

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

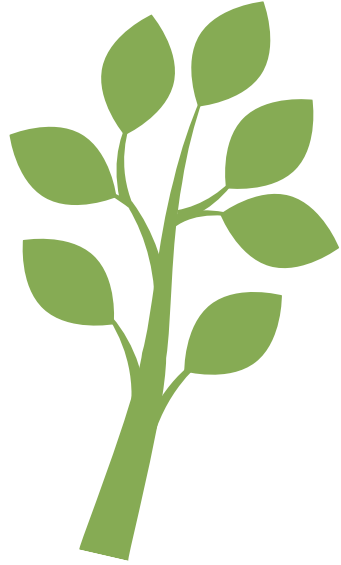
Workshop three – Believe

What's the Big picture?

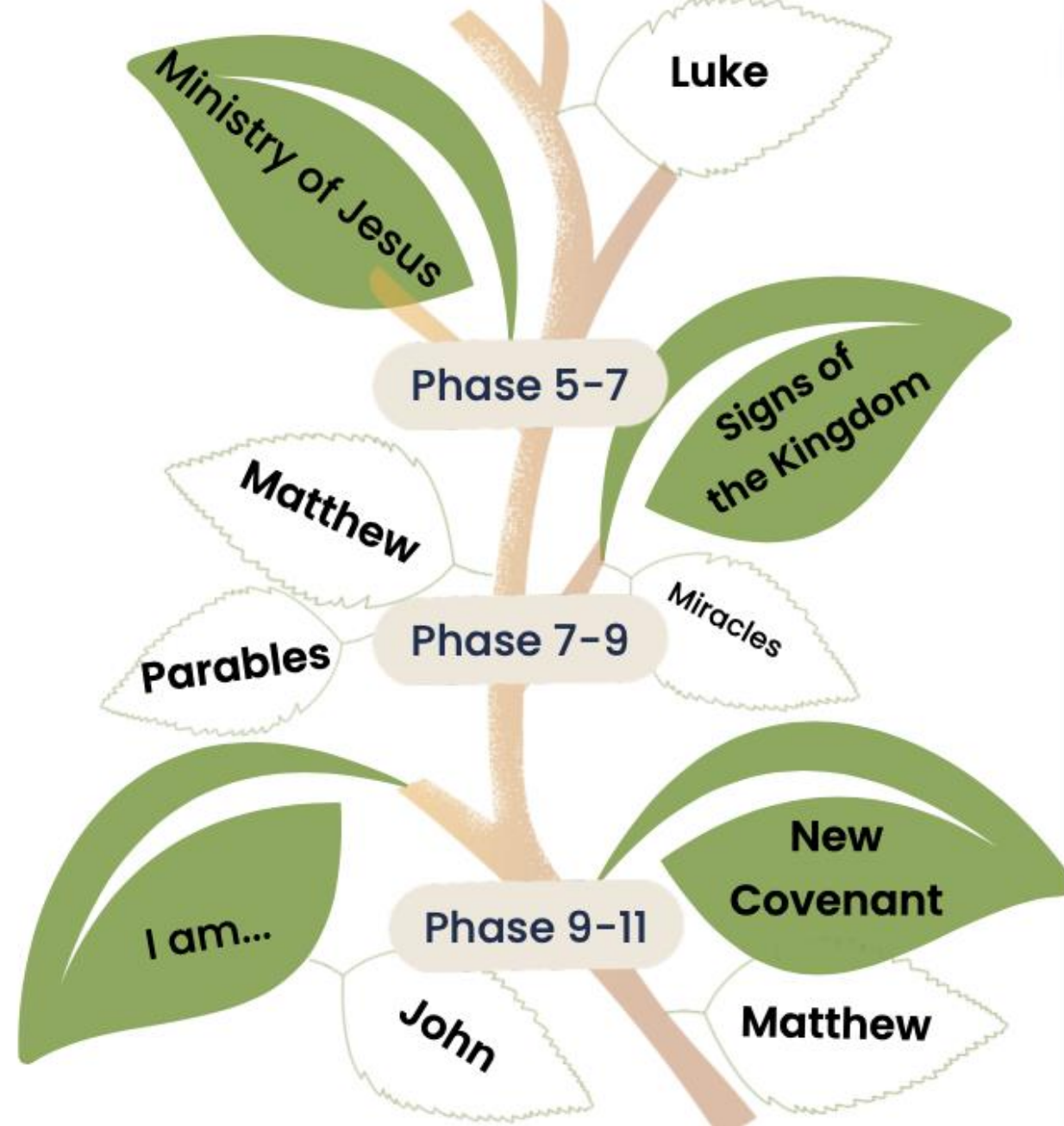
Galilee to Jerusalem...

*'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)

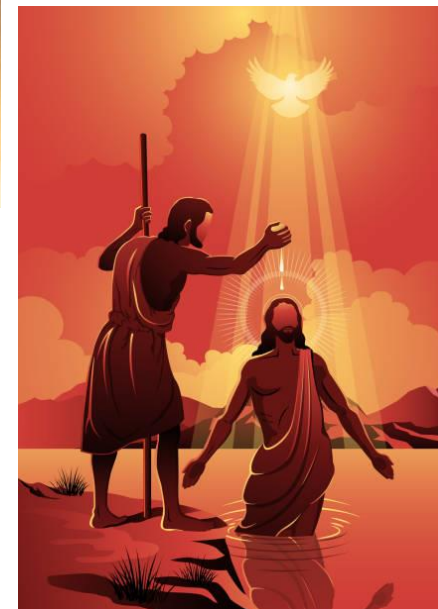
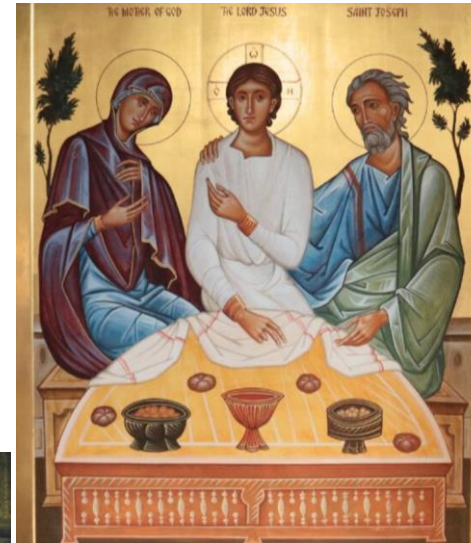
Was crucified,
died and was buried

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

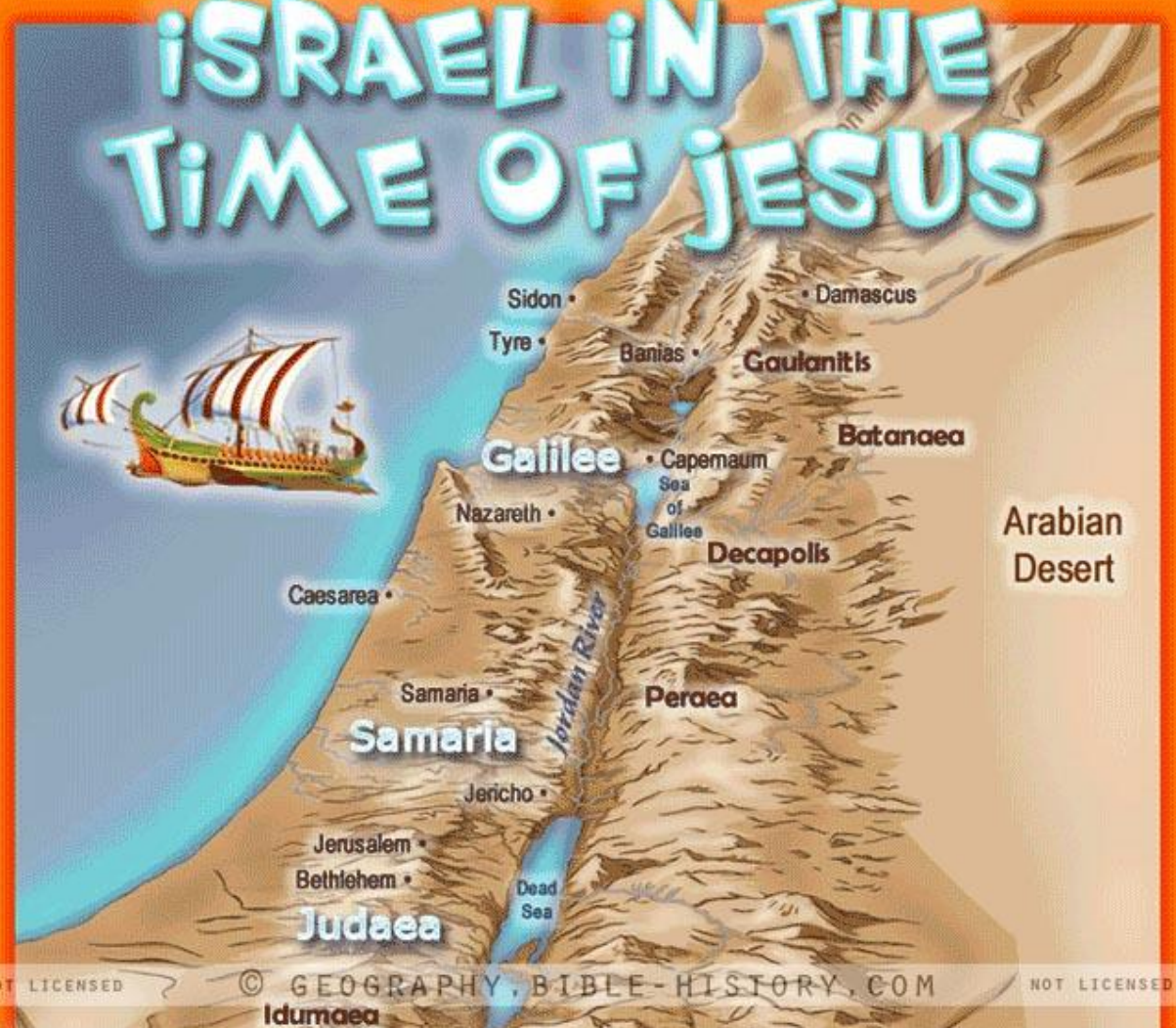
Understanding scripture – Margaret Carswell

- 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/>



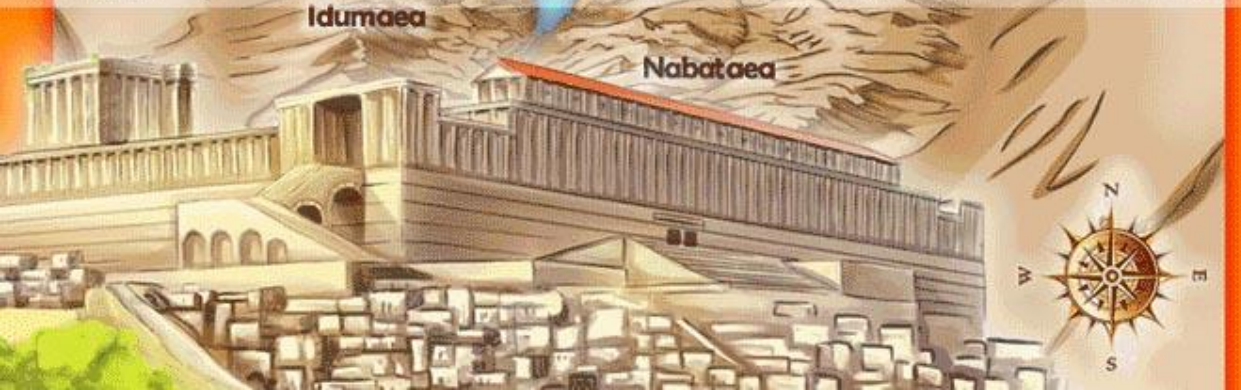
ISRAEL IN THE TIME OF JESUS



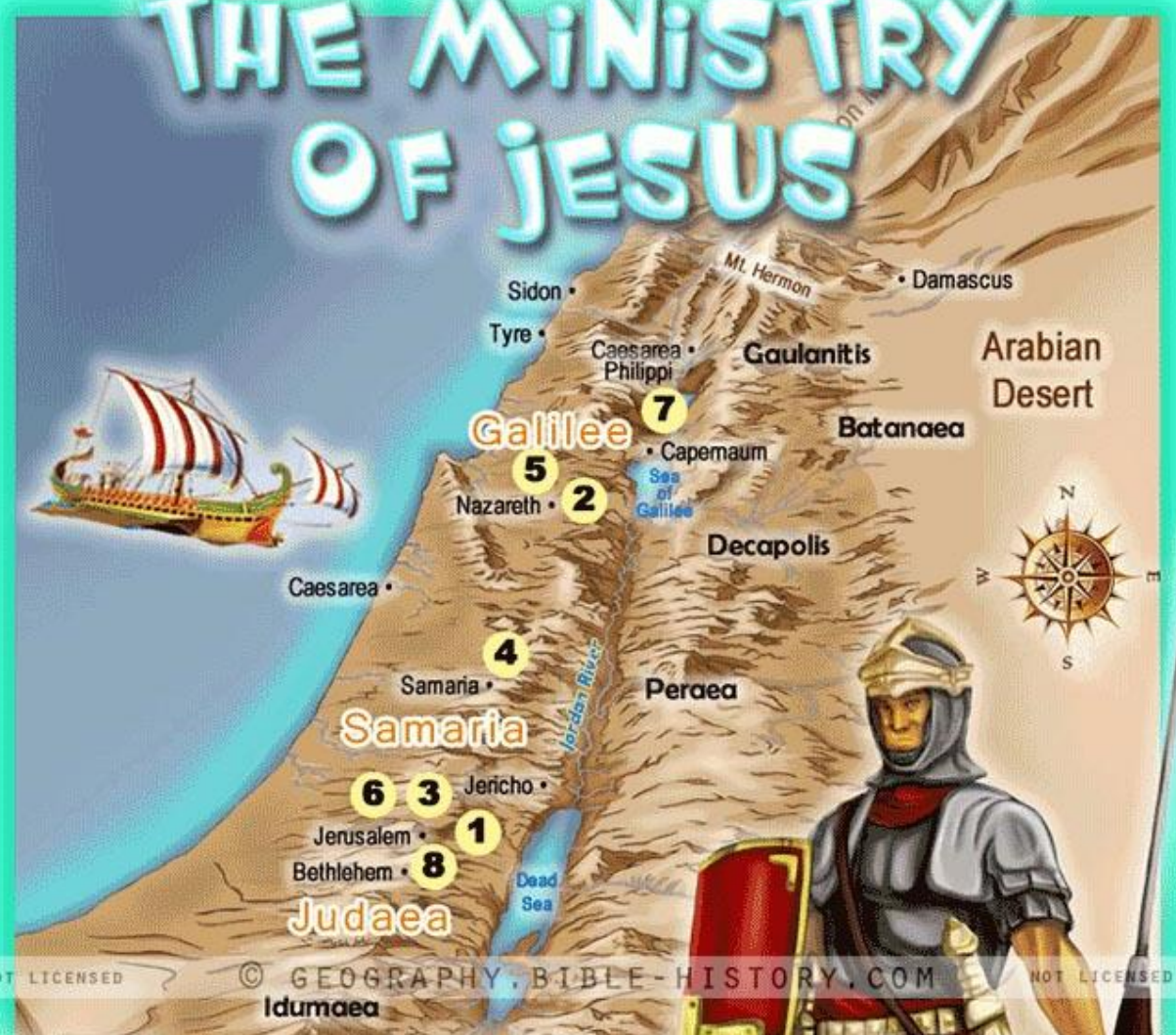
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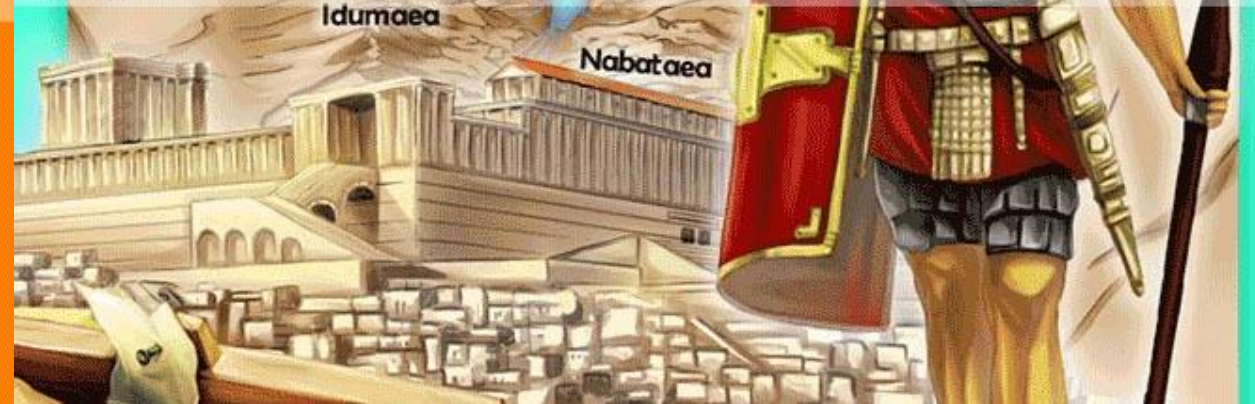
THE MINISTRY OF JESUS



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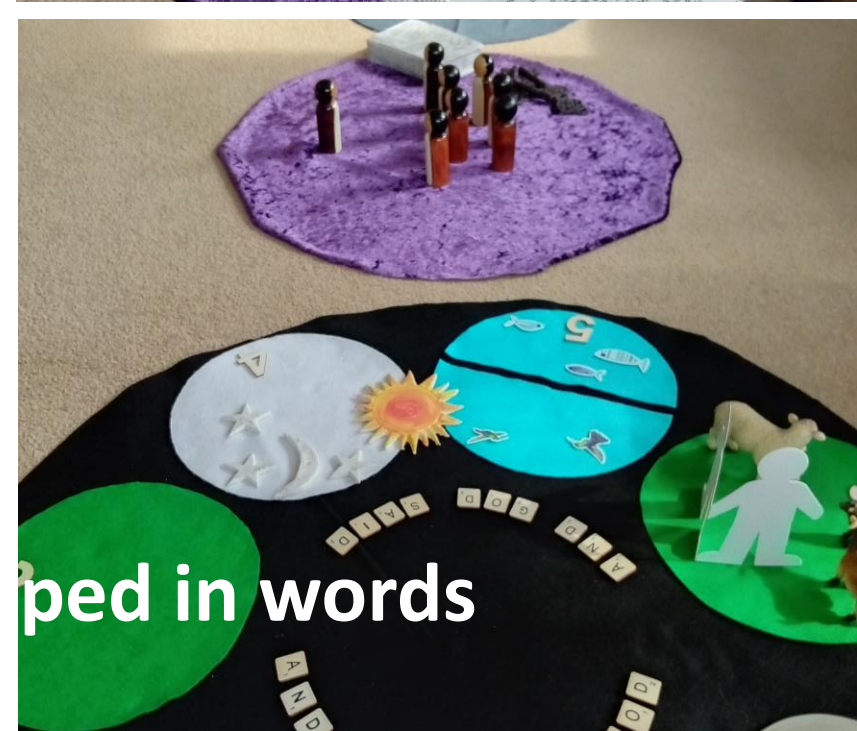
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- Notice:
 - 3 discrete circles – separated by a gap
 - the way the author and community are facing
 - that you can't see from the Scripture passage to us without going through the author and their community

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

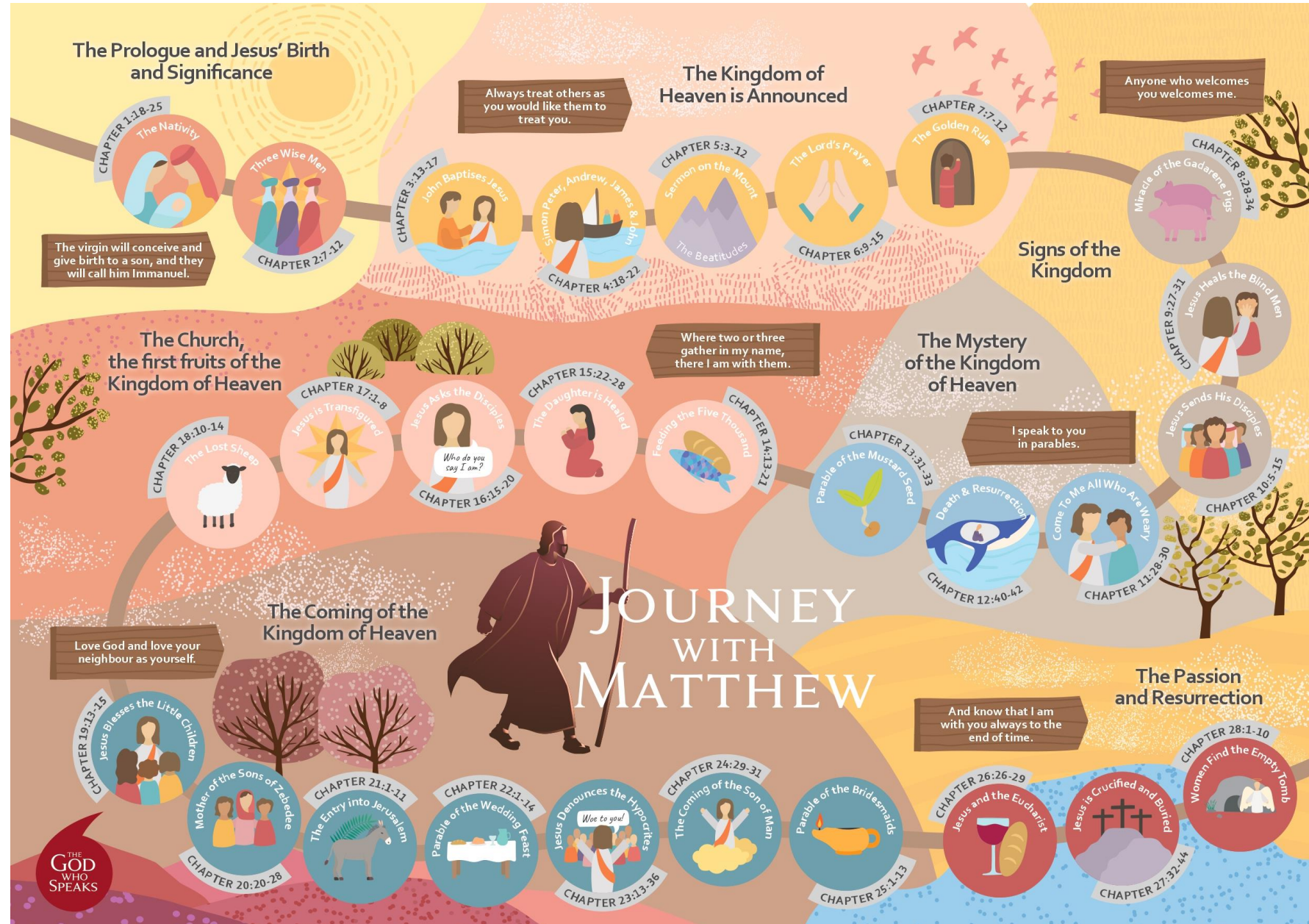
The outcomes demand that we teach Scripture as the Church expects us to.. That we....

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



Galilee to Jerusalem

Year 3



Ga

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

ear 3

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.

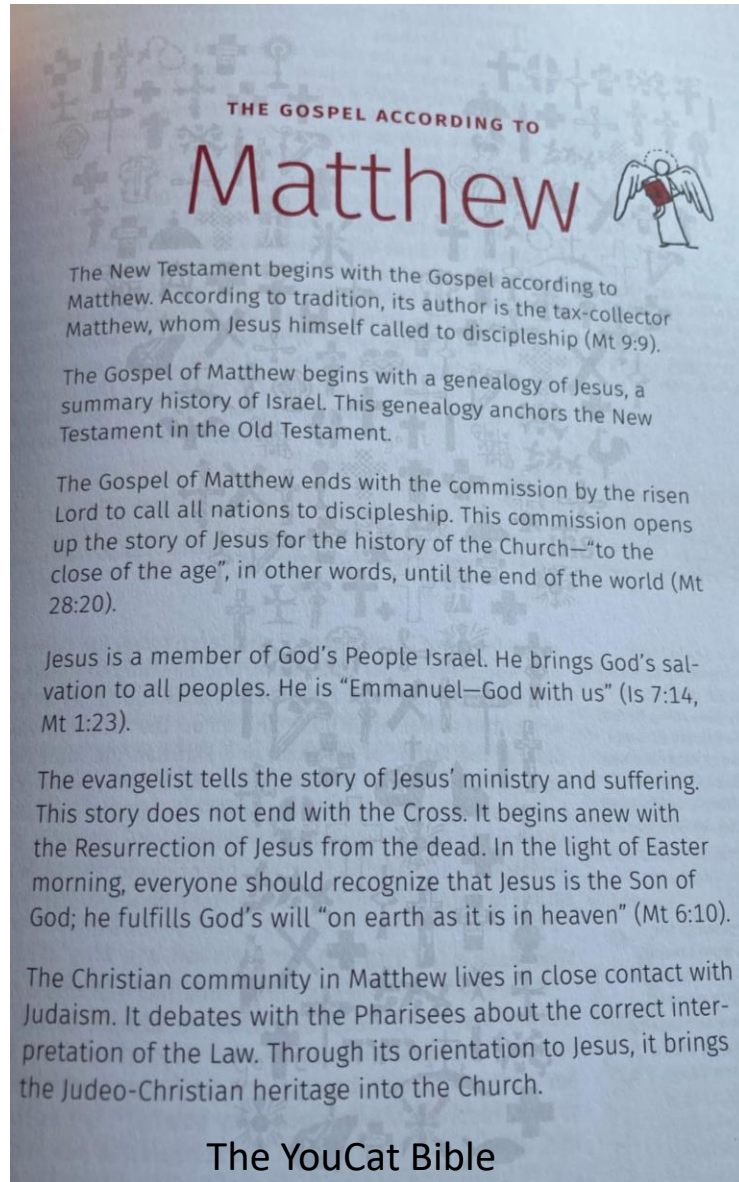
Galilee to Jerusalem

Year 3

*'In this branch, pupils will encounter the Gospel of St Matthew. Matthew's gospel is divided into seven books. The first contains the birth and infancy narratives, the last describes Jesus' passion, death, and resurrection, and the five books in between give an account of the life and ministry of Jesus. In parts of this gospel, St Matthew gathers similar stories and accounts as they all point to the same message. **The scriptural texts studied in this branch draw from two sections: a narrative section on ten miracles and a sermon on parables.** Jesus may not have performed ten miracles in sequence or told parables one after the other, but **St Matthew puts them together as they all indicate a greater truth about building the Kingdom of God.**' (RED p120-121)*

Galilee to Jerusalem

Year 3



Plan of the Book

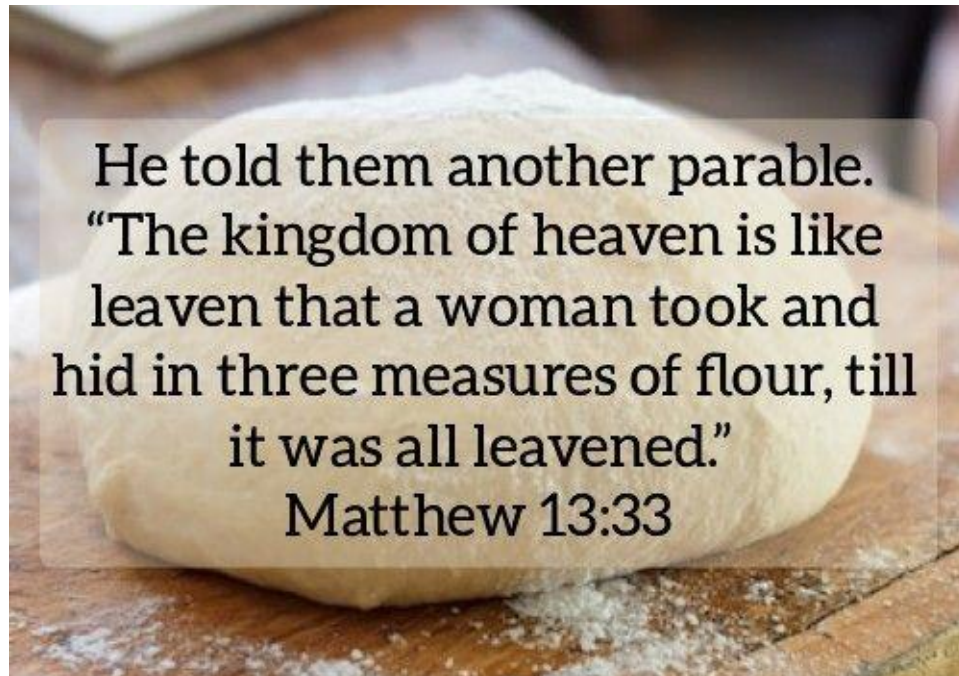
I	The Birth and Infancy of Jesus	1-2
II	The Kingdom of Heaven is Announced	3-7
III	The Kingdom of Heaven is Preached	8-10
IV	The Mystery of the Kingdom of Heaven	11:1 – 13:52
V	The Church, First-fruits of the Kingdom of Heaven	13:53 – 18
VI	The Approaching Advent of the Kingdom of Heaven	19 – 25
VII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

from The New Jerusalem Bible

Galilee to Jerusalem

Year 3

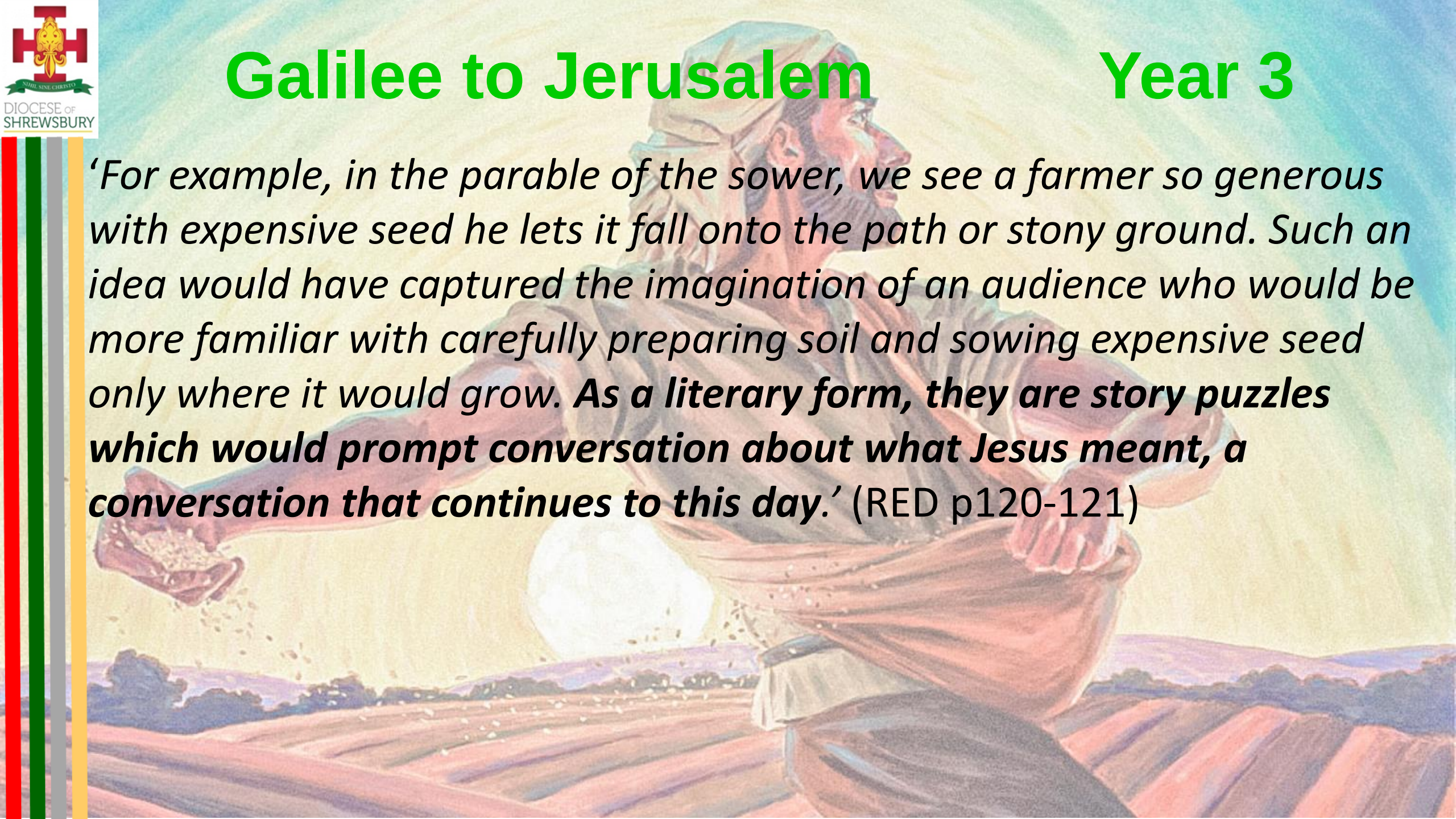
'Parables are one of Jesus' teaching methods. In using them, he prompts listeners to think differently. Who would think a kingdom could be like a seed? He roots many of his parables in his time's domestic and agricultural habits, which may need some explaining to pupils today.' (RED p120-121)



Galilee to Jerusalem

Year 3

*‘For example, in the parable of the sower, we see a farmer so generous with expensive seed he lets it fall onto the path or stony ground. Such an idea would have captured the imagination of an audience who would be more familiar with carefully preparing soil and sowing expensive seed only where it would grow. **As a literary form, they are story puzzles which would prompt conversation about what Jesus meant, a conversation that continues to this day.**’ (RED p120-121)*

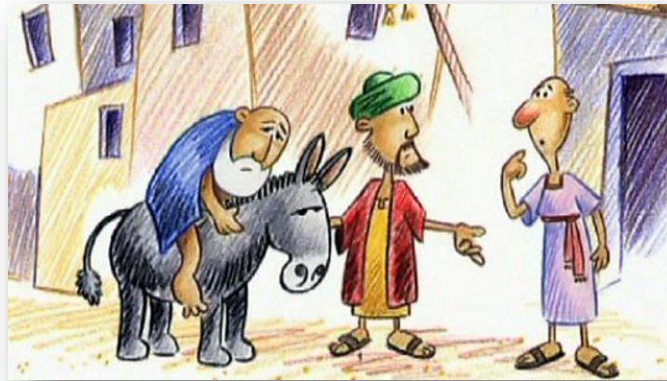
A painting of a farmer sowing seeds into a field at sunset. The farmer is shown from the waist up, wearing a brown robe and a head covering, with his right arm extended, scattering seeds. The background features a large, bright sun setting over a landscape of rolling hills and a field with furrows. The overall color palette is warm, with oranges, yellows, and browns.

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

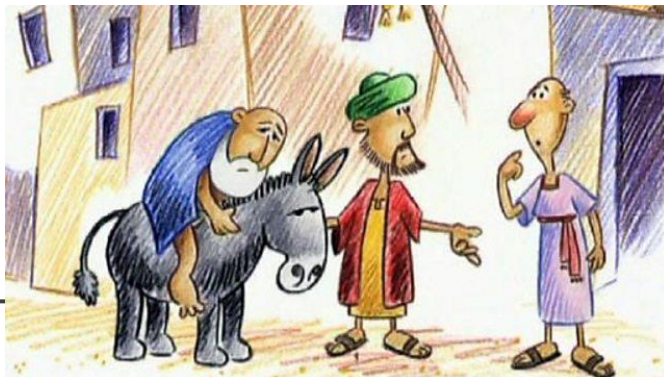
The Gospels tell of the miracles he performed



"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



Galilee to Jerusalem

Year 3

*'The **miracles** Jesus performs are **signs of the kingdom of God**. On a human level, they **show his compassion**. As the Son of God, he understands the possibilities of the created world and that **the experience of human suffering will pass away in the kingdom of God**. So, at a 'cosmic' level, the **miracles** are **signs of his power** and ability to prompt people into a new way of thinking. In the Our Father, **Jesus invites people to pray for God's kingdom to come**.'* (RED p120-121)



Why do we pray the Our Father?

The → Our Father is a very special prayer, as it is the only prayer Jesus himself taught us. In seven big steps he shows us how we should talk to God.

Our Father,
who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.
Amen.

→ It takes a whole life to fully immerse ourselves into the most important prayer in the world, the **Our Father**. When parents want to introduce a child to faith, they need to say the Our Father again and again. Hereafter you will find suggestions how to convey the meaning of the Our Father to a child:

● Our Father...

Jesus spoke Aramaic and called God Abba, which means "daddy" or father. God is a good, just, loving, strong father; we can feel totally comfortable with him. Through baptism, we became his children; that is why all Christians are our sisters and brothers.

● who art in heaven,...

You don't go to heaven by plane. Heaven is where God is. Heaven, therefore, can be a little bit in our midst too. Where God is, there is heaven. There is joy without end. There is a place for us in heaven. That is why we do not

need to be scared of dying. Our good Father waits for each one of us with open arms.

● hallowed be thy name...

God wants all people to know, love and call on him. It is for this reason that he has entrusted his mysterious name to us: YHWH = I-am-that-I-am, a beautiful name that fits a father just like a mother. The name tells us: do not be afraid! I am here! Always! God wants us to know that and thank him and treat him with respect in our life – that means to "hallow" it or make it holy.

● thy kingdom come,...

Lies must go. What we need is truth and truthfulness among us! Hate must be replaced by love. War must become a thing of the past. Peace must increase! Fear has to go! Trust must spread! The Kingdom of God has begun with Jesus. We need still more of it. Help us to accomplish it, father in heaven!

● thy will be done on earth as it is in heaven...

Heaven is the world where God's will is always done. Here on earth we put a lot of obstacles in God's path. In heaven it is heavenly. On earth there is chaos, conflict and tears because everybody

Even Jesus's best friends in the beginning did not know how to pray well. So they asked Jesus:

"Lord, teach us to pray!" (Lk 11:1)

They could see that nobody could pray as well as Jesus. Jesus to them was the specialist in God.



wants to have his will. We need to pray that we get to know God's will and fulfil it. For when God's will prevails on earth, it will be heavenly here as well.

● Give us this day our daily bread... We should ask God for everything we need to live. The poor often understand this better than the rich. The problem is: people are often greedy and want everything for themselves, whilst letting others starve...

● and forgive us our trespasses, as we forgive those who trespass against us... We should pray that God forgives us when we are bad. God wants to give us

a new beginning. And we should do exactly the same: forgive people, who did us evil. And make a new start...

● and lead us not into temptation, but deliver us from evil.

God doesn't set traps for us; he never has evil plans for us, but he permits temptations. We pray, therefore, that he strengthen us in the temptation. Temptations are situations in which I am in danger of doing the evil that attracts me, instead of the good that I am in danger of doing. Jesus, by the way, prayed hard for me. Jesus, by the way, prayed in Aramaic and, translated from this in Aramaic and, translated from this in language, it might say: "Lead us, so that we do not fall into temptation!"

Galilee to Jerusalem

Year 3

*'The miracles show that **when a person's heart is fully opened to the possibilities of faith, as with the centurion, lives can be transformed. Pupils should not expect to understand miracles but rather to ask questions about how they call Christians to a deeper understanding of how to build the kingdom of God or, to put it another way, to experience an epiphany.**' (RED p120-121)*



sinners" (Mk 2:17).

90 *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.

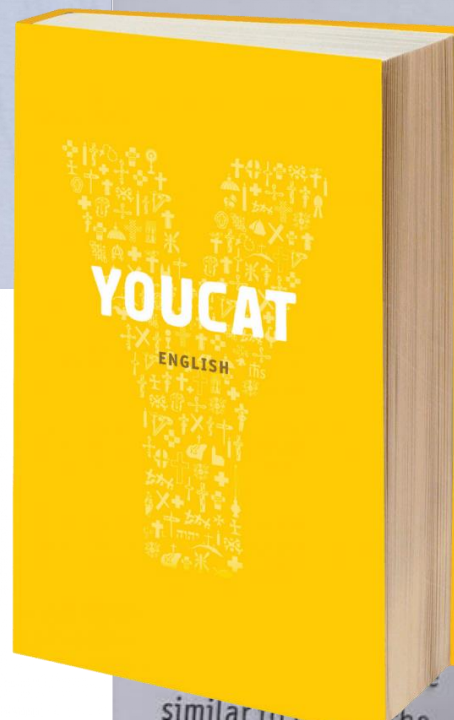
” Nowhere in the world has so great a miracle occurred as in that little stable in Bethlehem; here God and man became one.

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



91 *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 3

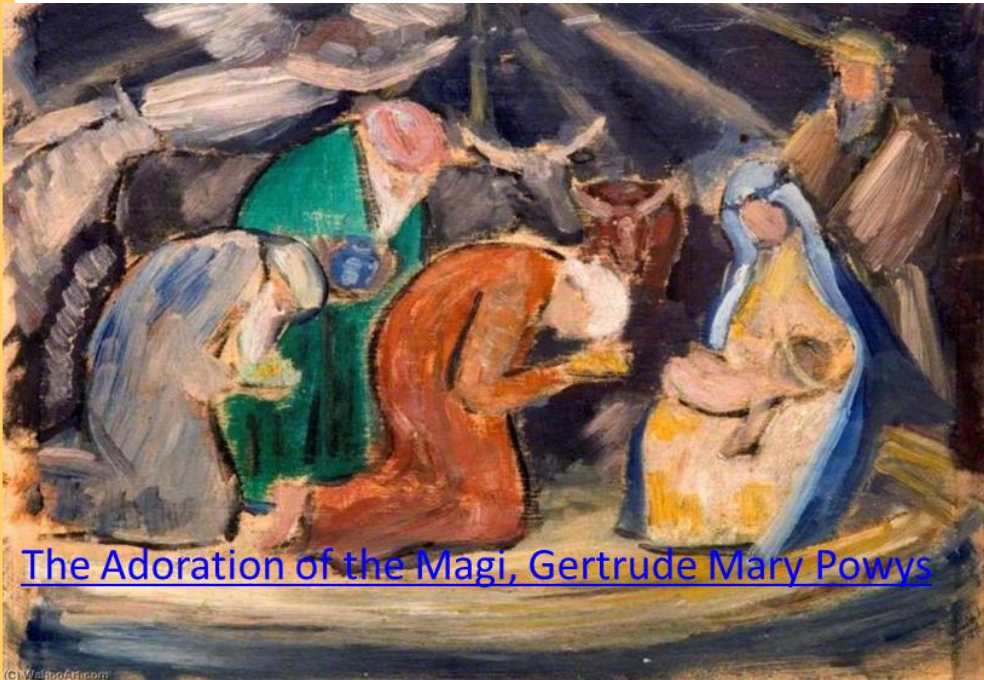
Epiphany means to reveal. Following the Christmas season, the Sunday gospels cover a series of epiphanies in the account of his baptism and the wedding feast at Cana. In the Magi, St Matthew shows that all nations welcome the Good News of salvation through the incarnation of Jesus.' (RED p120-121)



Galilee to Jerusalem

Year 3

'The Magi bow down before him. He is Lord. He is the saviour of the world. St Matthew is writing for a community with Jewish heritage, whereas St Luke emphasises the recognition of Jesus by the poor shepherds. The gifts that the Magi bring point to Jesus as king and the one who will proclaim the kingdom of God.' (RED



Galilee to Jerusalem

Year 3

CCC Links	Knowledge lens content	CCC Links	Knowledge lens content
Miracles YC 91 CCC 547-549 Parables CCC 54 Magi CCC 528	Hear By the end of this unit of study, pupils will hear the following key texts: Miracles, either: - Cure of the centurion's servant (Matt 8:5-13) or - Cure of a paralytic (Matt 9:1-8) Parables, either: - Parable of the Sower (Matt 13:4-9) - Parable of the Sower explained (Matt 13:10-17) or - Parable of the yeast (Matt 13:33) or - Parable of the treasure and of the pearl (Matt 13:44-46) For Epiphany: - The visit of the Magi (Matt 2:1-12)	Magi CCC 528 Kingdom YC 89 CCC 541-546 Miracles YC 91 CCC 547-549, 515 Parables CCC 546 Our Father YCfK 149 YC 517 CCC 2794-2796	Believe By the end of this unit of study, pupils will know that the Church teaches: - The Adoration of the Magi shows that all people are seeking Jesus, and he comes for the whole world. - The kingdom of God begins in all those who open their hearts to God's love. - The miracles that Jesus worked expressed his love for all people and were signs that the kingdom of God was beginning. - Jesus' parables to show the choices people must make to accept his invitation to the kingdom. Celebrate By the end of this unit of study, pupils will know: - Praying the 'Our Father' helps Christians to continue to build the kingdom begun with Jesus. Live By the end of this unit of study, pupils will know: - About the life of a saint who worked to build the kingdom of God.¹⁵¹

Galilee to Jerusalem

Year 3

Expected outcomes

Understand

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

U3.3.1.	Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus.
U3.3.2.	Show a simple understanding of what the kingdom of God is and is not.
U3.3.3.	Show a simple understanding of a miracle of Jesus (either Matt 8:5-13 or Matt 9:1-8) showing that it is a sign of the kingdom and the compassion of Jesus.
U3.3.4.	Show knowledge of two parables of Jesus, making links between them, to show some understanding of what the kingdom of God is like.
U3.3.5.	Retell one of Jesus' parables, making simple links between the chosen parable and Jesus' message about the kingdom of God.
U3.3.6.	Recall the 'Our Father' prayer and make simple links between the prayer and building the kingdom.

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:

D3.3.1.	Asking and answering questions about the feelings of the characters in one of the stories studied. (RVE)
D3.3.2.	Reflecting on how Jesus teaches what the kingdom of God is like, including thinking about the 'Our Father' prayer.
D3.3.3.	Reflecting on how people need to change their behaviour to show their commitment to building the kingdom, comparing responses and asking questions about other people's responses.

Respond

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

R3.3.1.	Considering how people could build the kingdom with reference to the life of a saint.
R3.3.2.	Showing understanding of how people would behave in the kingdom of God and reflect on what that might mean for them.

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?

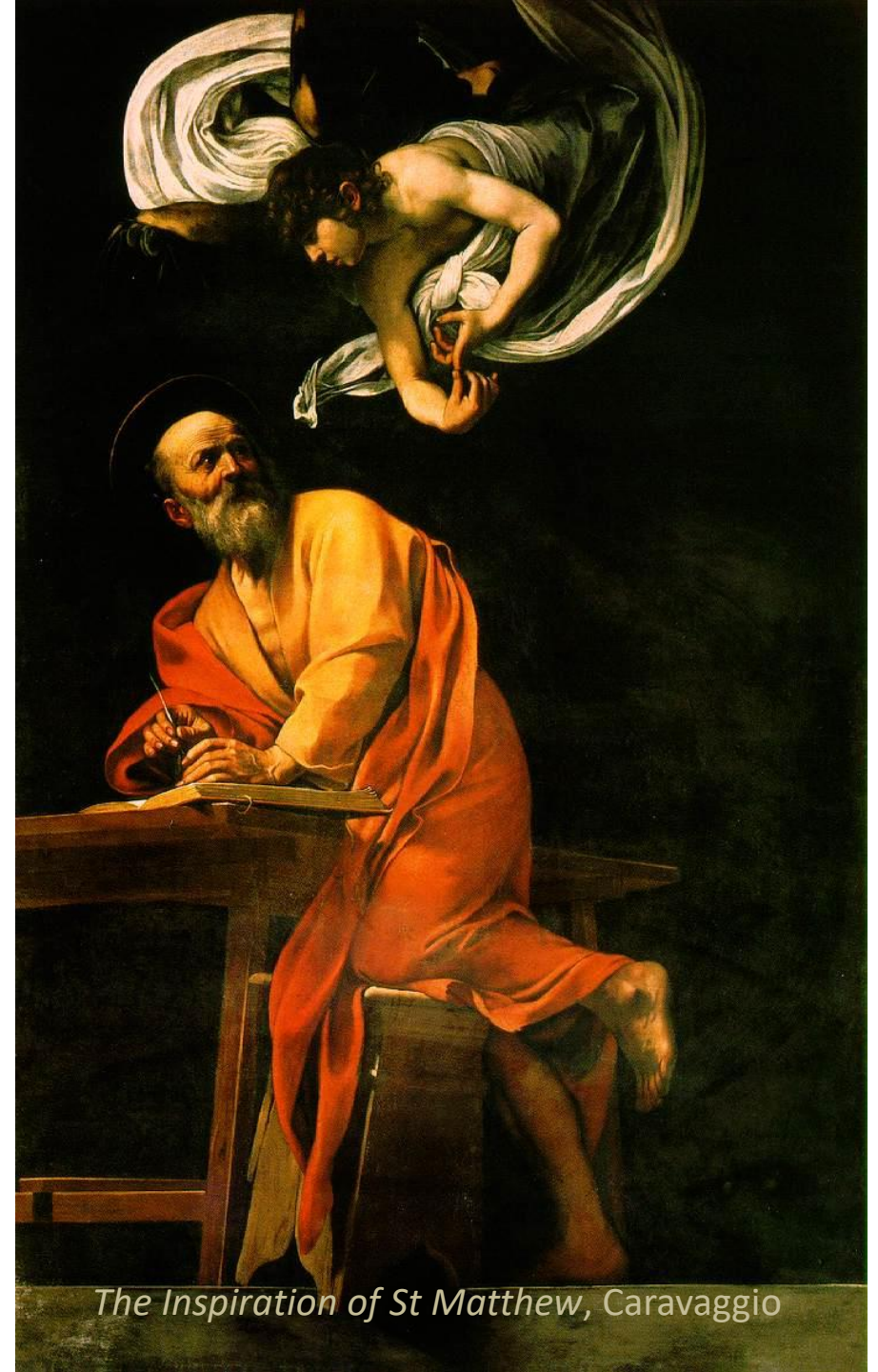
Matthew's Gospel spends a lot more time linking Jesus to Judaism than Mark or Luke do. So, we think this Gospel was written for Jews. We think Matthew wanted to persuade his readers, to convince them that Jesus *was* the messiah the Jews had waited for. Matthew is sure he is, and he is determined to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

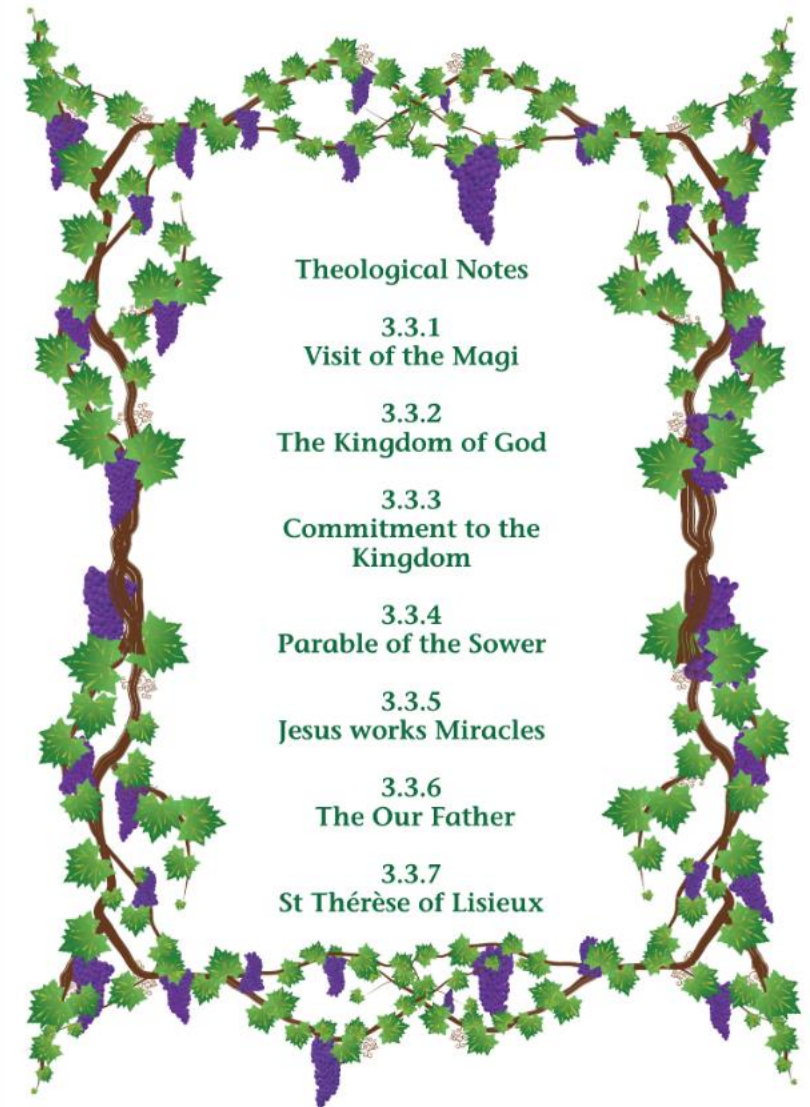


The Inspiration of St Matthew, Caravaggio

Galilee to Jerusalem

Year 3

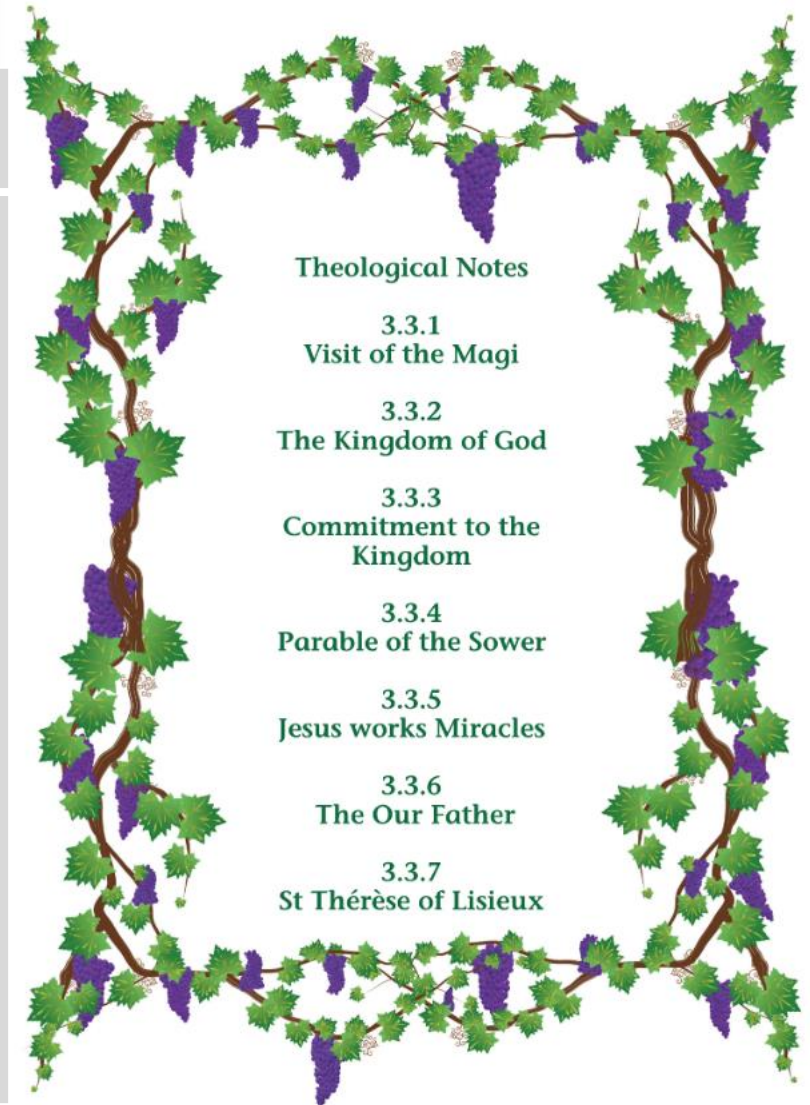
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Year 3

CCC Links	Knowledge lens content
Magi CCC 528 Kingdom YC 89 CCC 541-546 Miracles YC 91 CCC 547-549, 515 Parables CCC 546 Our Father YCfK 149 YC 517 CCC 2794-2796	Believe By the end of this unit of study, pupils will know that the Church teaches: - The Adoration of the Magi shows that all people are seeking Jesus, and he comes for the whole world. - The kingdom of God begins in all those who open their hearts to God's love. - The miracles that Jesus worked expressed his love for all people and were signs that the kingdom of God was beginning. - Jesus' parables to show the choices people must make to accept his invitation to the kingdom. Celebrate By the end of this unit of study, pupils will know: - Praying the 'Our Father' helps Christians to continue to build the kingdom begun with Jesus. Live By the end of this unit of study, pupils will know: - About the life of a saint who worked to build the kingdom of God.¹⁵¹



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
H: The visit of the Magi (Matt 2:1-12) B: Know the Adoration of the Magi shows that all people are seeking Jesus, and he comes for the whole world.	U3.3.1. Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus. (For the Epiphany)	VB 3.3.1 The Visit of the Magi TB p28, paragraph 1. Read the theological notes carefully as they provide a context for the learning. TB p30: Starting point activity. PB p67/67 – read from book & show PowerPoint (link on p67) PB p68 – Discuss Q1 & then recap on 3 gifts and discuss which gifts we would offer Jesus. Pupil activity: p68 discuss question 2. Adapt the task to list the 3 gifts and their meaning and what the gifts show us about Jesus. <i>Respond:</i> Extension / Next step question: What gifts could you like to offer Jesus? (e.g. love, kindness, consideration for others) Recap on previous lesson then: PB p68 hot seating from Q3 to lead into pupil activity. Consider sitting in the ‘hot seat’ yourself as the children may not have enough knowledge and understanding to undertake this themselves. Pupil activity: Question 4 “Imagine you are one of the Magi, tell your story. (Use whatever method you would usually use to scaffold a retell) A retell in Y3 will look different to that of a Y1, for example. More understanding of the account is required with an emerging ability to make links with other learning. E.g. <i>What is the significance of the visit of the Magi?</i> (Jesus is revealed to the whole world – to all people – not solely the Israelites). <i>What was the context of Herod’s asking the Magi to report back to him?</i> And <i>Why did an angel visit the Magi in a dream?</i> Discern: D3.3.1 – Asking and answering Qs about the feelings of one of the characters in one of the stories studied. <i>Which is the most important gift from the Magi? What if the Magi did not bring any gifts? What if the family had already fled to Egypt?</i> Make time over lessons to sing ‘We three Kings’ – focus on the lyrics sung as they explore the symbolism of the gifts.	Consider leaving a nativity scene as a focus for Epiphany even if the school year starts after the 6th January. Perhaps you have had the Magi from the nativity set in your classroom travelling closer and closer to the crib at Advent. They could then be placed at the crib for Epiphany. Remember, there is a tradition amongst Catholics to keep the crib up until 2nd February, which is the Feast of the Presentation. NB – we do not know how many men from the East came to visit Jesus. Why is it traditionally thought there were 3 – because of the gifts they brought. This may be a good ‘I wonder’ question for the class after reading the Gospel account. This article from Vatican News has excellent background information for teachers about the Epiphany, including what is meant by ‘Epiphany’ and the symbolism of the gifts of gold, frankincense and myrrh. Epiphany-Sunday-reflections. Be aware that Matthew was writing for a different audience from Luke, hence the Magi (See notes http://www.thebibledoctor.com/about-the-gospel-writers.html) We Three Kings https://www.youtube.com/watch?v=jBwL3y-Wlms Key Vocabulary: (can the children use these words in context?) Epiphany Magi Gold Frankincense Myrrh Adoration

Planning

Year Three: Galilee to Jerusalem – before starting the topic read RED p120/121

NB Note difference in order of lessons in V & B

(VB = Vine and the Branches TB = Teacher Book; PB = Pupil Book; EO = Expected Outcomes RED = Religious Education Directory)

H= Hear B = Believe C= Celebrate L= Live

KOG = Kingdom of God (NB – don't have the children abbreviating it like this – it should be written in full!)

B: The the kingdom of God begins in all those who open their hearts to God's love.	U3.3.2. Show a simple understanding of what the kingdom of God is and is not	VB 3.3.2. The Kingdom of God TB p28, paragraph 2. Read the theological notes carefully as they provide a context for the learning. TB p31: Starting point activity (up to key points). PB What do the children think the KOG is like? Discuss with a partner & share some ideas, then read p69. TB p31 Read 'Explain' section only PB 70 - & 71 Up to and including pause to discuss. Pupil Activity Split your page in half, one side write 'The Kingdom of God is like' on the other 'The Kingdom of God is not like.' Write bullet points for each, for example It is: Here on earth now Acts of kindness Comforting others Sharing with those in need Love Being forgiving Saying sorry Living in peace with others Telling the truth Trusting God It is not: Being unkind Treating others badly Hurting others Not listening to others Anything that isn't following Jesus' example Extension Activity Write a letter to Sabrina (PB p69) answering her questions.	Be aware that Matthew was writing for a different audience from Luke, hence the Magi (See notes http://www.thebibledoctor.com/about-the-gospel-writers.html) Y3 began looking at Matthew's Gospel in P&P, especially with the Annunciation to Joseph. Help the children with interpretation of scripture by revisiting/consolidating what we know about the writer of this gospel and how it is structured. The Notes for teachers in the RED offer some support with this too. Consider leading a celebration of the word around The Parable of the yeast (Matthew 13:33) to give the children the opportunity to discuss how they can grow the Kingdom of God. NB – this would be outside of RE lesson time. For context, the Kingdom of God is a present and a future reality. Jesus brought in the Kingdom. Through his miracles and his <u>teachings</u> he shows the KOG is here on earth. We can see the KOG where the Gospel values are evident. We help to build the KOG through living out these values daily. But the KOG is also not an earthly kingdom. Jesus' power is not of this earth – he is a servant leader. In his kingdom there is no more injustice, discrimination, conflict etc. When we pray the Our Father, we pray, 'Thy Kingdom come, they will be done, on earth as it is in heaven'. We are praying for a future reality too, when there will be a new heaven and a new earth, when Jesus will return triumphant at the end of time [LINK to the Feast of Christ the King]. Understanding of the KOG is necessary for this branch. Listen to this short answer from Bishop Barron to support your own understanding https://www.youtube.com/watch?v=bC9yepedQb8 Consider singing 'A new commandment' as part of the 2nd lesson PB p77 – Has 3 activities which you may which to include at some point if you have extra time – they link to God's Kingdom
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Assessment

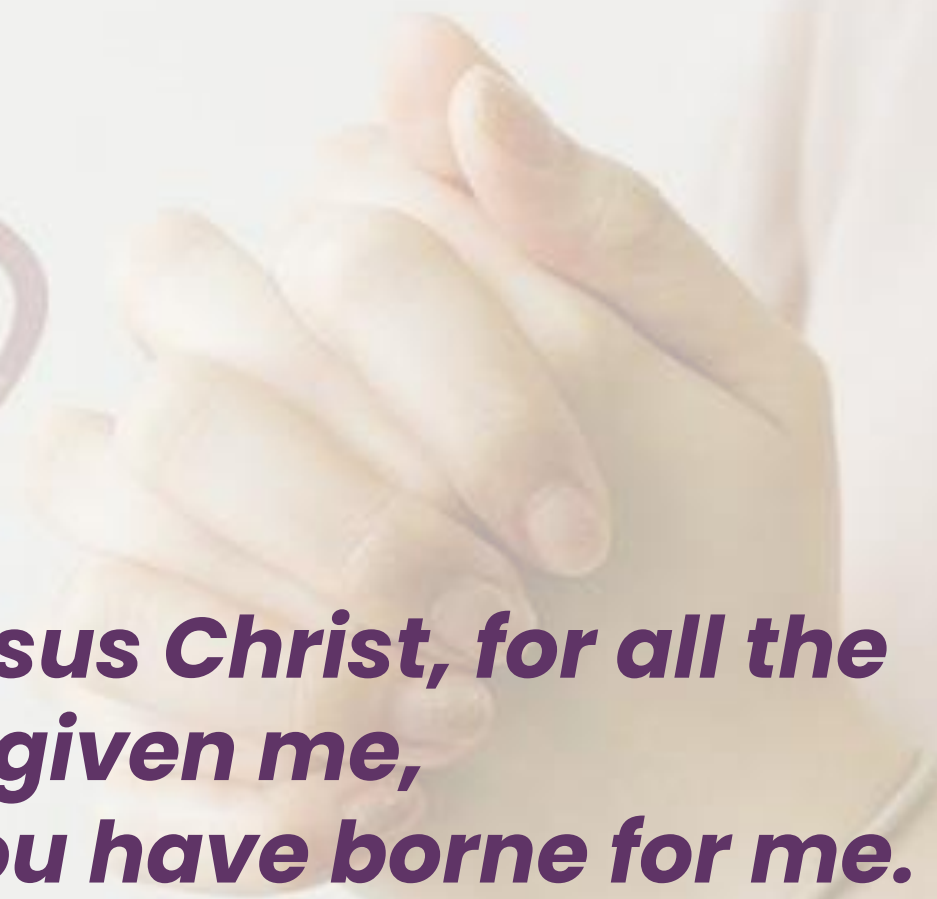


- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

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.***