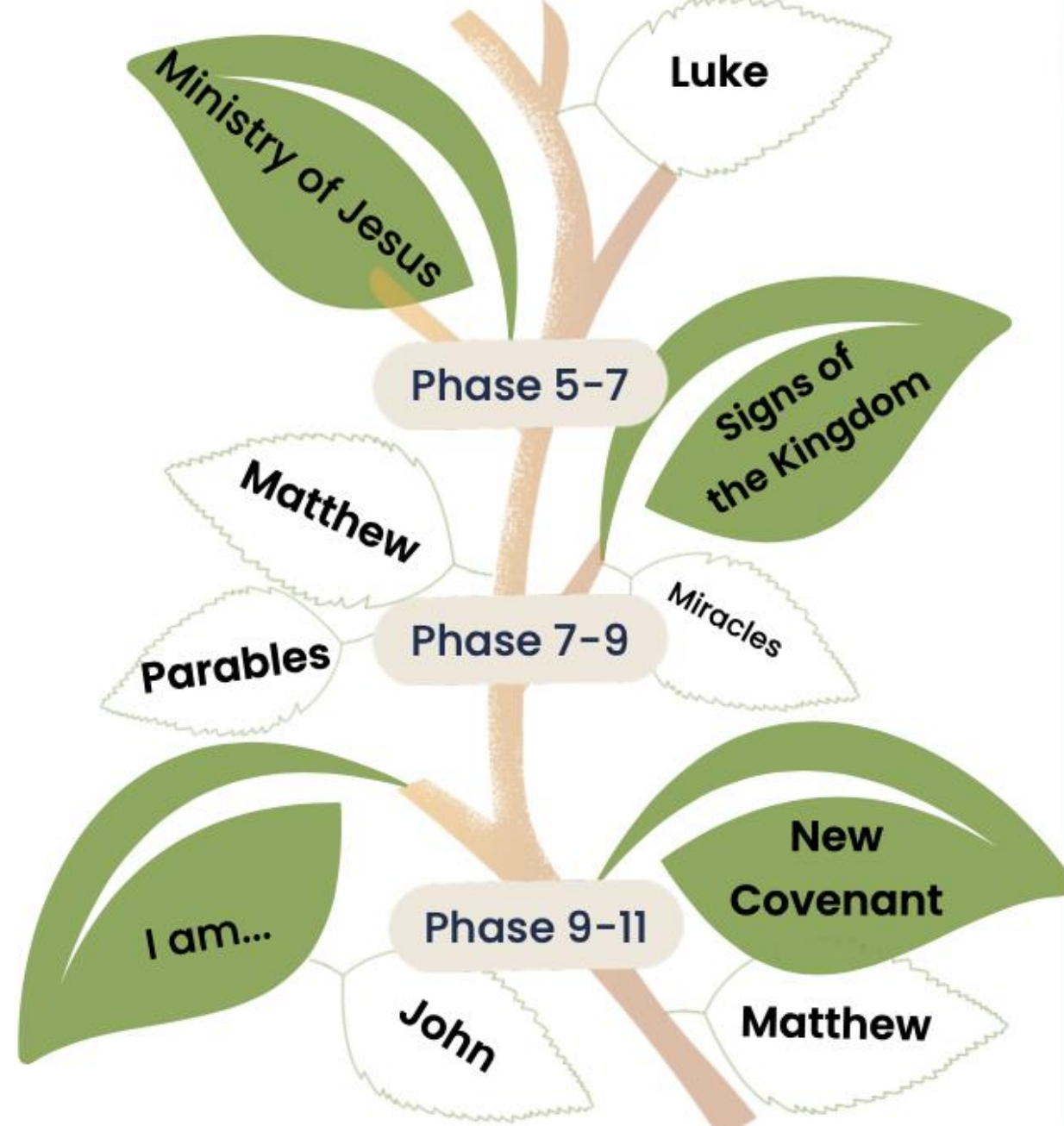
Galilee to Jerusalem...

*'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)

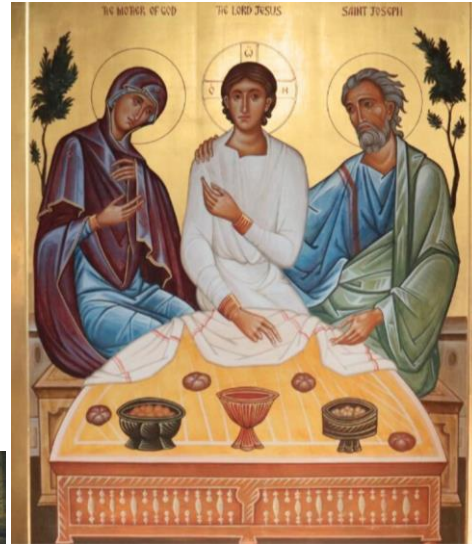
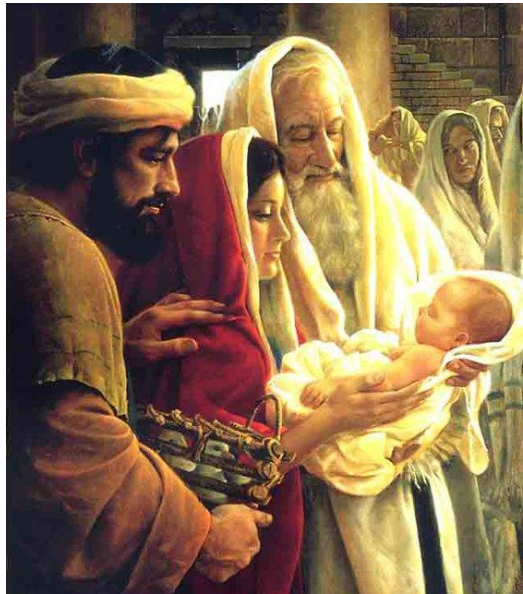
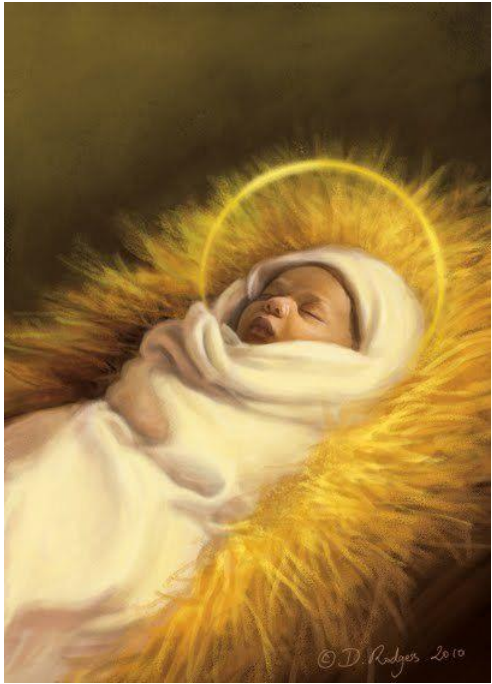
Was crucified,
died and was buried

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

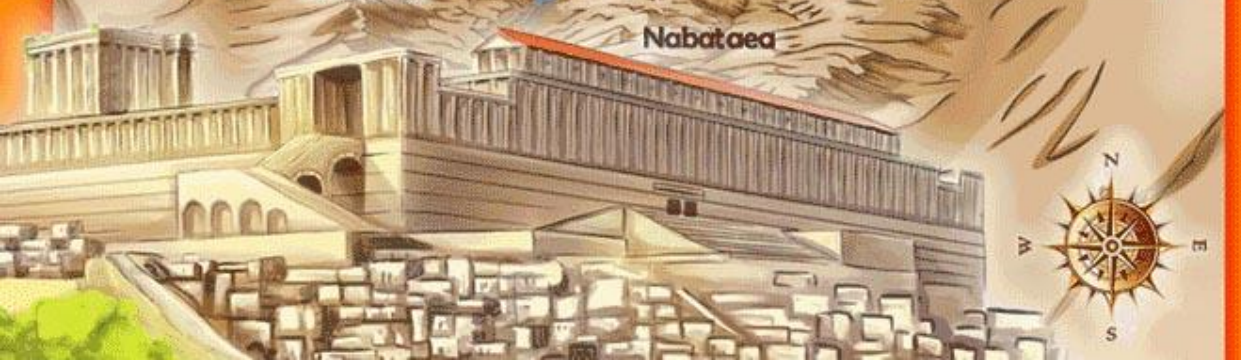
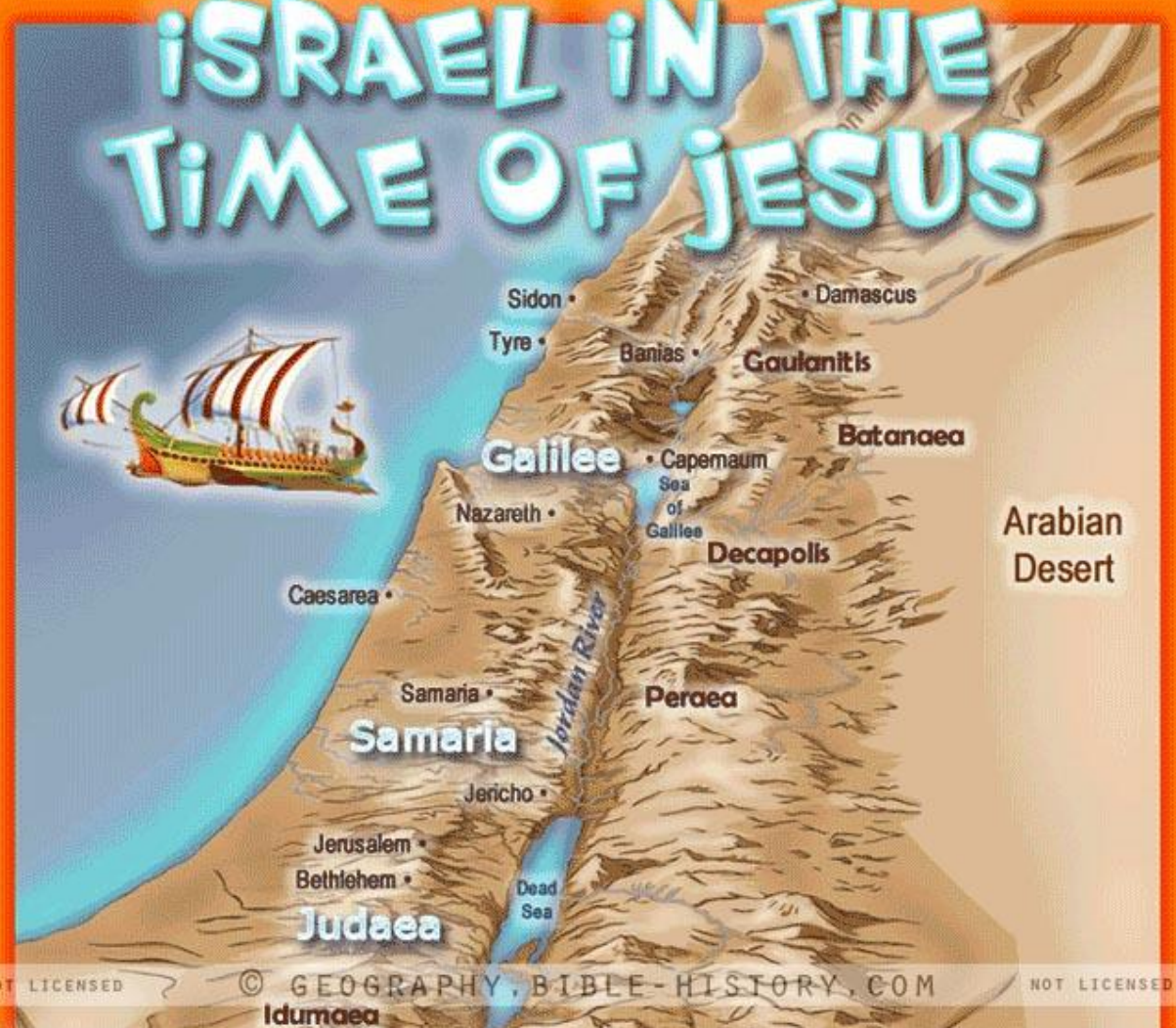
Understanding scripture – Margaret Carswell

- 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?*

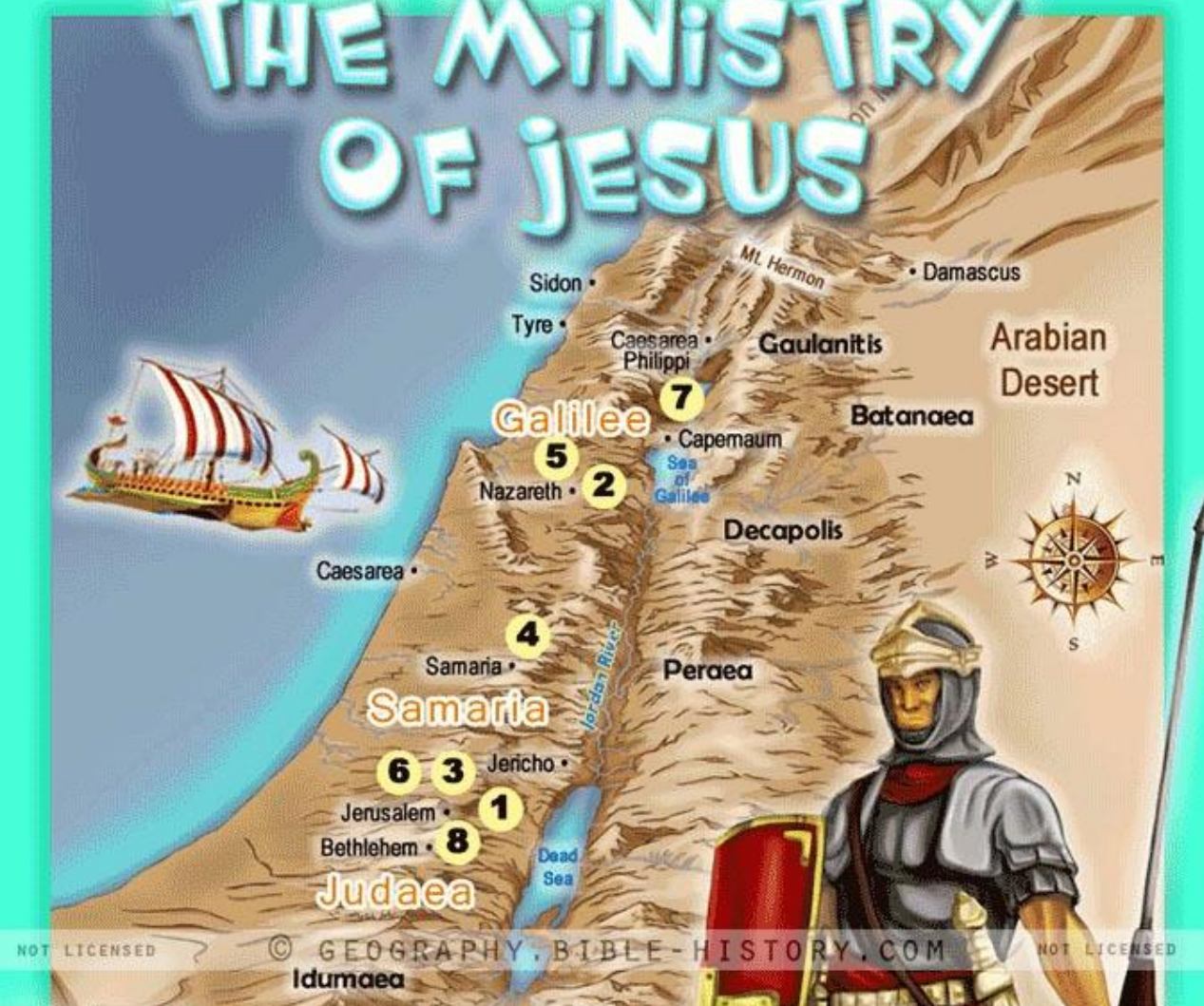
<http://www.thebibledoctor.com/>



ISRAEL IN THE TIME OF JESUS



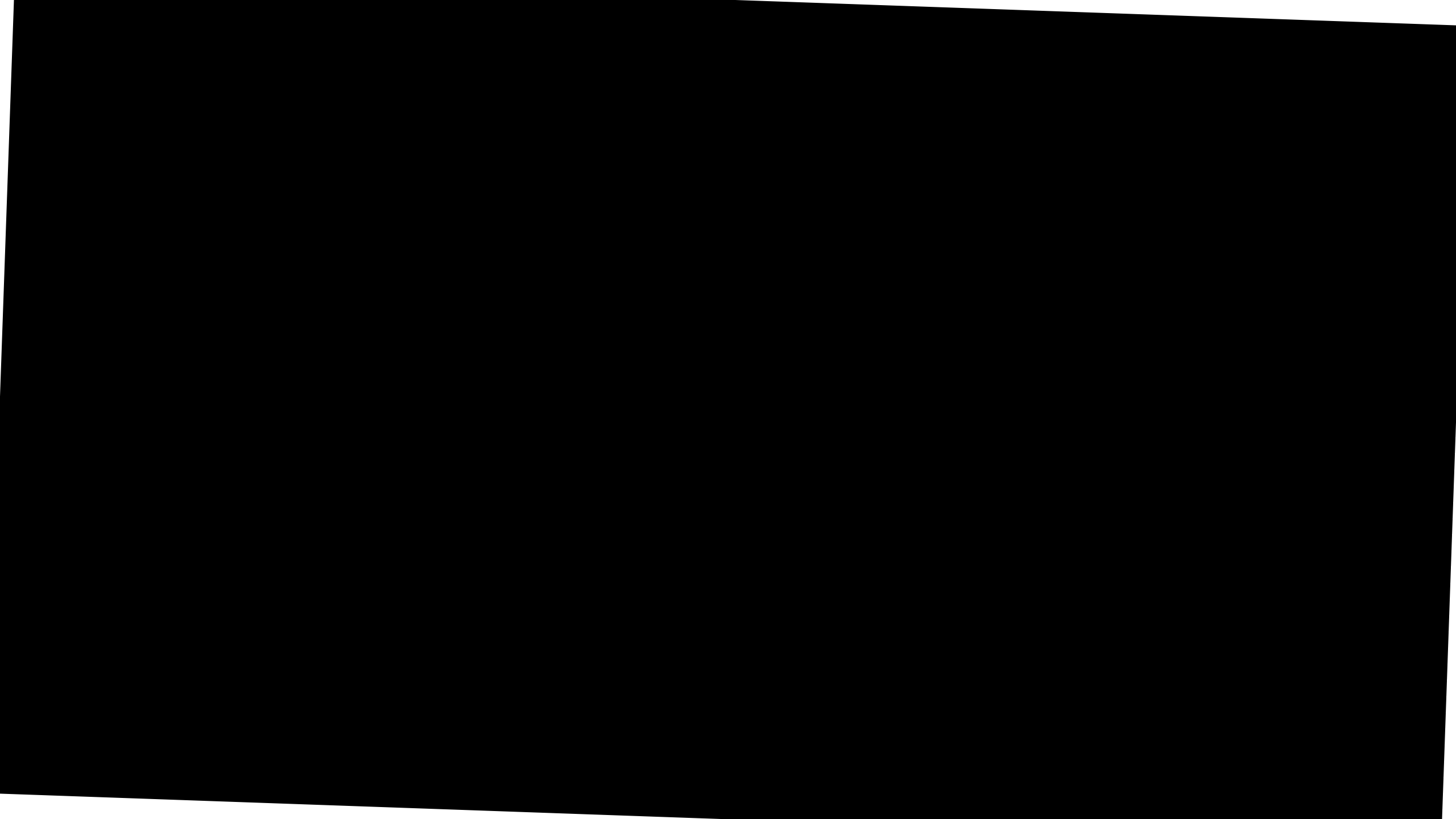
THE MINISTRY OF JESUS

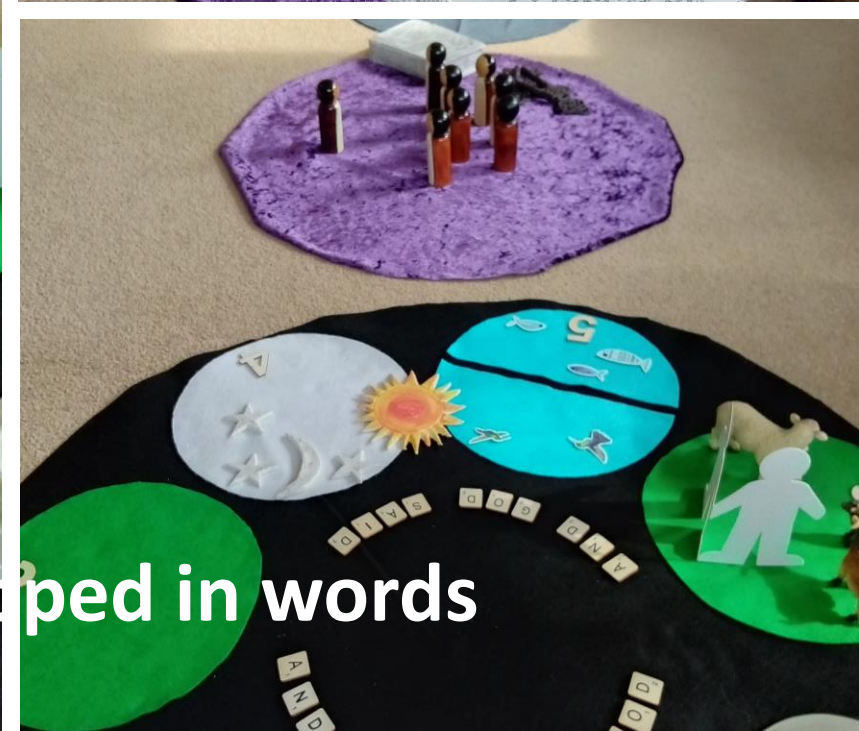




- Notice:
 - 3 discrete circles – separated by a gap
 - the way the author and community are facing
 - that you can't see from the Scripture passage to us without going through the author and their community

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

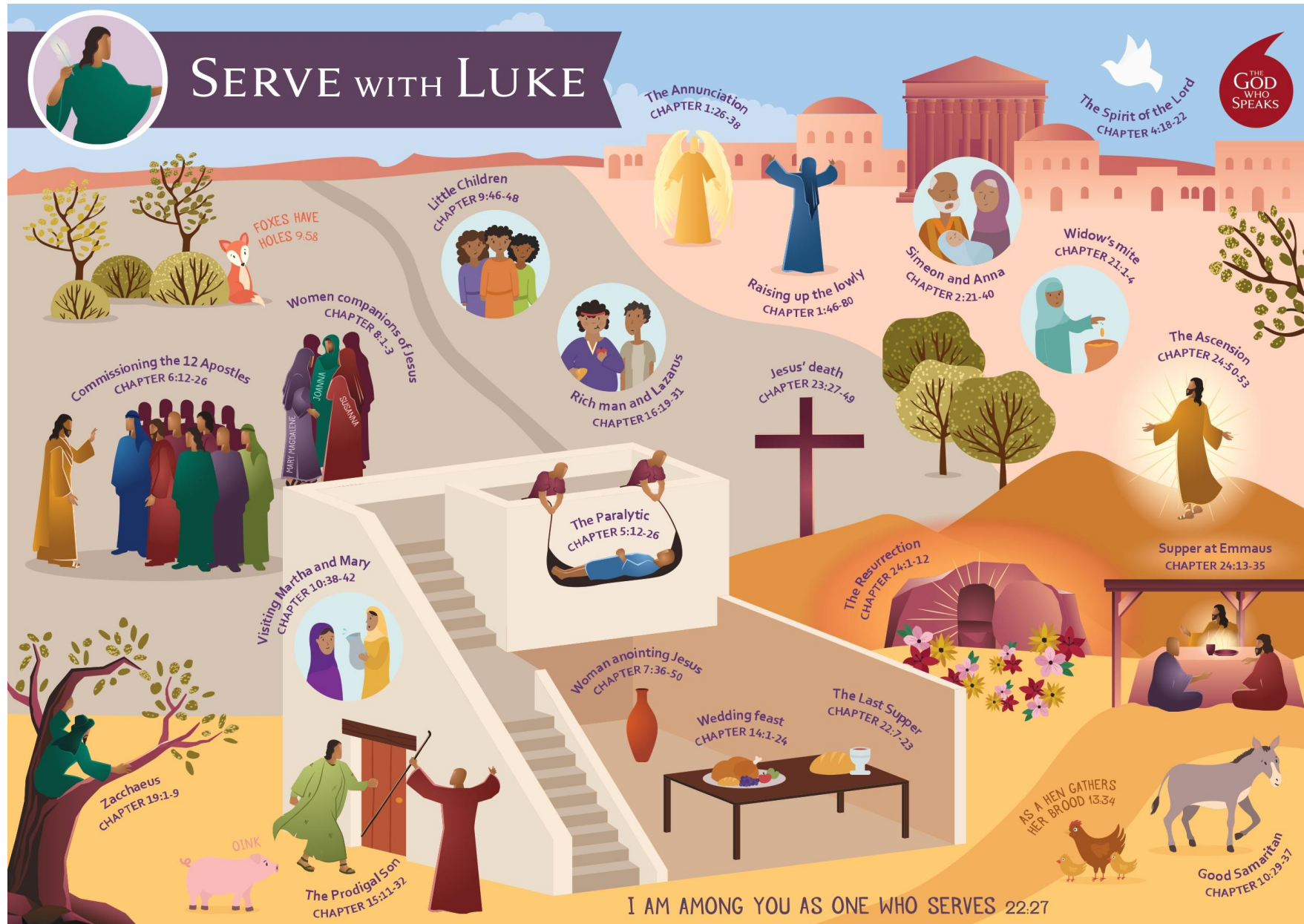
The outcomes demand that we teach Scripture as the Church expects us to.. That we....

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



Galilee to Jerusalem

Year 2



Galilee to Jerusalem

Year 2

- 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.

Galilee to Jerusalem

Year 2

‘General guidance: There is a lot of material in this branch, therefore the next branch will be intentionally lighter. These two branches in the spring term are both about Jesus’ life and ministry, so they do naturally lead to each other. Teachers may wish to teach some material from branch three in branch four, for example, the parable of the lost sheep.’ (RED p103)

Galilee to Jerusalem

Year 2

'The Feast of the Epiphany (Matt 2:1-12) may fall at the beginning of this branch, so the feast day's text is given. The visit of the Magi will be covered in detail in Year Three.' (RED p103)



<https://www.nga.gov/collection/art-object-page.15.html>

[The Adoration of the Magi, Gertrude Mary Pow](#)

Galilee to Jerusalem

Year 2

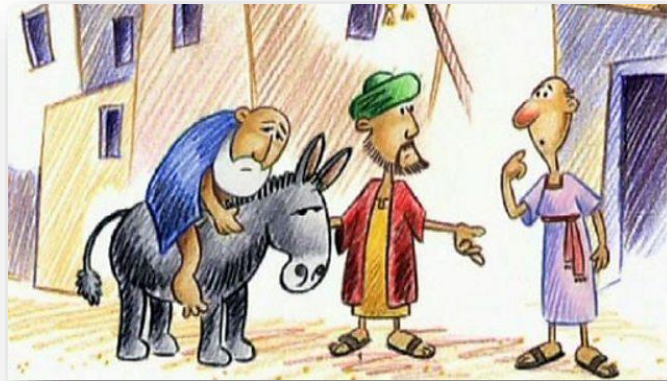
'In this branch, pupils will deepen their knowledge from Year One about who Jesus is and understand how he teaches about the nature of God through parables and miracles. Parables are a literary form where a comparison is made to tell a more profound truth. Jesus uses them to teach about the nature of God.' (RED p103)

Miracles and Parables

Jesus spent much of the three years of his ministry preaching and teaching.

What teachings of Jesus do you know?

Some of his teachings were given as story, known as parables



Jesus was a man of action

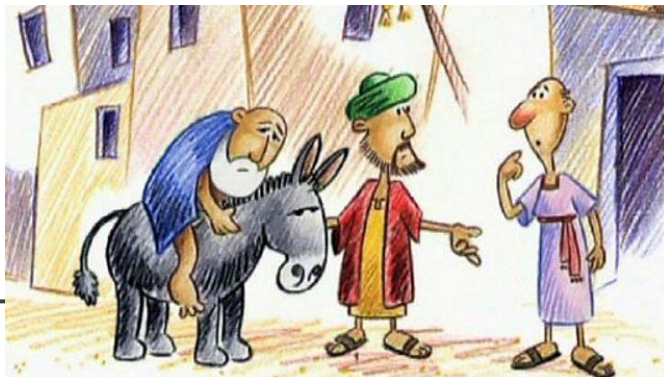
The Gospels tell of the miracles he performed



"You know about Jesus of Nazareth and how God poured out on him the Holy Spirit and power. He went everywhere, doing good and healing all who were under the power of the devil, for God was with him" (Acts 10:38)

Miracles and Parables

- Jesus often spoke in parables when he was teaching his disciples or the crowds who followed him
- Parable comes from the Greek to 'throw side by side'
- A parable tries to give insight into some bigger reality
- By **comparing** it to something familiar
- The big reality Jesus most often spoke of in parables was the Kingdom of God (or Heaven)



- Jesus performed many miracles during his ministry
- '*Miracle*' in the gospels describes a dramatic and unusual sign of God's power against the ordinary pattern of nature
- Jesus' miracles are signs of the Kingdom of God breaking the chains of sin and death
- The gospels tell of many **healing** miracles Jesus performed
- Jesus also performed **nature** miracles



Miracles need faith and prayer

“Why couldn't we drive the demon out?”

“It was because you do not have enough faith,”

After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. ³⁴ He looked up to heaven and with a deep sigh said to him, “*Ephphatha!*” (which means “Be opened!”). ³⁵ At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.

Galilee to Jerusalem

Year 2

‘Across this year, pupils have learned that God calls people back to him in the story of Noah and that the Sacrament of Baptism welcomes people into a relationship with God in the Christian family.’ (RED p103)



 THE FIVE EFFECTS OF
BAPTISM

-  **We are granted justification or sanctifying grace**
When we're baptised, our original sin is forgiven and, in the case of adults, personal sins.
-  **We receive the three theological virtues**
Faith, hope and charity, the gifts of the Holy Spirit and the other virtues are received.
-  **We receive the sacramental grace**
It offers the necessary help to live a Christian life. It makes us capable of believing in God, of waiting on Him and loving Him.
-  **A sacramental character is imprinted in us**
It is an indelible spiritual mark that is imprinted during Baptism. It makes us part of the Church, Body of Christ.
-  **It makes us part of the common priesthood of the faithful**
Participation is in two forms: active, through evangelization and sanctifying all temporal realities and passive, by receiving the other sacraments.

THE SEVEN SACRAMENTS  CatholicLink SOURCE: CATHOLIC.NET



Galilee to Jerusalem

Year 2



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Participation is in two forms: active, through evangelization and sanctifying all temporal realities and passive, by receiving the other sacraments.

'In this branch, pupils will revisit these themes by looking at the baptism of Jesus and thinking about how Christians use prayer as a way of turning back to God alongside the symbolism of water as a sign of cleansing and new birth.' (RED p103)



Galilee to Jerusalem

Year 2



*‘Baptism is the first Sacrament of Reconciliation as it turns people towards a familial relationship with God. John the Baptist calls the people of his time to turn back to God and uses baptism in water to symbolise this relationship.’
(RED p103)*



Galilee to Jerusalem Year 2

*‘As a prophet, John baptises with water, symbolising cleansing. However, when he baptises Jesus and Jesus prays, his divinity is revealed through the voice of the Father and the presence of the Holy Spirit. **Teachers can lay the foundations for learning more about the Trinity by discussing what this could mean, perhaps using works of art that aim to capture the communion of Father, Son, and Spirit.**’ (RED p103)*

Galilee to Jerusalem

Year 2

“Sin is a word, deed or intention’ (YC 315), which is a deliberate choice against the true order of things in accordance with God’s love. It is a difficult concept for children. However, pupils can understand about making bad choices on a personal level.’ (RED p103)

81 What is a sin?

A sin is anything that separates me from God and from people.
Sin separates us from love and from good.
Every sin causes damage.
It destroys something in me.
It breaks relationships between man and man, between man and God.

A venial sin is something that happens out of laziness, cowardice, anger, envy, jealousy, bad habits...

A serious sin is something very evil.
You know it. You still want it.
You are doing it on purpose.

One who has committed a serious sin needs to confess it.

For venial sins we need to ask for forgiveness.

It also helps to confess them.

No sin is trivial but some are more serious than others.

Everyday sins are called “venial”.

Really serious sins are called “deadly” or “mortal” because they are very evil and break our friendship with God.



Galilee to Jerusalem Year 2

82

What does God have to do with our sins anyway?

**God loves everything he has created.
That is why every sin
is like harming God himself.**

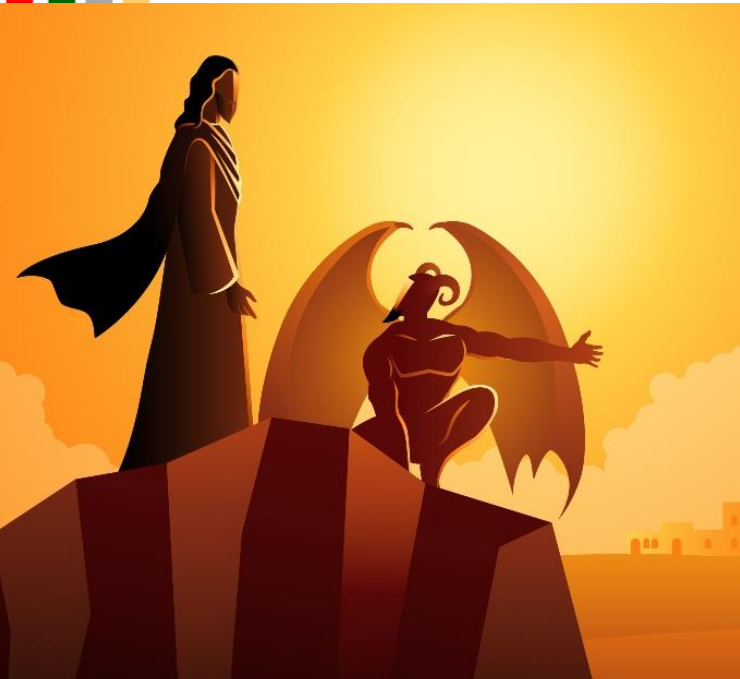
God, in his love, feels with each person.
Jesus says: "In so far as you did this
to one of the least of these brothers of mine,
you did it to me." (Mt 25:40)

Through baptism
we have become children of God.
With each meanness or malice,
you are hurting his creatures.
You are hurting your brothers and sisters,
you harm yourself and you turn away
from people and from God.

Galilee to Jerusalem

Year 2

'In contrast, when Jesus is tempted to make bad choices that will serve only his needs, he says no. Instead, he chooses to help others through miraculous healings and calming the storm to save the disciples from their fear. Jesus reveals his divine nature showing his power over Creation which pupils may link with the story of Noah.' (RED p103)



Galilee to Jerusalem

Year 2

'Jesus also shows God's love and forgiveness through his teaching, and the parable of the lost sheep shows that God is searching for people to turn back to his love. In St Luke's gospel, John the Baptist links Jesus' teaching about turning back to God with Isaiah's call for repentance as the first step to welcome the Messiah. John is the link between the old covenantal promise told through the prophets and the new covenant fulfilled in Jesus.'
(RED p103)

*"The voice of one crying in the wilderness:
'Prepare the way of the Lord
make his paths straight.
Every valley shall be filled,
and every mountain and hill shall be made low,
and the crooked shall become straight,
and the rough places shall become level ways,
and all flesh shall see the salvation of God.'"*
(John the Baptist quoting the Prophet Isaiah – Luke 3: 4-6)





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between the prophets of the
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and the arrival of the
Messiah,
Jesus, the Lamb of God.**



**The Gospel writers quote the
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Religious
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RED Conference

Workshop three – Believe

Galilee to Jerusalem

Year 2

CCC Links	Knowledge lens content
John the Baptist YC 195 CCC 717-719	Hear By the end of this unit of study, pupils will have encountered the following key texts:
Jesus' baptism YC 195 CCC 1223-1225	- The preaching of John the Baptist (Lk 3:2-6, 10-17) - Jesus is baptised (Lk 3:21-22) - The Temptation in the wilderness & Jesus begins to preach (Lk 4: 1-15) - Cure of a paralytic (Lk 5:17-26) - The choice of the twelve (Lk 6:12-16) - The calming of the storm (Lk 8:22-25)
Temptation in the wilderness YC 88 CCC 538-540,, 566	Parable of the lost sheep (Lk 15:4-7)
Ministry of Jesus YCfK 31 YC 92 CCC 551-533, 567	For the Feast of the Epiphany Matt 2:1-12: The visit of the Magi
Miracles YC 91, CCC 241-242, 547	Believe By the end of this unit of study, pupils will know that the Church teaches:
Epiphany CCC 528	- John the Baptist is a prophet who calls people back to God by encouraging them to say sorry. Baptism is a sign of forgiveness. - That when people make bad choices (sin), they turn away from God. Jesus teaches that God loves and forgives and that being sorry helps us to change and become better people. - Jesus' miracles are signs that show he is the promised one (Messiah). - Jesus' parables are simple comparisons that invite people to know more about God. - Jesus brings healing in different ways.
Baptism & forgiveness CCC 977	
Miracles YCfK 25 YC 91 CCC 547-550	
Parables CCC 546	Celebrate By the end of this unit of study, pupils will know:
Sin YCfK 55-56 YC 315 CCC 224-239	- How water is used as a symbol of a new start in the Sacrament of Baptism. - How Catholics say sorry to God in prayers: - Act of Sorrow (Contrition) - Asking for forgiveness in the 'Our Father'
Baptism YCfK 66 YC 195 CCC 1229-1245, 1278	Live By the end of this unit of study, pupils will know:
Forgiveness YCfK 149 YC 524 CCC	- The importance of saying sorry to God and to others. - The importance of showing you are sorry, for example, through practical Acts of Penance.¹⁴⁸

Galilee to Jerusalem

Year 2

Expected outcomes

Understand

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

- | | |
|----------|--|
| U.2.3.1. | Retell, in any form, the story of John the Baptist and the baptism of Jesus. |
| U.2.3.2. | Begin to recognise 'parables' as a literary form in Scripture with reference to the parable of the lost sheep (Lk 15:4-7) and how Jesus uses them to teach people about God. |
| U.2.3.3. | Recognise that everyone is tempted to make bad choices (sin), but that God loves and forgives all people. |
| U.2.3.4. | Begin to recognise that the miracles of Jesus are signs that he is the Son of God. |
| U.2.3.5. | 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. |

Galilee to Jerusalem

Year 2

Expected outcomes

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:

D2.3.1.	Looking at artistic representations of Jesus' baptism and talking about images used for God the Father, Jesus (God the Son), and the Holy Spirit and notice how they are connected.
D2.3.2.	Making simple links with Isaiah and John the Baptist as prophets, and their openness to the Holy Spirit.
D2.3.3.	Talking about water as a symbol of a new start (reconciliation), thinking about the Sacrament of Baptism and the story of Noah.

Respond

During this unit of study, pupils will be invited to respond to their learning, for example by:

R2.3.1.	Reflecting on what it feels like to say sorry and to be forgiven. (RVE)
R2.3.2.	Talking about ways they and others show that they are sorry. (RVE)
R2.3.3.	Considering what people might want to say sorry to God for and how praying can be part of this (e.g., through making a simple Act of Sorrow).

Galilee to Jerusalem

Year 2

Key vocab:

- baptism
- John the Baptist
- miracle
- parable
- temptation
- sin
- sorrow
- forgiveness
- reconciliation

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

How will you ensure they are understood in context?

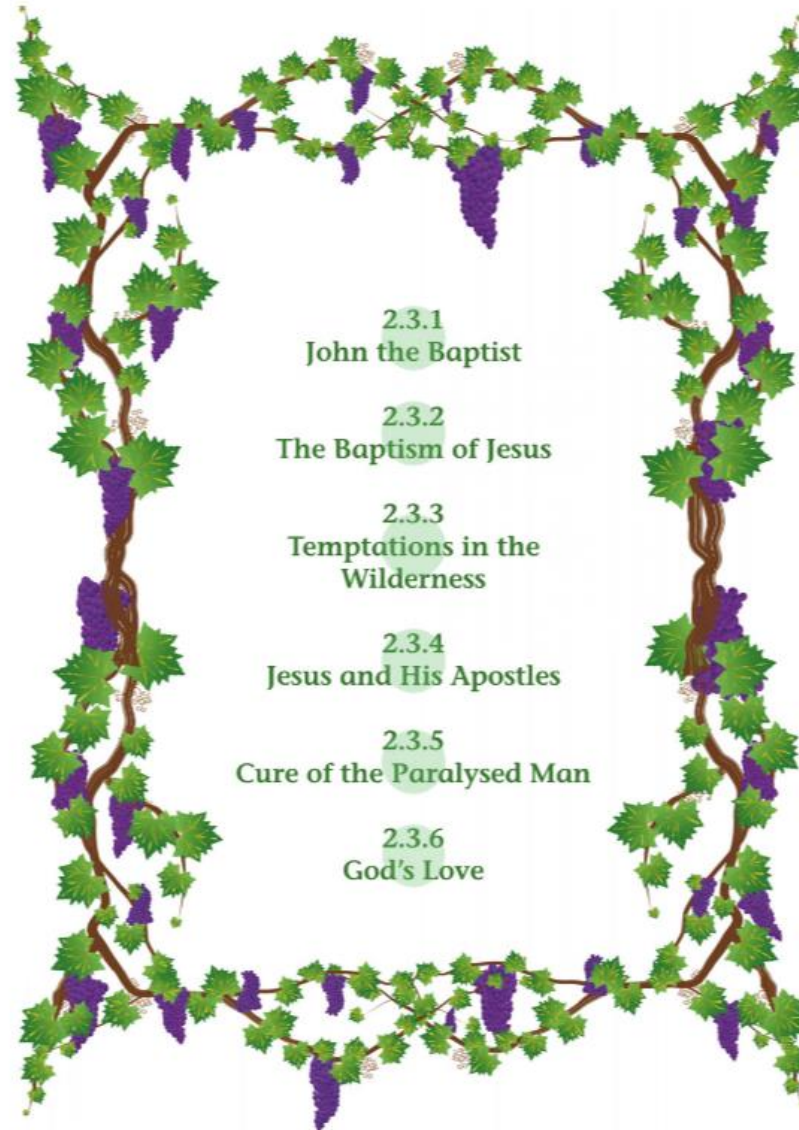
Galilee to Jerusalem

Year 2

The Vine and The Branches



Galilee to Jerusalem Branch 3



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)

Planning

Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
Hear The preaching of John the Baptist (Lk 3:2-6, 10-17) Jesus is baptised (Lk 3:21-22) Believe John the Baptist is a prophet who calls people back to God by encouraging them to say sorry. Baptism is a sign of forgiveness. Celebrate How water is used as a symbol of a new start in the Sacrament of Baptism.	U.2.3.1. Retell, in any form, the story of John the Baptist and the baptism of Jesus.	Read the Teacher notes carefully from RED (p103) and the Theological notes from the TB (p30-31) 2.3.1 Jesus as a Boy – Account in PB is an abridged version of John Baptising in the Jordan, consider reading directly from the Bible. (Lk3:10-22) Qs on p 67 of PB could be used to explore John and Jesus 2.3.2 The Baptism of Jesus – A contemporary image of the Baptism of Jesus (e.g. from Jesus Mafa) might be a useful way of framing the account so that pupils can understand the significance of Jesus' baptism. There is an opportunity to look at several artistic representations and discern how images are used to show the Trinity (PowerPoint TB p 33 is useful here for explaining how the Holy Trinity was present at the Baptism of Jesus) Examples of images: The Baptism of Christ, Verrocchio and Leonardo Baptism of Christ, Daniel Bonnell Jorge Cocco, Baptism of Christ Website exploring different artistic representations: https://www.liturgicalartsjournal.com/2019/01/from-giotto-to-rubens-baptism-of-lord.html Website offering lots of links to different images: http://www.textweek.com/art/baptism_of_jesus.htm The EO requires a retelling of <u>both of these</u> narratives from the Gospel of St Luke. Consider taking the opportunity to revisit who Luke is in a Y2 friendly way. Link with what has already been heard from this Gospel and encourage pupils to make the link from the infancy narrative heard in the previous branch to the current narratives now that Jesus has grown into a man.	NB: General guidance from RED: <i>'There is a lot of material in this branch, therefore the next branch will be intentionally lighter. These two branches in the spring term are both about Jesus' life and ministry, so they do naturally lead to each other. Teachers may wish to teach some material from branch three in branch four, for example, the parable of the lost sheep.'</i> (p103) Theological notes in the TB p30 gives useful information about the importance of Jesus Baptism. Jesus' divinity is revealed through the presence of God the Father's voice and the Holy Spirit as a dove. Jesus is called by name by his Father – <i>'You are my son, whom I love'</i>. God calls us into his family through Baptism. P64-65 Provides an opportunity to recap work from the previous unit Prophecy and Promise – There is a short video that shows Jesus growing up Both unit 2.3.1 and 2.3.2 in the V&B PB cover the Baptism of Jesus. Unit 2.3.1 give background information, whilst 2.3.2 focuses more on the presence of the Holy Trinity. NB the PB and TB refer to 2.3.1 by different names – the TB suggests using resources such as the video of Jesus as a boy in unit 2.3.2 but this is <u>actually</u> in unit 2.3.1 of the PB. Consider exploring a Discern opportunity: <i>D2.3.1. Looking at artistic representations of Jesus' baptism and talking about images used for God the Father, Jesus (God the Son), and the Holy Spirit and notice how they are connected</i> Look for diverse representations and make links to the Hear lens (Lk 3:21-22) and <u>lay the foundations</u> for belief in the Trinity (NB: Trinity is not an EO for this year group) – <i>'As a prophet, John baptises with water, symbolising cleansing. However, when he baptises Jesus and Jesus prays, his divinity is revealed through the voice of the Father and the presence of the Holy Spirit. Teachers can lay the foundations for learning more about the Trinity by discussing what this could mean, perhaps using works of art that aim to capture the communion of Father, Son, and Spirit.'</i>

Assessment

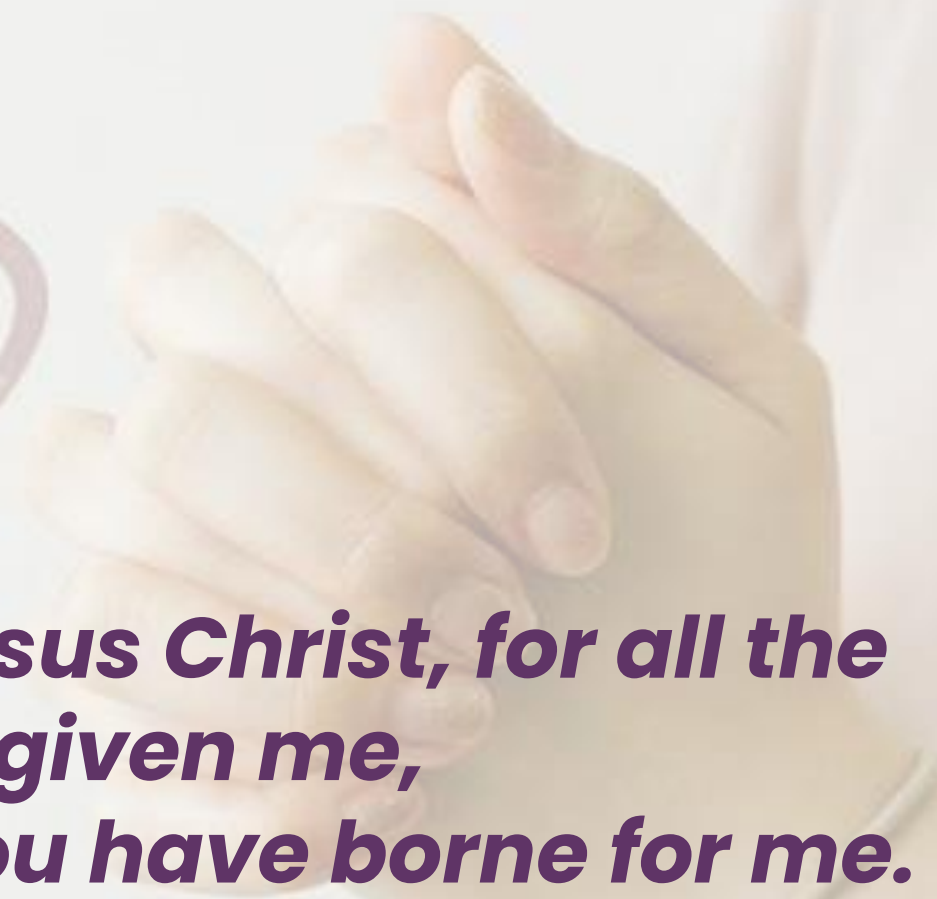


- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

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.***