

The Vine and the Branches

December 2025

Agenda

Prayer

- The Big Picture
- Explore Galilee to Jerusalem



Agenda

Prayer

- The Big Picture
- Explore Galilee to Jerusalem

‘The story of all stories...’

- Perhaps the clearest indication of the hermeneutical vision of the RED is its structural framework: the branches. If you want to position your teaching for ‘meaning making’ you must make the most of each branch and how it plays into (informs, leads from, anticipates, links to, develops) the others.

Branch 1	Branch 2	Branch 3	Branch 4	Branch 5	Branch 6
The context from which Jesus comes	The birth of Jesus – the fulfillment of the prophecy	Jesus’ life: from Galilee to Jerusalem	The Paschal mystery: Desert to Garden	The Church after Jesus: ‘to the ends of the earth’	Space to consider other faiths

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

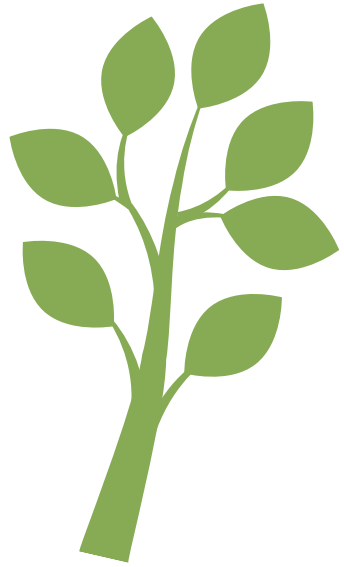
Workshop three – Believe

What's the Big picture?

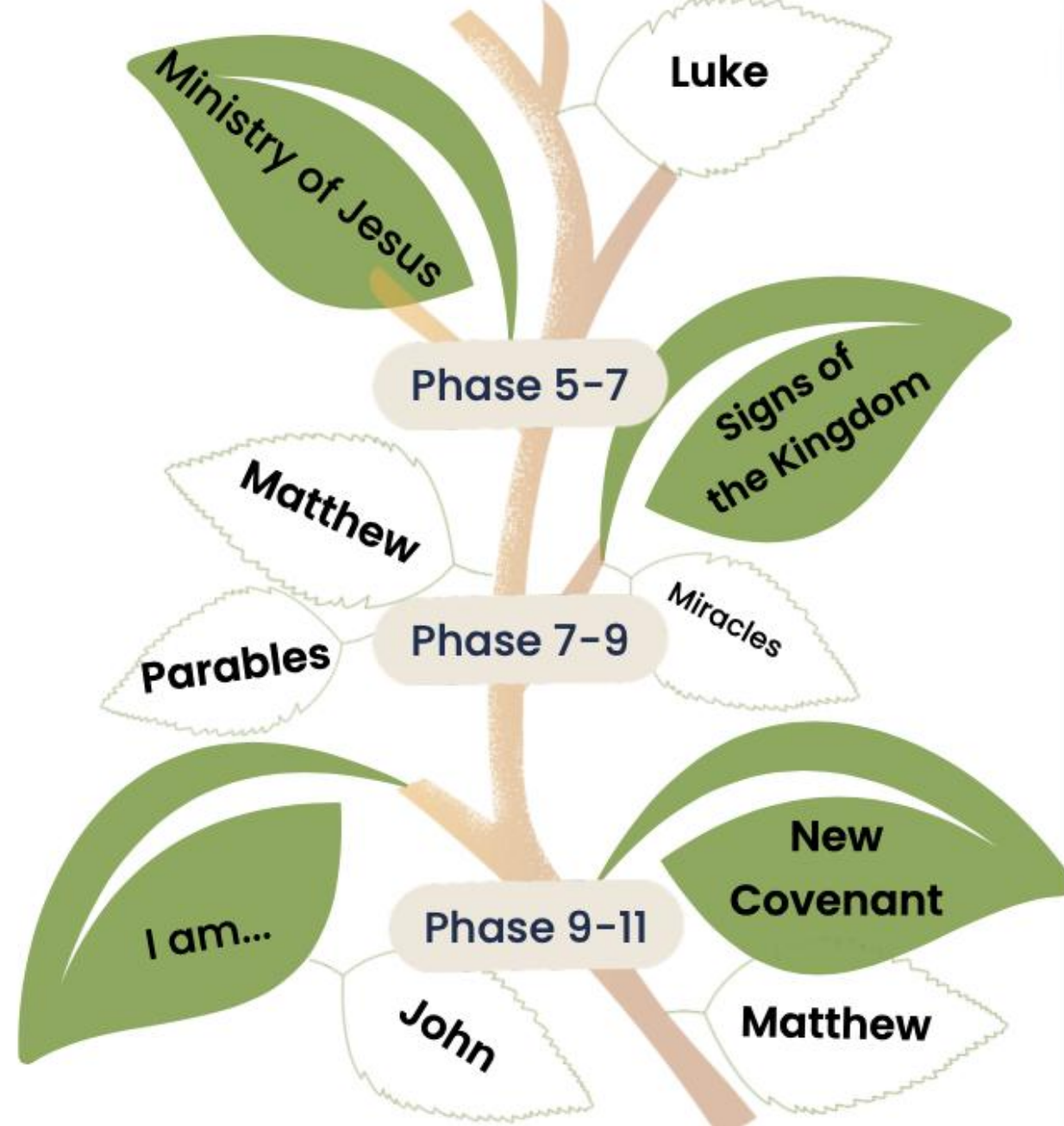
Galilee to Jerusalem...

*'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)

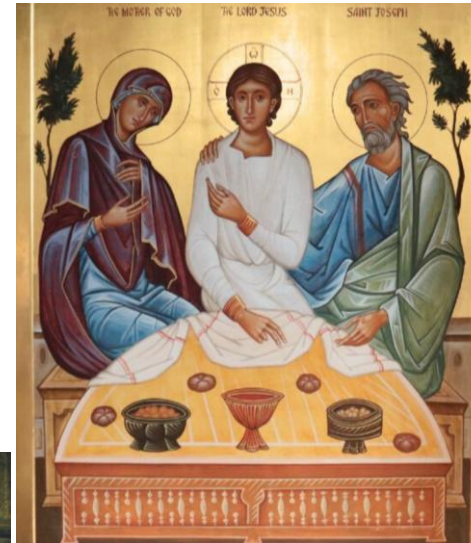
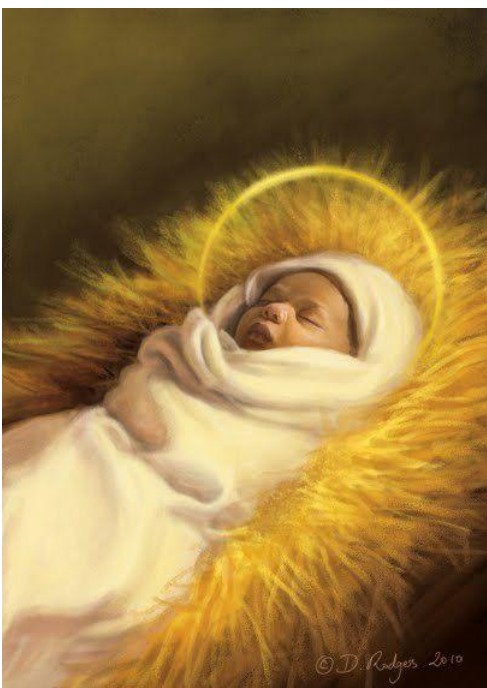
Was crucified,
died and was buried

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



The Profile of JESUS

Name: Jesus of Nazareth

Mother: Mary

Foster Father: Joseph the Carpenter

Birthday: Christmas. You are celebrating my birthday on 25.12. That's fine with me. Most scientists say I was born 7 years earlier (7 BC). That's fine too! But what's really cool is that, with my birth, a new calendar has begun. Did you know that?

Place of Birth: Bethlehem in Judaea

Profession: Carpenter

Languages: Mother tongue: Aramaic; First learnt language: Hebrew

Outdoor activities: Walking, sailing, mountain climbing

What I like: Being with children; celebrating festivals, but I also enjoy being alone sometimes; my friends; having my feet anointed; healing diseases and forgiving sins; talking to my father in heaven, talking with people about God.

What annoys me: When my people are divided into various groups, poor and rich, pious and not so pious, and don't live as God wants any longer.

My greatest moment: Oh, there are so many...How about the time I turned water into wine at a wedding, after my mother pointed out that there was none left...The absolute highlight was my resurrection. I'm alive!

My motto: "Change your life now, for God is already very close."

What I like about you: ... for us to get to know each other better here!



The Life of Jesus and what we should know about him

Many people consider the life of Jesus to be a legend or a pious myth; again and again it is even alleged that Jesus did not live at all. That's demonstrably false. The life of Jesus is, from very early on, very well attested – even by obvious opponents. There is no other famous name in all of → antiquity that is better documented historically than Jesus Christ.

Anyone who studies the life of Jesus has to rely on historical sources. In the first place, the gospels and letters of the New Testament are to be taken into account. Sceptics, however, consider these writings to be fictional documents pushing a party line. Decades after the events, the failed country rabbi Yeshua was made a kind of God; his biography was "pimped" with spectacular miracles, he allegedly even rose from the dead, so they say. Let's have a deeper look!

The writings by St Paul are uncontestedly the oldest written testimonies of the New Testament. If Jesus, as we have good reason to believe, was crucified in the year 30, then the brutal persecutor of Christians, Saul, came to faith in Jesus around the year 32 or 33. Around the year 35, Paul, as he was now called, most likely had an encounter with the witnesses to the resurrection, Peter and James. It was probably then that he was given a testimony, which was used as a settled formula in the early Church. Paul passes this on in 1 Co 15:3–6:



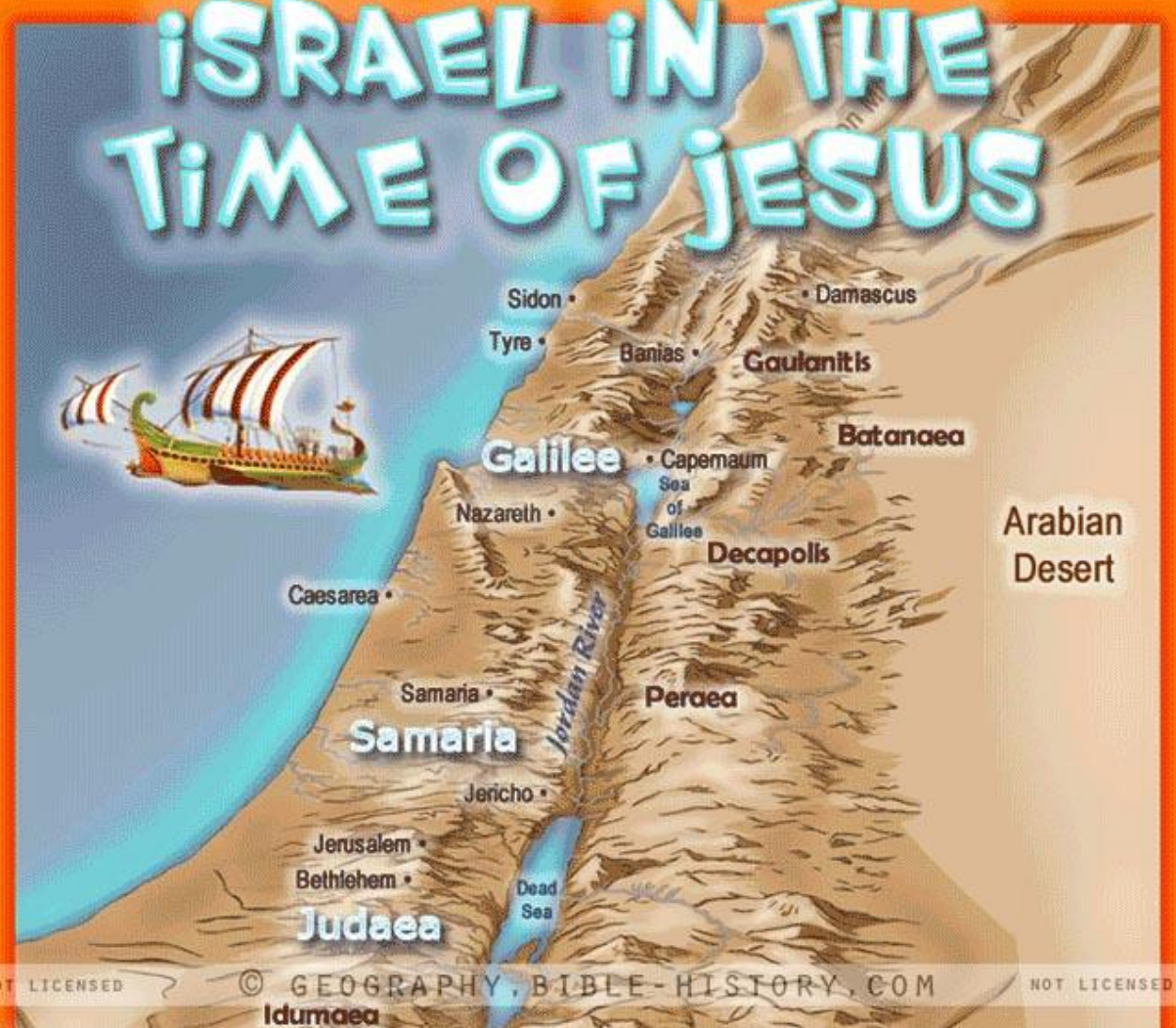
Understanding scripture – Margaret Carswell

- 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/>



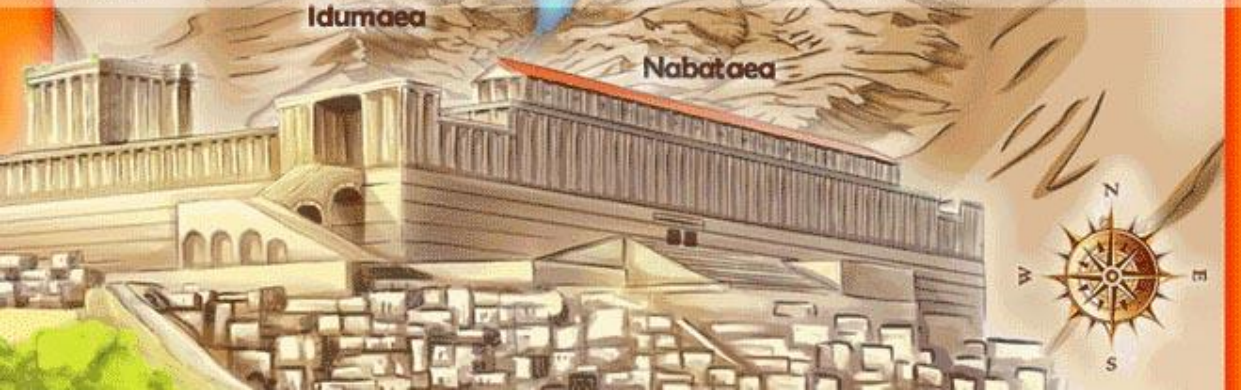
ISRAEL IN THE TIME OF JESUS



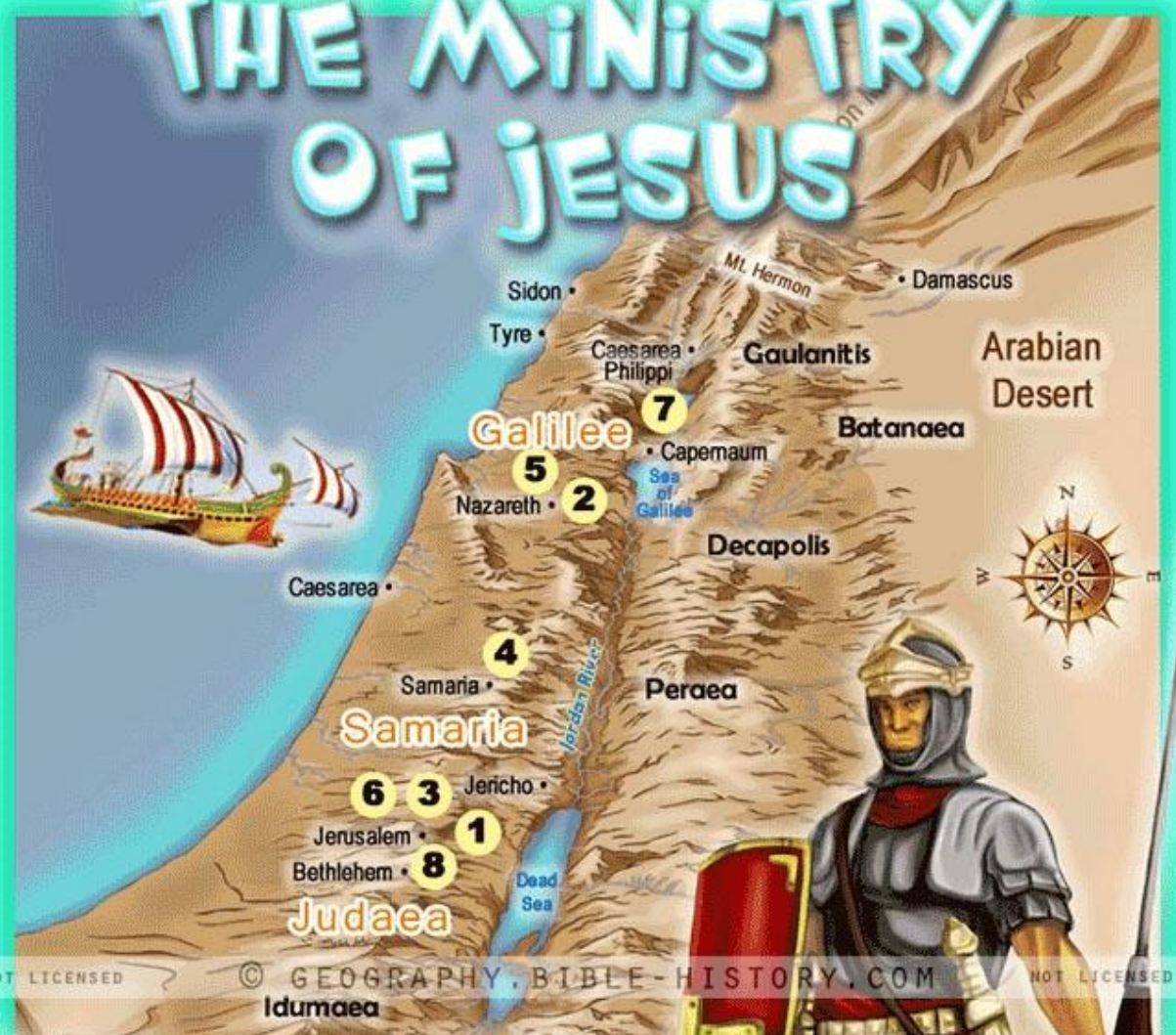
NOT LICENSED

© GEOGRAPHY.BIBLE-HISTORY.COM

NOT LICENSED



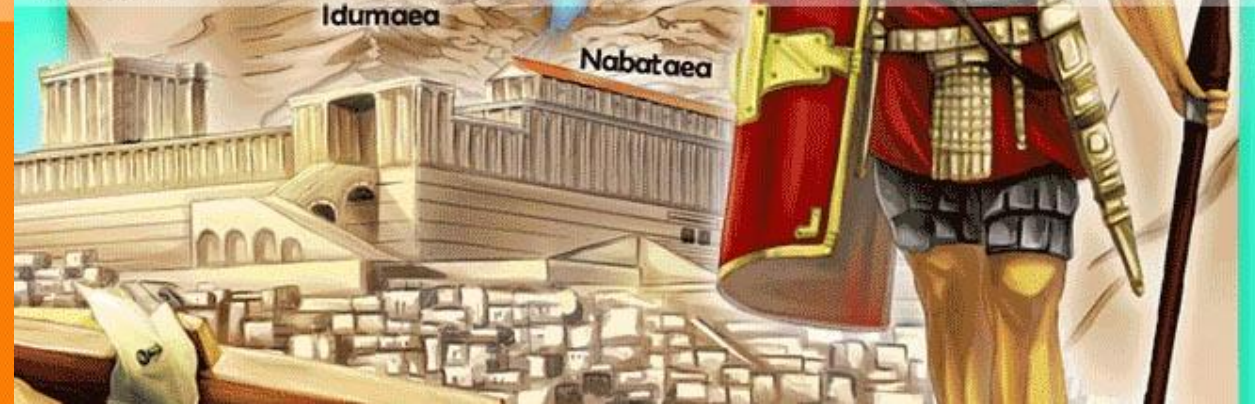
THE MINISTRY OF JESUS



NOT LICENSED

© GEOGRAPHY.BIBLE-HISTORY.COM

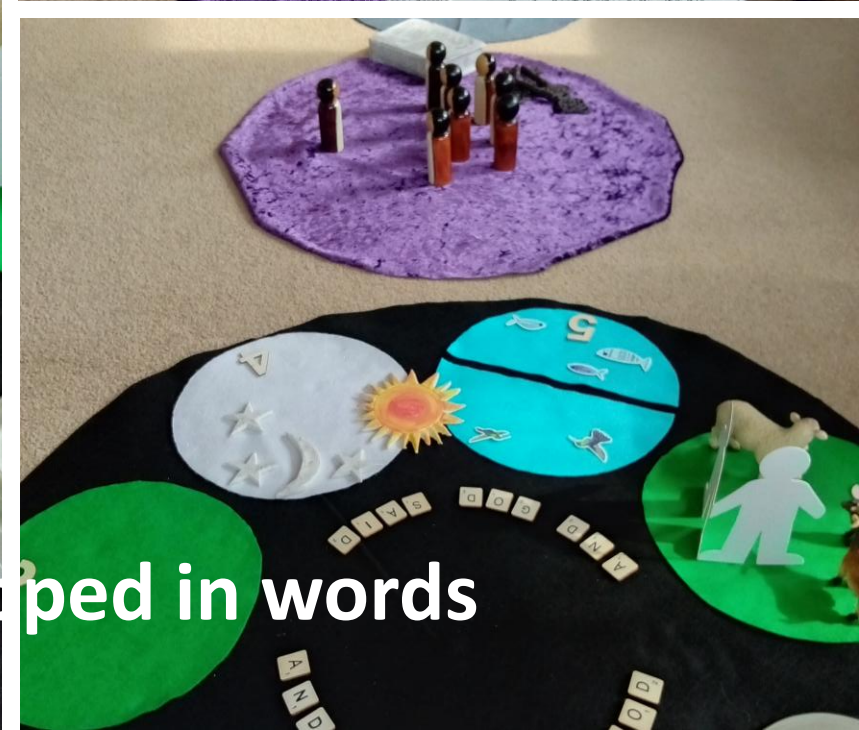
NOT LICENSED





- 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



Rules for your classroom

Every time you present a piece of scripture you should.....

- Present it without corruption.
 - Use a version of the text that comes from a real Bible, not a picture story book (check it against the GNT, the NRSV or the ESV –or the Children’s Lectionary)
- Name the author.
 - Someone wrote these words, for a community, for a very specific reason
- Contextualise their writing
 - Recall who they wrote for and what was happening to them at the time that they wrote (date).
 - Remember the gap!
- Identify the literary form of the passage – and work with all of it
 - Structure, purpose, key features
 - Establish the kind of truth that this literary form ‘carries’
- Make sure pupils know the world you are reading about
 - historical, geographical, social, religious elements of the passage

AND position your teaching to move from the literal to the spiritual



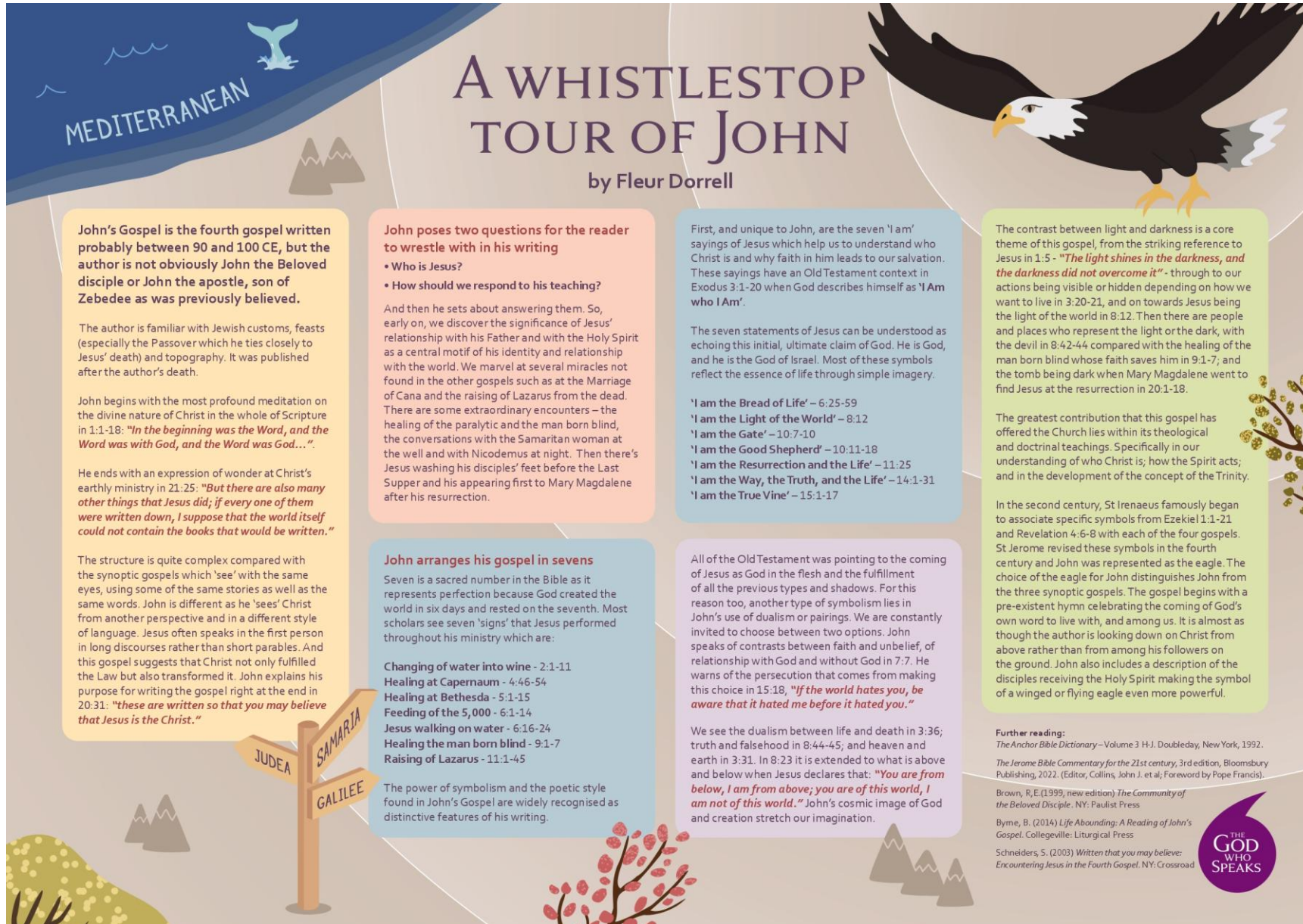
Galilee to Jerusalem

Year 6



Galilee to Jerusalem

Year 6



The poster is titled "A WHISTLESTOP TOUR OF JOHN" by Fleur Dorrell. It features a large eagle in the top right corner, a map of the Mediterranean Sea in the top left, and a wooden signpost in the bottom left pointing to Judea, Samaria, and Galilee. The poster is divided into several colored boxes containing text about the Gospel of John.

A WHISTLESTOP TOUR OF JOHN

by Fleur Dorrell

John's Gospel is the fourth gospel written probably between 90 and 100 CE, but the author is not obviously John the Beloved disciple or John the apostle, son of Zebedee as was previously believed.

The author is familiar with Jewish customs, feasts (especially the Passover which he ties closely to Jesus' death) and topography. It was published after the author's death.

John begins with the most profound meditation on the divine nature of Christ in the whole of Scripture in 1:1-18: *"In the beginning was the Word, and the Word was with God, and the Word was God..."*

He ends with an expression of wonder at Christ's earthly ministry in 21:25: *"But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written."*

The structure is quite complex compared with the synoptic gospels which 'see' with the same eyes, using some of the same stories as well as the same words. John is different as he 'sees' Christ from another perspective and in a different style of language. Jesus often speaks in the first person in long discourses rather than short parables. And this gospel suggests that Christ not only fulfilled the Law but also transformed it. John explains his purpose for writing the gospel right at the end in 20:31: *"these are written so that you may believe that Jesus is the Christ."*

John poses two questions for the reader to wrestle with in his writing

- Who is Jesus?
- How should we respond to his teaching?

And then he sets about answering them. So, early on, we discover the significance of Jesus' relationship with his Father and with the Holy Spirit as a central motif of his identity and relationship with the world. We marvel at several miracles not found in the other gospels such as at the Marriage of Cana and the raising of Lazarus from the dead. There are some extraordinary encounters – the healing of the paralytic and the man born blind, the conversations with the Samaritan woman at the well and with Nicodemus at night. Then there's Jesus washing his disciples' feet before the Last Supper and his appearing first to Mary Magdalene after his resurrection.

John arranges his gospel in sevens

Seven is a sacred number in the Bible as it represents perfection because God created the world in six days and rested on the seventh. Most scholars see seven 'signs' that Jesus performed throughout his ministry which are:

- Changing of water into wine - 2:1-11
- Healing at Capernaum - 4:46-54
- Healing at Bethesda - 5:1-15
- Feeding of the 5,000 - 6:1-14
- Jesus walking on water - 6:16-24
- Healing the man born blind - 9:1-7
- Raising of Lazarus - 11:1-45

The power of symbolism and the poetic style found in John's Gospel are widely recognised as distinctive features of his writing.

First, and unique to John, are the seven 'I am' sayings of Jesus which help us to understand who Christ is and why faith in him leads to our salvation. These sayings have an Old Testament context in Exodus 3:1-20 when God describes himself as 'I Am who I Am'.

The seven statements of Jesus can be understood as echoing this initial, ultimate claim of God. He is God, and he is the God of Israel. Most of these symbols reflect the essence of life through simple imagery.

- 'I am the Bread of Life' – 6:25-59
- 'I am the Light of the World' – 8:12
- 'I am the Gate' – 10:7-10
- 'I am the Good Shepherd' – 10:11-18
- 'I am the Resurrection and the Life' – 11:25
- 'I am the Way, the Truth, and the Life' – 14:1-31
- 'I am the True Vine' – 15:1-17

All of the Old Testament was pointing to the coming of Jesus as God in the flesh and the fulfillment of all the previous types and shadows. For this reason too, another type of symbolism lies in John's use of dualism or pairings. We are constantly invited to choose between two options. John speaks of contrasts between faith and unbelief, of relationship with God and without God in 7:7. He warns of the persecution that comes from making this choice in 15:18, *"If the world hates you, be aware that it hated me before it hated you."*

We see the dualism between life and death in 3:36; truth and falsehood in 8:44-45; and heaven and earth in 3:31. In 8:23 it is extended to what is above and below when Jesus declares that: *"You are from below, I am from above; you are of this world, I am not of this world."* John's cosmic image of God and creation stretch our imagination.

The contrast between light and darkness is a core theme of this gospel, from the striking reference to Jesus in 1:5 - *"The light shines in the darkness, and the darkness did not overcome it"* - through to our actions being visible or hidden depending on how we want to live in 3:20-21, and on towards Jesus being the light of the world in 8:12. Then there are people and places who represent the light or the dark, with the devil in 8:42-44 compared with the healing of the man born blind whose faith saves him in 9:1-7; and the tomb being dark when Mary Magdalene went to find Jesus at the resurrection in 20:1-18.

The greatest contribution that this gospel has offered the Church lies within its theological and doctrinal teachings. Specifically in our understanding of who Christ is; how the Spirit acts; and in the development of the concept of the Trinity.

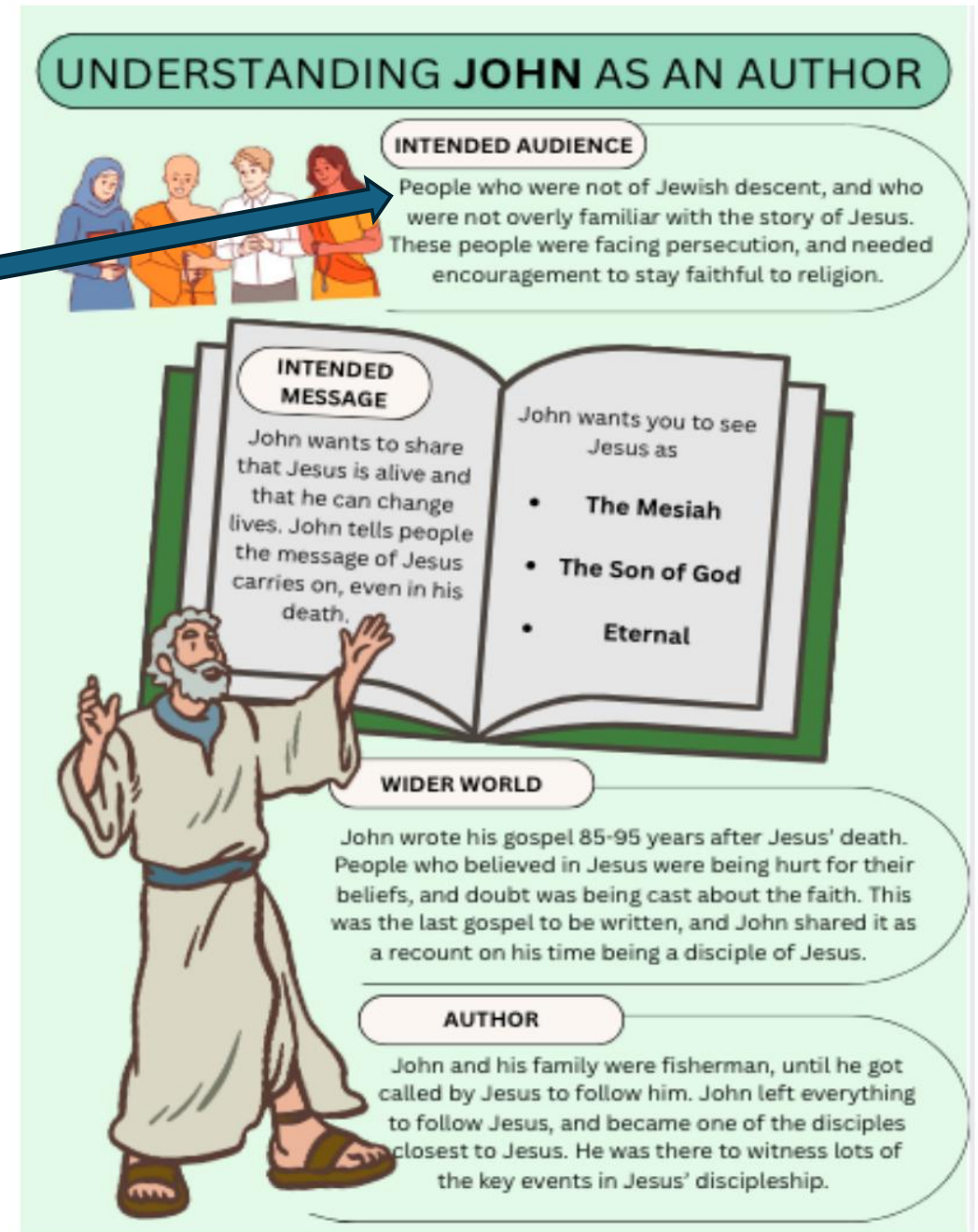
In the second century, St Irenaeus famously began to associate specific symbols from Ezekiel 1:1-21 and Revelation 4:6-8 with each of the four gospels. St Jerome revised these symbols in the fourth century and John was represented as the eagle. The choice of the eagle for John distinguishes John from the three synoptic gospels. The gospel begins with a pre-existent hymn celebrating the coming of God's own word to live with, and among us. It is almost as though the author is looking down on Christ from above rather than from among his followers on the ground. John also includes a description of the disciples receiving the Holy Spirit making the symbol of a winged or flying eagle even more powerful.

Further reading:
The Anchor Bible Dictionary – Volume 3 H-J. Doubleday, New York, 1992.
The Jerome Bible Commentary for the 21st century, 3rd edition, Bloomsbury Publishing, 2022. (Editor, Collins, John J. et al; Foreword by Pope Francis).
Brown, R.E. (1999, new edition) *The Community of the Beloved Disciple*. NY: Paulist Press
Byrne, B. (2014) *Life Abounding: A Reading of John's Gospel*. Collegeville: Liturgical Press
Schneiders, S. (2003) *Written that you may believe: Encountering Jesus in the Fourth Gospel*. NY: Crossroad



The Gospel of John

- Scholars think that John's community were a mixture of Jews and Gentiles.
- John's community have been evicted from the synagogue – something he mentions three times. He, and they are angry.
- John neither uses nor depends on the synoptics; John's community have their own distinctive theological position: Jesus is wholly divine. John emphasizes this in the 'mystical' nature of this writing, using metaphor and symbols.



What we might notice about John's writing

- John claims to be an eyewitness account, the testimony of the unnamed “disciple whom Jesus loved.” This is doubted by contemporary scholarship
- ‘John’ is the author of three letters and a Gospel – not Revelation.
- From Alexandria? Antioch? Ephesus? Not sure but persecuted.
- It uses a different structure and chronology from other three Gospels
 - length of Jesus’ ministry: synoptics, only a year; John between two and three years.
 - Multiple visits to Jerusalem
- John was written last, perhaps by someone who knew about the other three Gospels, but who wished to write a spiritual gospel instead of an historical one?



What we might notice about John's writing

- John's Jesus is, without doubt, divine.
- Much richer in symbolism and imagery: the basis of much Christian theology on the identity of Jesus
 - High Christology
 - No birth – Jesus is the 'Word' who has existed since creation
 - No parables
 - 7 'I am' statements – bread of life, resurrection, the way, truth and life, the door of sheep, light of world...
- The crucifixion
 - Last Supper Passover meal or not? For John Jesus is crucified and buried before Passover begins.
 - The only Gospel to have Jesus wash the feet of the disciples
- But, like Matthew he also allows his conflict with the Jewish leaders to taint his writing, in fact his hatred of 'the Jews' (not 'we') is much more obvious in this Gospel.



BUT a bonus!

- All four gospels write about the same land, with the same social, cultural and religious contexts.
- All four believe that Jesus is the Messiah, (Christos), the Son of God [of God], Lord, Saviour.
- All four believe that Jesus' life showed him to be both human and divine
- All four believe that Jesus rose from the dead
- All four believe that Jesus gave up his body to return to God
- All four believe that life lived in relationship with God is better – that whatever you may be experiencing; pain, conflict, confusion or anger, knowing Jesus is knowing God – and that matters.

Rules for your classroom

Every time you present a piece of scripture you should.....

- Present it without corruption.
 - Use a version of the text that comes from a real Bible, not a picture story book (check it against the GNT, the NRSV or the ESV –or the Children’s Lectionary)
- Name the author.
 - Someone wrote these words, for a community, for a very specific reason
- Contextualise their writing
 - Recall who they wrote for and what was happening to them at the time that they wrote (date).
 - Remember the gap!
- Identify the literary form of the passage – and work with all of it
 - Structure, purpose, key features
 - Establish the kind of truth that this literary form ‘carries’
- Make sure pupils know the world you are reading about
 - historical, geographical, social, religious elements of the passage

AND position your teaching to move from the literal to the spiritual

The Senses of Scripture

Catholic approach to reading Scripture:

As Sacred Scripture is inspired it must be read and interpreted in the light of the same Spirit by whom it was written

Vatican II indicates 3 criteria for this:

Be attentive 'to the content and unity of the whole Scripture' (unity of God's plan, of which Christ is at the heart)

Read Scripture within 'the living Tradition of the whole Church' (the Holy Spirit gives the Church the spiritual interpretation of the Scripture)

Be attentive to the analogy of faith (the truths of faith themselves and within the whole plan of Revelation)

The Senses of Scripture

Catholic approach to reading Scripture:

Literal Sense: the meaning conveyed by the words of Scripture and discovered by exegesis (interpretation). Look at the **author**, the **context** in which the passage/book was written, the **audience**, **how it fits within the whole** of Scripture

Spiritual Sense

Moral: the events reported should lead us to act justly

Allegorical: having a more profound understanding of events by recognising their significance in Christ

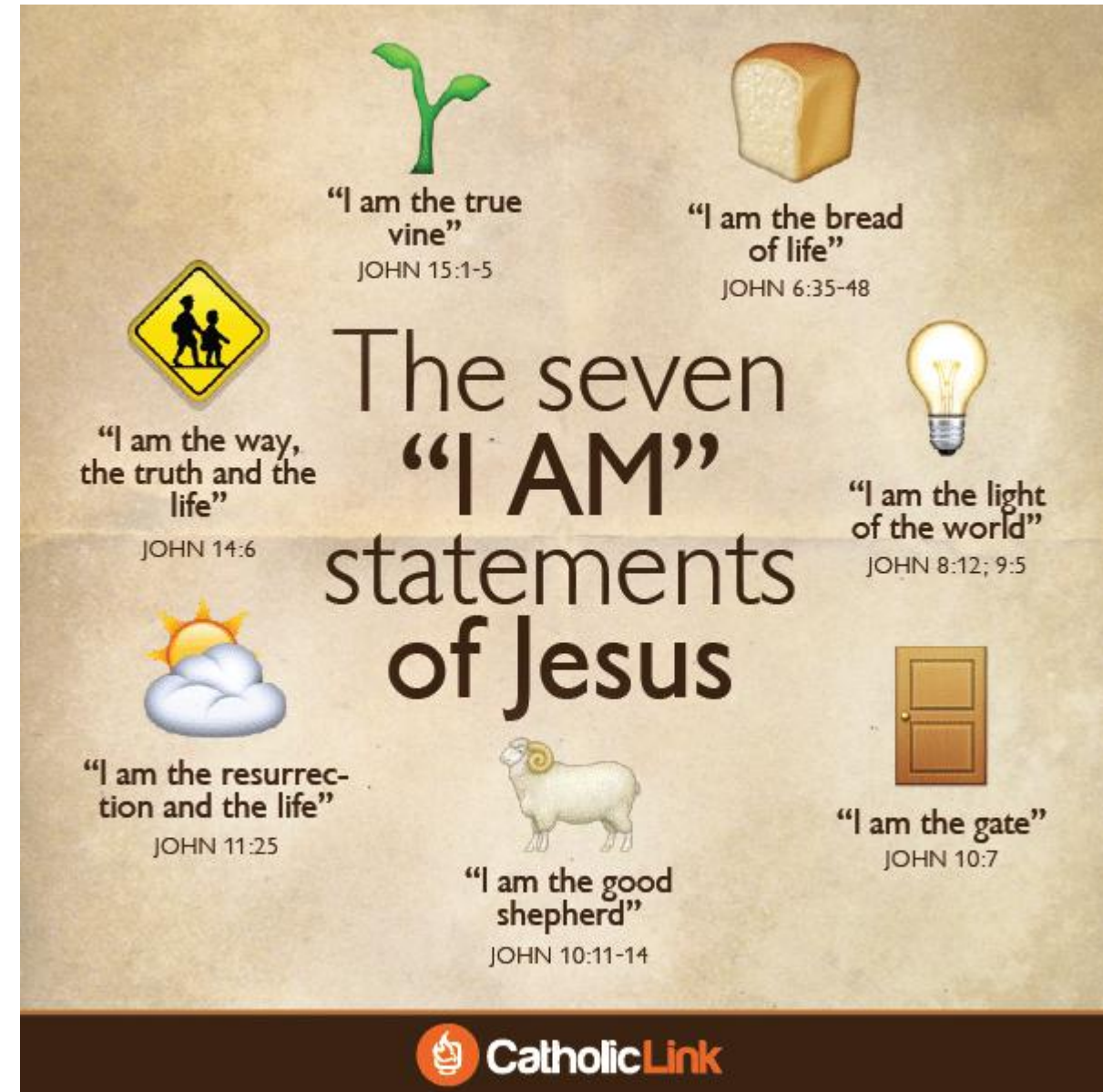
Anagogical: viewing events in terms of their eternal significance – leading us towards our heavenly home

Galilee to Jerusalem

Year 6

*'In the next three branches, pupils will study the gospel of St John. In this gospel, St John presents **Jesus as the Messiah** who reveals his kingdom through seven signs. In the Bible, the number **seven** indicates perfection. St John emphasises Jesus' divinity through his seven 'I am' statements that are reminders of the revelation of God as 'I am' to Moses in the burning bush (Ex 3:14).'*

(RED p174)

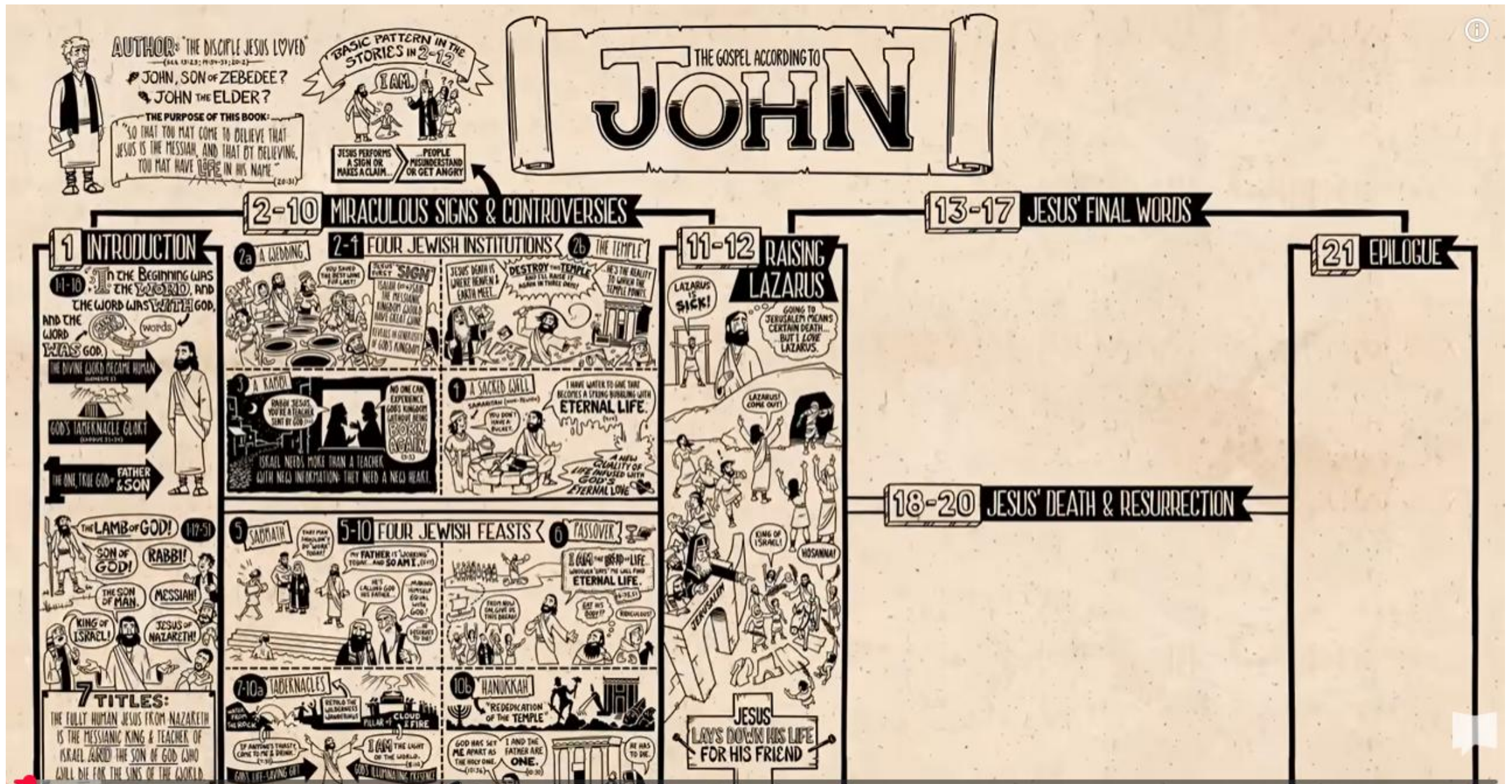


Galilee to Jerusalem

Year 6

'In this branch, pupils will explore the seven signs of John's gospel and one of Jesus' 'I am' statements.' (RED p174)





Galilee to Jerusalem

Year 6

'1.The Wedding at Cana (Jn 2:1-12) Jesus turns water into wine. He can transform created elements – links with the Eucharist.' (RED p174)



Galilee to Jerusalem

Year 6

'2. Healing of the official's son (Jn 4:46-54) Jesus heals with a word, his words have power, he is the Word of God. Links with the prologue Jn 1:1-2.' (RED p174)



Galilee to Jerusalem

Year 6

'3. Healing the man at Bethesda (Jn 5:1-15) Jesus heals on the Sabbath; he is Lord of the Sabbath. However, the man does not recognise that Jesus has healed him and goes to speak to the authorities. Links with spiritual blindness and seeing Jesus as the Messiah.' (RED p174)



Galilee to Jerusalem

Year 6

'4. Feeding of the Five Thousand (Jn 6:5-14) Jesus feeds the people as the Israelites were fed by manna in the desert. Links with the Eucharist.' (RED p174)



Galilee to Jerusalem

Year 6

'5. Jesus walks on water (Jn 6:16-24) Jesus is the new Moses; as Moses led the people across the Red Sea, Jesus leads the way to the Kingdom of God.' (RED p174)



Galilee to Jerusalem

Year 6

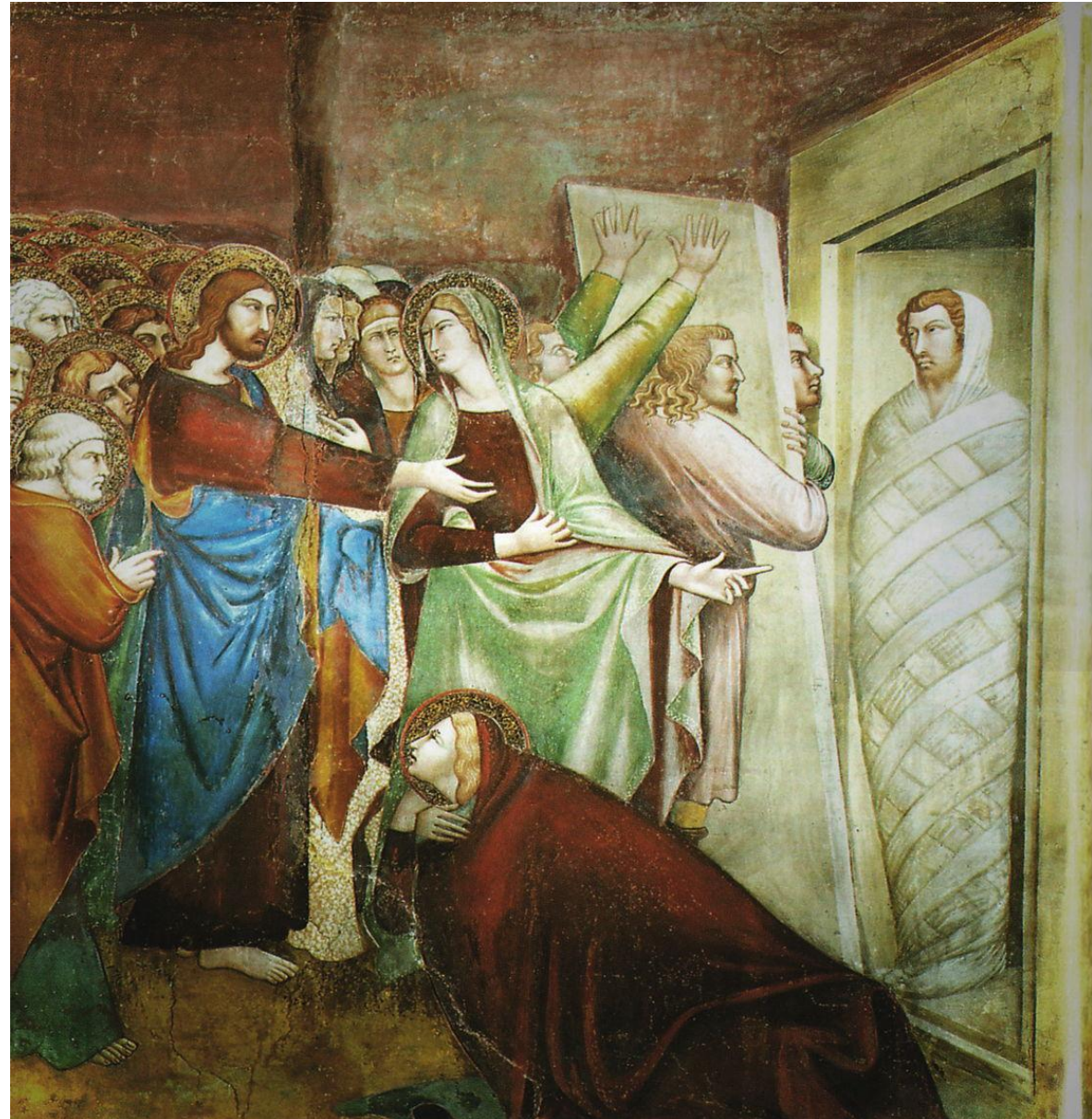
'6. Healing of the man born blind (Jn 9:1-7) Links with healing the man at Bethesda. In this miracle, the man recognises Jesus, and he sees physically and spiritually experiencing conversion and healing.' (RED p174)



Galilee to Jerusalem

Year 6

‘7. The raising of Lazarus (Jn 11:1-45) Jesus is the way to eternal life. Martha, his sister, experiences conversion, recognising Jesus as ‘the Christ, the Son of God’, and then Jesus raises Lazarus from the dead. This miracle that prompts the authorities to act against Jesus and the events of Holy Week follow.’ (RED p174)



Galilee to Jerusalem

Year 6

*'Unlike the other gospels, St John's gospel only tells of these seven miraculous signs. **Each one points to a greater truth about Jesus' divine nature.** In the seven 'I am' statements Jesus explains his identity in beautiful poetic terms. It is suggested **pupils explore either the 'I am the bread of life' (Jn 6:35) statement which follows the feeding of the five thousand, or the 'I am the Resurrection' statement, which is part of the story of Lazarus.'***

(RED p174)



Jesus said **I am...**

In John's Gospel, Jesus describes himself using seven different images which all begin with 'I am...'. This is what Jesus says about who he is and our relationship with him.



Galilee to Jerusalem

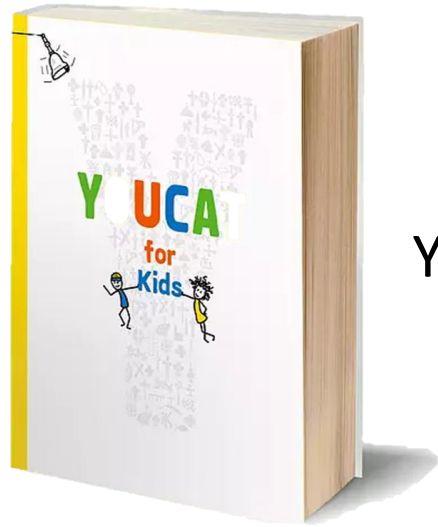
Year 6

*‘Through the Celebrate lens, pupils will consider the purpose of the seven sacraments. In this branch, they will not explore each sacrament in detail rather **explore the purpose of sacraments as part of a life in Christ**. By age ten, they will be able to notice **sacraments that happen once** in a lifetime and mark a particular point of encounter with God and **those that form part of a Catholic’s ongoing sacramental life**. Each of **St John’s seven signs** does not point directly to a sacrament though they do **link with the sacramental imagination**.’ (RED p174)*

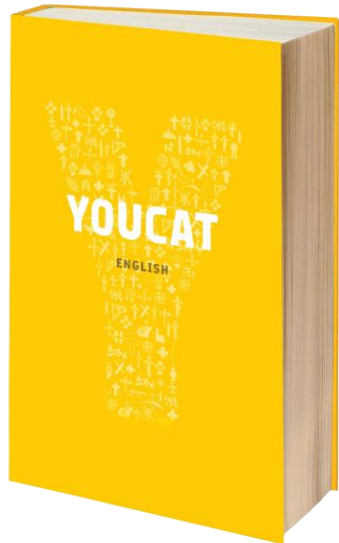


Galilee to Jerusalem

Year 6



Sacraments
YC4K Section 2
(red section)
108-109



Sacraments
YC 172-174



[The Seven Sacraments - The Catechism in a Year](#)



youtu.be/qmfSwi3ZKH4



youtu.be/CU7bEZAmr1I

Galilee to Jerusalem

Year 6

*‘G.K. Chesterton (1874–1936) embodied what is often called “the sacramental imagination.” Along with other poets and novelists associated with this outlook (one thinks of George Herbert, George MacDonald, Gerard Manley Hopkins, C. S. Lewis, Evelyn Waugh, Graham Greene, and J.R.R. Tolkien, to name only a few), Chesterton invited his readers to **look at the world in a new way, to see the divine splendour that lies concealed in the stuff of ordinary life.***

*Taking inspiration from both St. Francis of Assisi and George MacDonald, Chesterton believed that **the spiritual life is an invitation to regain this elemental sense of wonder we had when young** and to have our spiritual senses sharpened so that we can **begin seeing the halo of sanctity in all natural things.** “The whole philosophy of St. Francis,” he reflected, “revolved around the idea of a new supernatural light on natural things, which meant the ultimate recovery, not the ultimate refusal of natural things.”’*

Galilee to Jerusalem

Year 6

*‘The Victorian novelist and theologian George MacDonald—whom Chesterton aptly dubbed “The St. Francis of Aberdeen”—captured the essence of the sacramental imagination when he taught that **spiritual maturity involves recapturing the sense of wonder we used to have as children.** “To cease to wonder,” MacDonald wrote, “is to fall plumb-down from the childlike to the commonplace—the most undivine of all moods intellectual. Our nature can never be at home among things that are not wonderful to us.”’*

Galilee to Jerusalem

Year 6

CCC Links	Knowledge lens content
Wedding at Cana CCC 1613, 2618 Miracles as signs of the Kingdom of God CCC 547-549 Scripture CCC 105-108, 115, 136-137, 139, 141 Mary 2618 Sacraments YC 172-174 CCC 1084, 1129, 1146 -1152, 1210	Hear By the end of this unit of study, pupils will hear the following key texts: • The Wedding at Cana (Jn 2:1-12) • Healing the official's son (Jn 4:46-54) • Healing the man at Bethesda (Jn 5:1-47) • Feeding the 5000 (Jn 6:1-4) • Walking on water (Jn 6:15-21) • Healing the Blind Man (Jn 9:1-41) • Raising of Lazarus (Jn 11:1-57) • 'I am the bread of life' (Jn 6:35) or 'I am the Resurrection and the life' (Jn 11:25) Believe By the end of this unit of study, students will know that the Church teaches that: • God inspired the authors of Sacred Scripture. • Scripture is understood literally and spiritually. • Mary prays and asks Jesus for help at Cana. • The Church has seven sacraments. The sacraments of initiation are baptism, confirmation, and Eucharist. The sacraments of healing are penance and anointing of the sick. The sacraments in service to Holy Communion are marriage and Holy Orders. • The purpose of sacraments is to help people grow more like Jesus, and through him become children of God. • The sacraments engage all the senses, not just intellect and are earthly signs of the presence of God, especially in the Eucharist. Celebrate By the end of this unit of study, pupils will know: • The sacraments are meeting points with God that bring people into a closer relationship with God and the community of the Church. They are holy, visible signs of God's presence and action in the life of a Catholic. Through they Catholics experience the 'healing, forgiving, nourishing, strengthening, presence of God that enables them to love in turn' (YC p105). • Different representations in art or music of one of the signs from St John's gospel or one of the 'I am' statements studied. Live By the end of this unit of study, pupils will know: • How sacraments are celebrated in their local parish community and how these form part of the life of the local Church. • How their local parish community (Parish priest and laity) hand on the teaching of Jesus.

Galilee to Jerusalem

Year 5

Expected outcomes

Understand

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

U6.3.1.	Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning. (RVE)
U6.3.2.	Use specialist theological vocabulary to make links between each of the miraculous signs and Christian beliefs about Jesus, including some of the sacraments, and how these reveal he is truly God and truly human.
U6.3.3.	Use specialist religious vocabulary to make links between one of the 'I am' statements and Christian beliefs about Jesus.
U6.4.4.	Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.
U6.3.5.	Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.
U6.3.6.	Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.

Discern

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

D6.3.1.	Giving reasons why the Church teaches sacraments are 'meeting points where God himself is present' (YCfK 64). Discuss why others might disagree.
D6.3.2.	Looking at different artistic representations of at least one of the signs in St John's gospel and discussing the artists' use of symbolic representation, expressing and sharing a personal preference, giving reasons for their choice and listen to contrary points of view. (RVE)

Respond

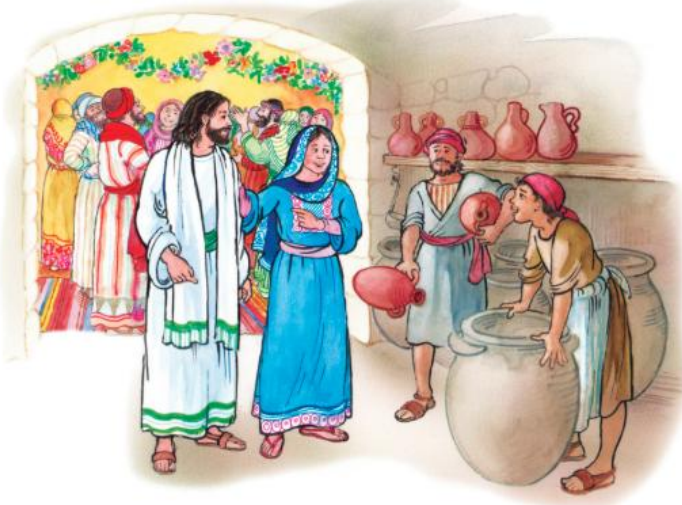
During this unit of study, pupils will be invited to respond to their learning, for example by:

R6.3.1.	Reflecting on how the seven signs in John's gospel speak to them literally and spiritually.
R6.3.2.	Considering how stories from scripture speak to people in different ways. (RVE)

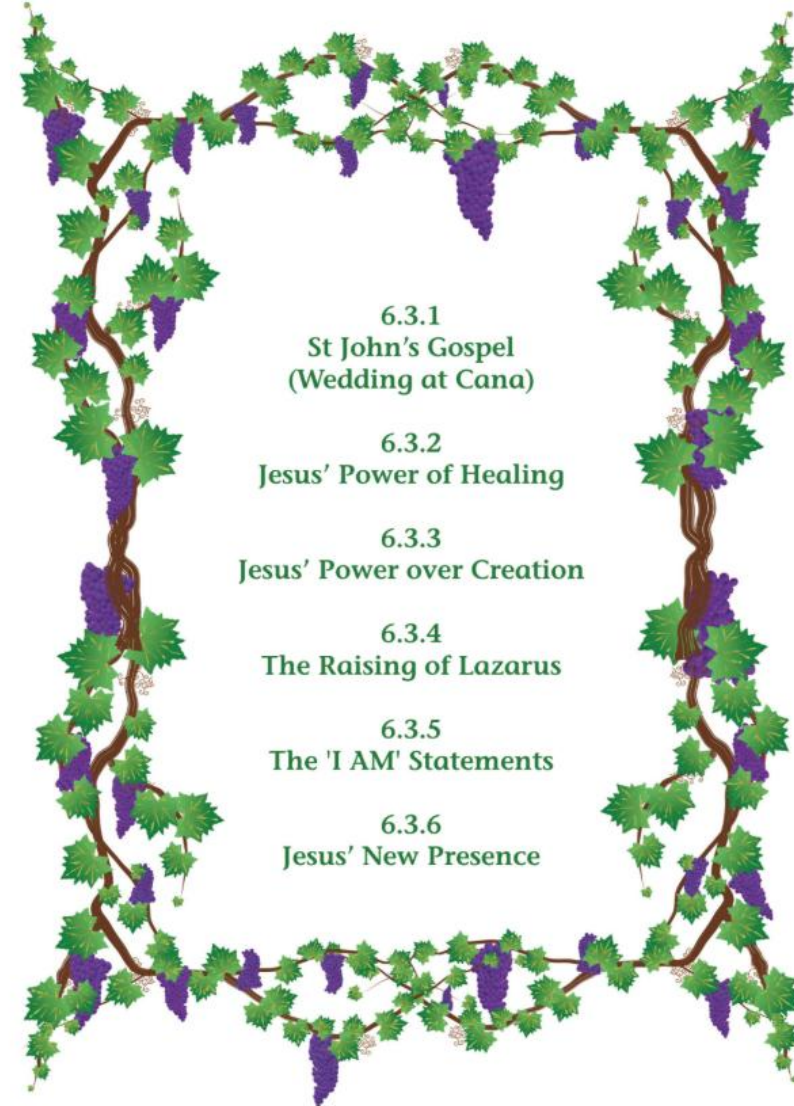
Galilee to Jerusalem

Year 5

The Vine and The Branches



Galilee to Jerusalem Branch 3



Galilee to Jerusalem

Year 6

Key vocab:

- Cana
- Bethesda
- Lazarus
- sacraments

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)

NB: The Celebrate lens identifies the following key content: *'By the end of this unit of study, pupils will know, Different representations in art or music of one of the signs from St John's Gospel or one of the 'I am' statements studied.'* However, this lens content only appears in a Discern exemplar. Although an exemplar in the list of outcomes, as it is key lens content it should be covered. See last row below.

NB: The exploration of the scripture passages in the Hear lens (EO U6.3.1.) will lay the foundations for the next two EOs which require pupils to make links between these signs and statements and Christian beliefs about Jesus.

NB: The model curriculum in the RED offers two possible 'I am' statements to explore. The EO (U6.3.3.) requires that pupils only *'Hear'* one of these. V&B focuses on both the statements highlighted but also introduces the other 5 'I am' statements. However, the statements are simply listed in the PB without explanation and the ppt in the TB (p36) merely lists them with images with the final slide asking, 'What did Jesus mean when he said...' (this question only references 3 of the 7). This is extra content from the model curriculum in the RED.

NB: the second ppt (TB p35) is imaginative prayer and is therefore better suited to a time of class prayer rather than an RE lesson

Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
H: The Wedding at Cana (Jn 2:1-12) H: Healing the official's son (Jn 4:46-54) H: Healing the man at Bethesda (Jn 5:1-47) H: Feeding the 5000 (Jn 6:1-4) H: Walking on water (Jn 6:15-21) H: Healing the Blind Man (Jn 9:1-41) H: Raising of Lazarus (Jn 11:1-57) H: 'I am the bread of life' (Jn 6:35) or 'I am the Resurrection and the life' (Jn 11:25) B: Know God inspired the authors of Sacred Scripture. B: Know scripture is understood literally and spiritually	U6.3.1. Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.	6.3.1 St John's Gospel Read the 'Theological Notes' carefully (TB p30-31). These should be revisited throughout planning and teaching. PB (p82) has brief info about the significance of John's Gospel – it's literary intent. Increase pupil understanding of scripture by sharing further info offered by Dr Margaret Carswell (see Diocesan presentation and website). Consider reading the account of the Wedding at Cana directly from the Bible. Do this for each of the 7 signs. 6.3.2 Jesus' Power of Healing This area of learning covers 3 of the miracles (7 signs) listed in the Hear lens. NB: TB (p33) has a ppt on The Mystery of the Holy Trinity which is extra content to the model curriculum	Read the 'Notes for teachers' from the RED (p174). See also the presentation from the Diocese. <u>Both of these should be revisited</u> throughout planning and teaching. Also - The Bible in a Year - The Gospel of John which is excellent background information for teachers. Some of the info might be appropriate for sharing with pupils. LINK to learning in C&C, Branch 1, about Jesus as the New Covenant (Jesus is the Logos, <i>the Word</i>) – JN 1:1-5, 16-18. NB: the EO requires pupils to: - identifying authorial intention - recognising that the scripture speaks to people literally - recognising that the scripture carries a deeper spiritual meaning Ask pupils to think about what this miracle might tell us about Jesus. This can be asked with each of the 7 signs See PB and TB for further help on this. See The Bible in a Year - Signs and Wonders from 22 mins and 17 secs as here Fr Mike Schmitz summarises the significance of these 7 signs

H: 'I am the bread of life' (Jn 6:35) or 'I am the Resurrection and the life' (Jn 11:25)	U6.3.3. Use specialist religious vocabulary to make links between one of the "I am" statements and Christian beliefs about Jesus.	6.3.5. The 'I am' Statements Remember that only one of the 'I am' statements <u>is</u> to be explored. See the lens content in the first column for the two options. V&B offers both 'I am' statements. Read the passage directly from the Bible first The ppt (PB p103) may be a helpful follow up. It does have links with the Eucharist (Holy Mass) from slide 17+	See NB above. This EO should be referred to <u>again and again</u> as the different scripture passages are encountered
B: Know the Church has seven sacraments. The sacraments of initiation are baptism, confirmation, and Eucharist. The sacraments of healing are penance and anointing of the sick. The sacraments in service to Holy Communion are marriage and Holy Orders B: Know the purpose of sacraments is to help people grow more like Jesus, and through him become children of God. B: Know the sacraments engage all the senses, not just intellect and are earthly signs of the presence of God, especially in the Eucharist. C: Know the sacraments are meeting points with God that bring people into a closer	U6.3.4. Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	6.3.6 Jesus' New Presence You may decide to begin with this learning to lay the foundation for a deeper understanding of the 7 signs in St John's Gospel, the 'I am' statements, and what these tell Christians about Jesus. It may be easier to make the links required in U6.3.2. for example. NB Slide 30 of ppt in the PB (p114) offers a Discern task, however the exemplar has been reworded so the Q on the left of the slide is no longer a Discern, but an Understand Q. However, the Q on the right of the slide does prompt pupils to give reasons why others might not agree – it is this that makes it a Discern q. You may wish pupils to still access the Q but use both parts of the 'Activity' for it to be a Discern. Refer to the RED for the wording of D6.3.1.	With EO U6.3.5. and U6.3.6. you may wish to consider offering this learning as a research opportunity to be presented as a guide for Y3 pupils who are undertaking the first sacraments, or for parents with new babies who wish to bring their children up in the faith. NB: if this <u>particular route</u> is chosen, the focus should not be on the presentation of the guide but the content within. Who might you invite to speak to Y6 to enable them to fully engage with these 3 EOs? (see possibilities highlighted below)

Assessment

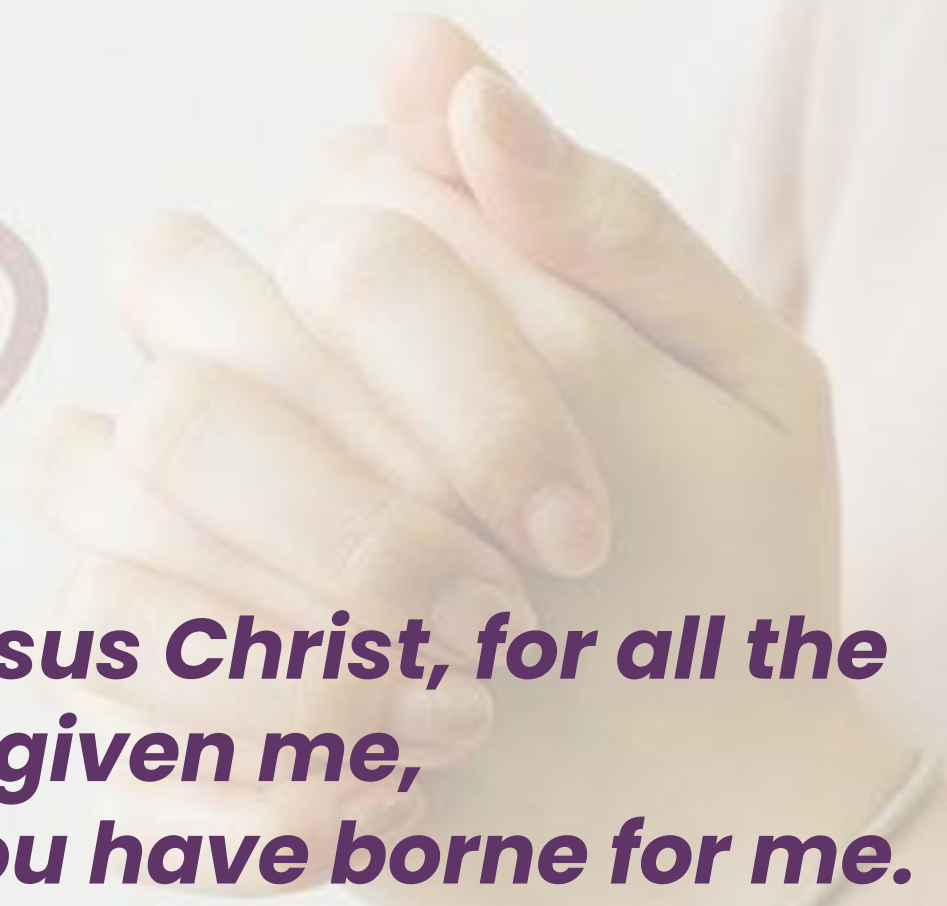


- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

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.***