

The Vine and the Branches

December 2025

Agenda

Prayer

- The Big Picture
- Explore Galilee to Jerusalem



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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

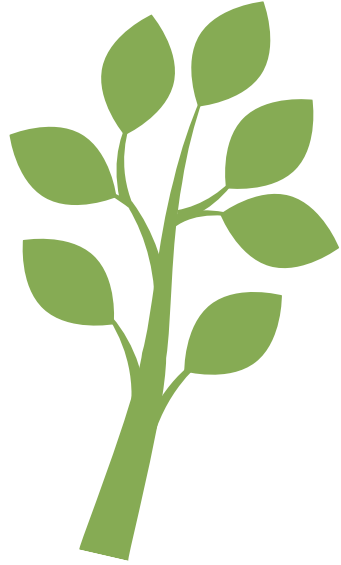
Workshop three – Believe

What's the Big picture?

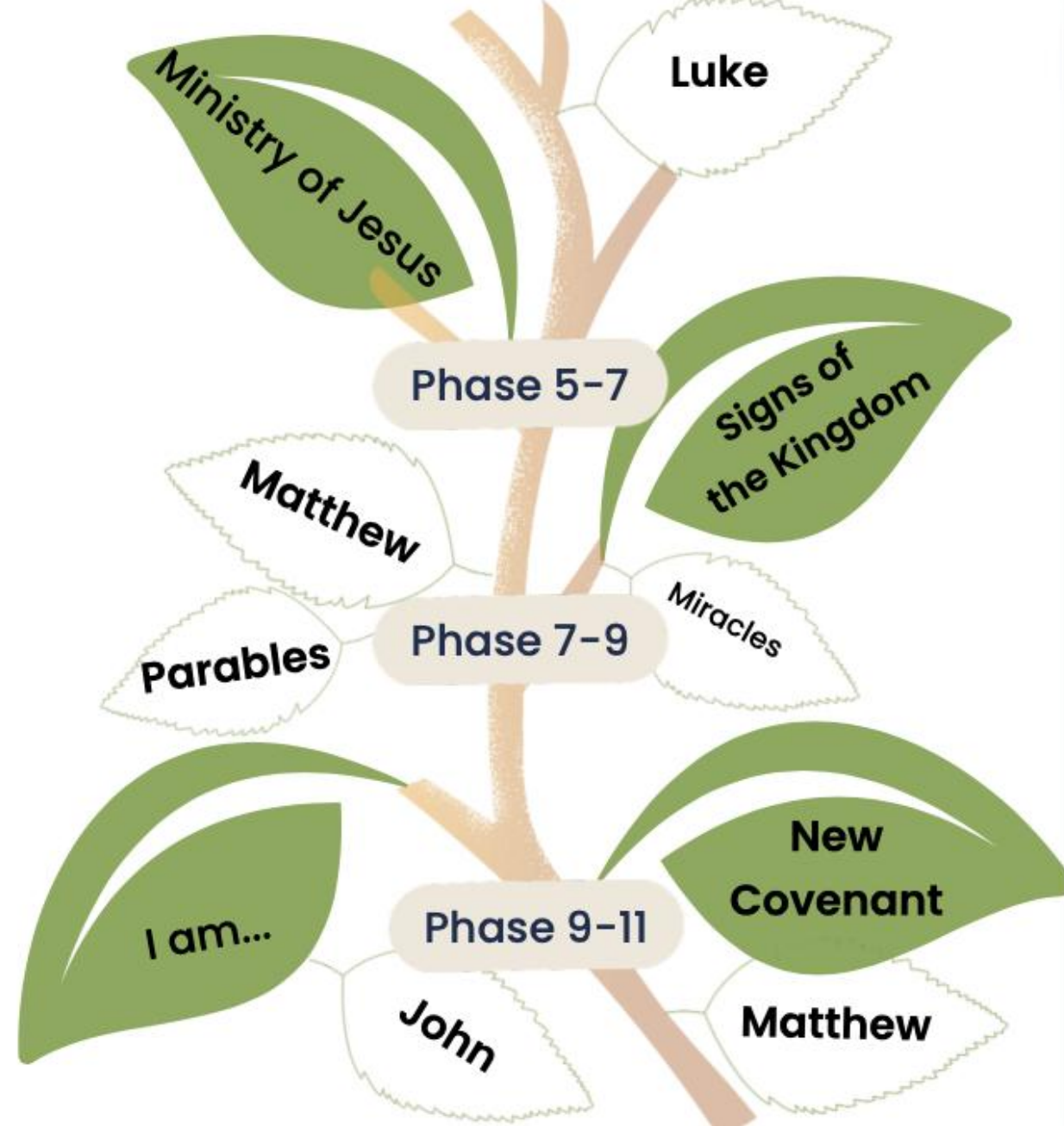
Galilee to Jerusalem...

*'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)

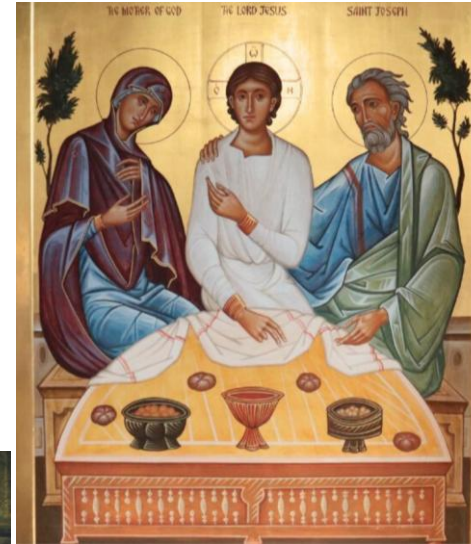
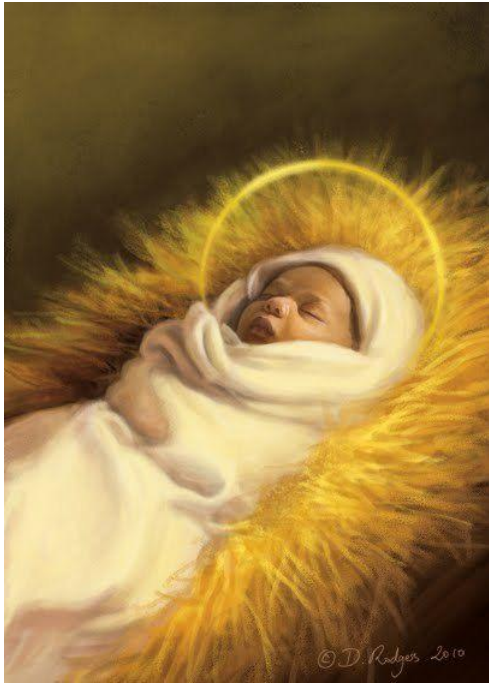
Was crucified,
died and was buried

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:



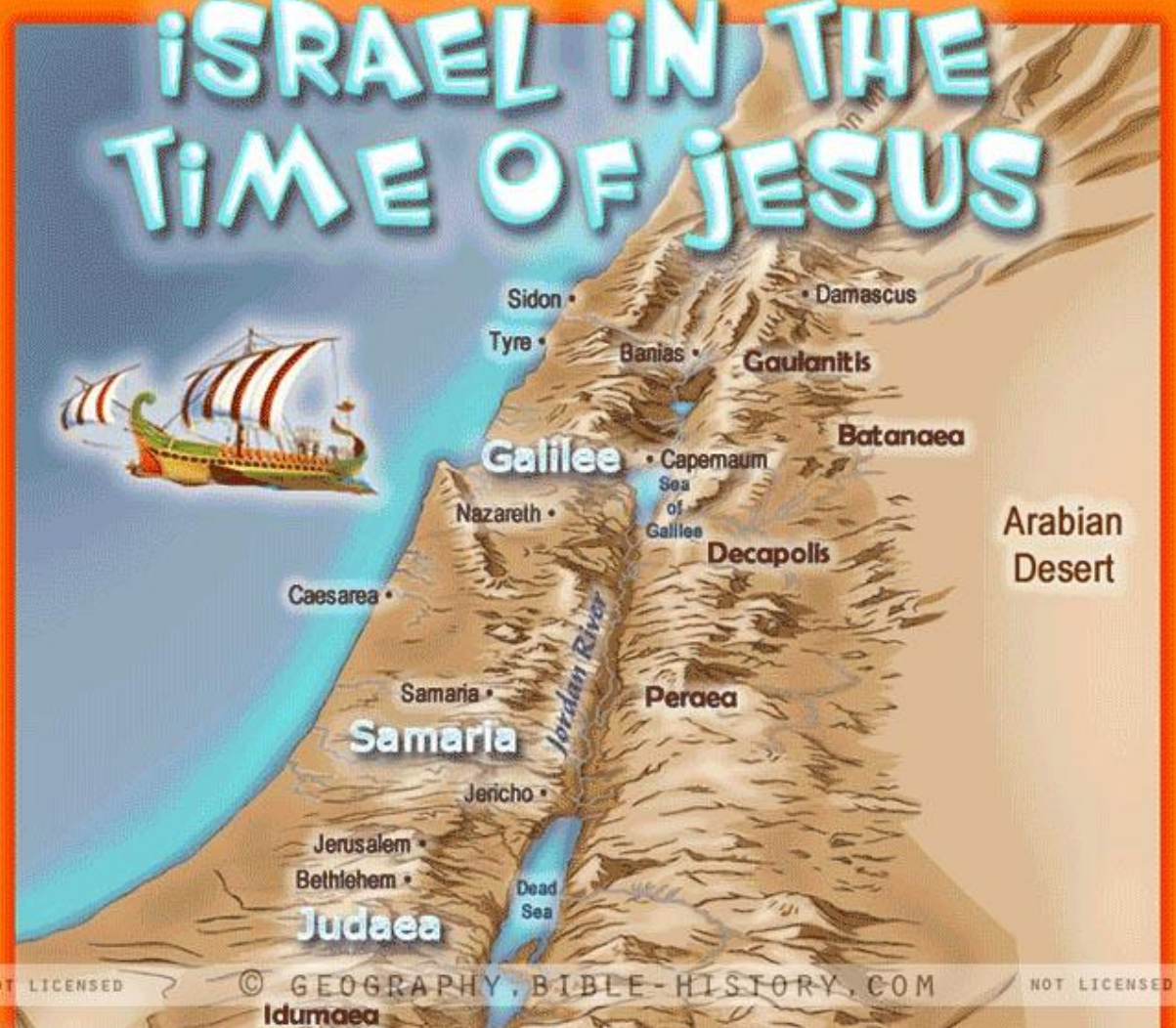
Understanding scripture – Margaret Carswell

- 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?*

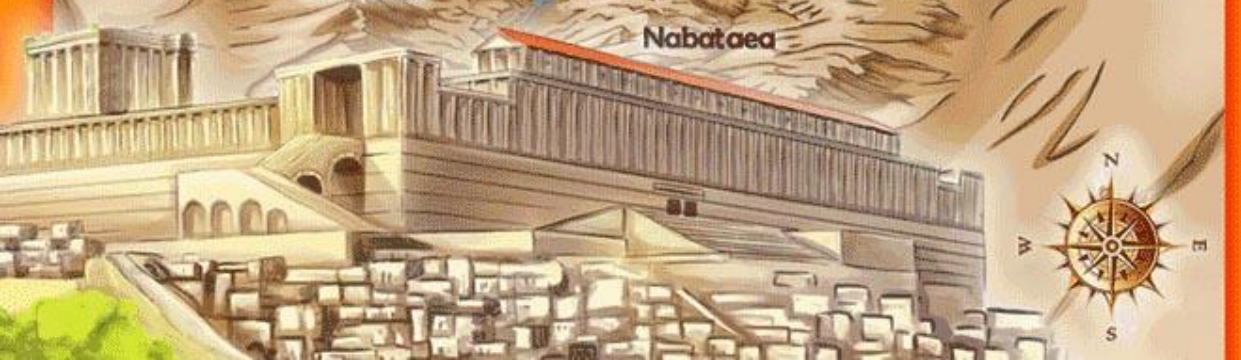
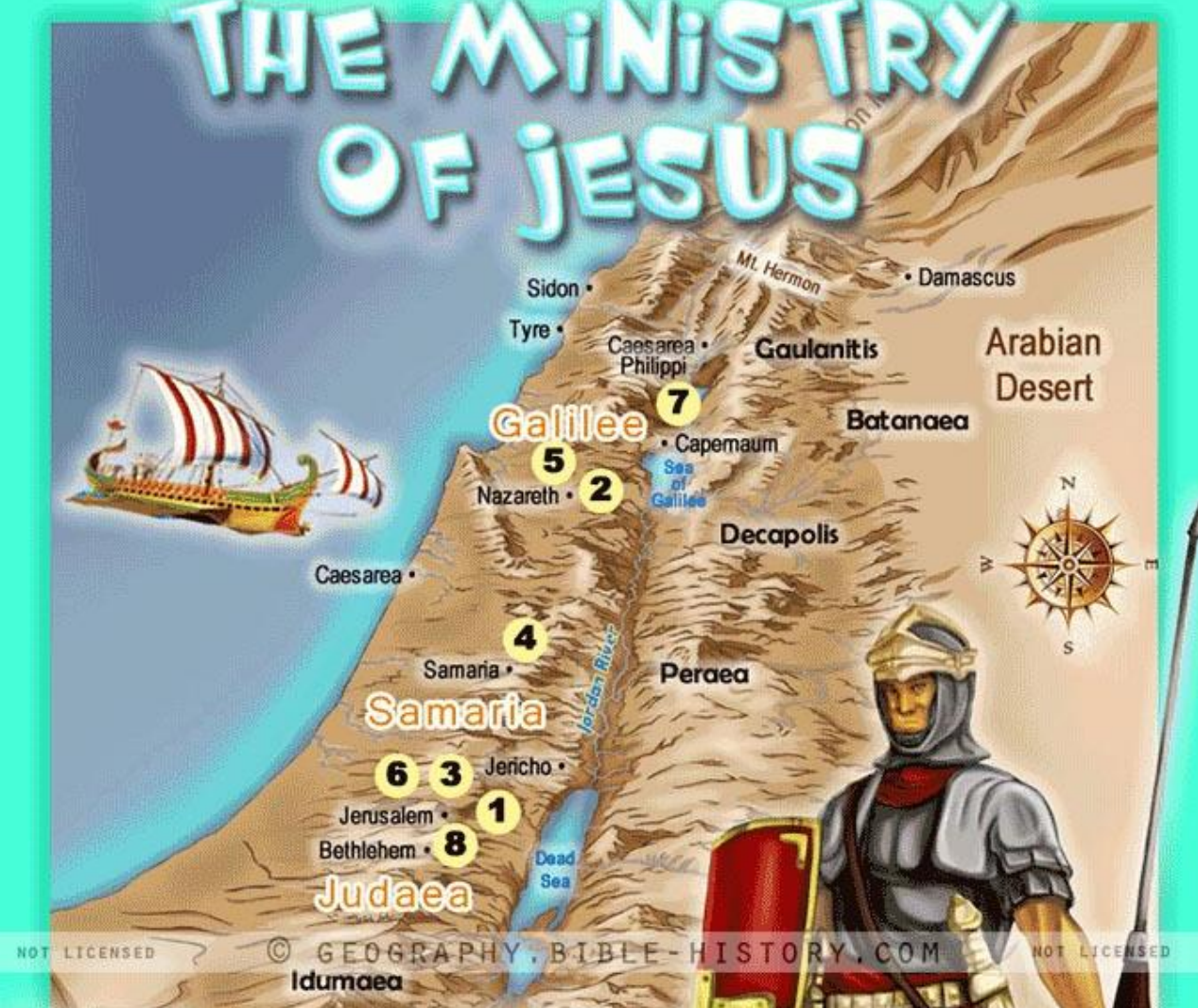
<http://www.thebibledoctor.com/>



ISRAEL IN THE TIME OF JESUS



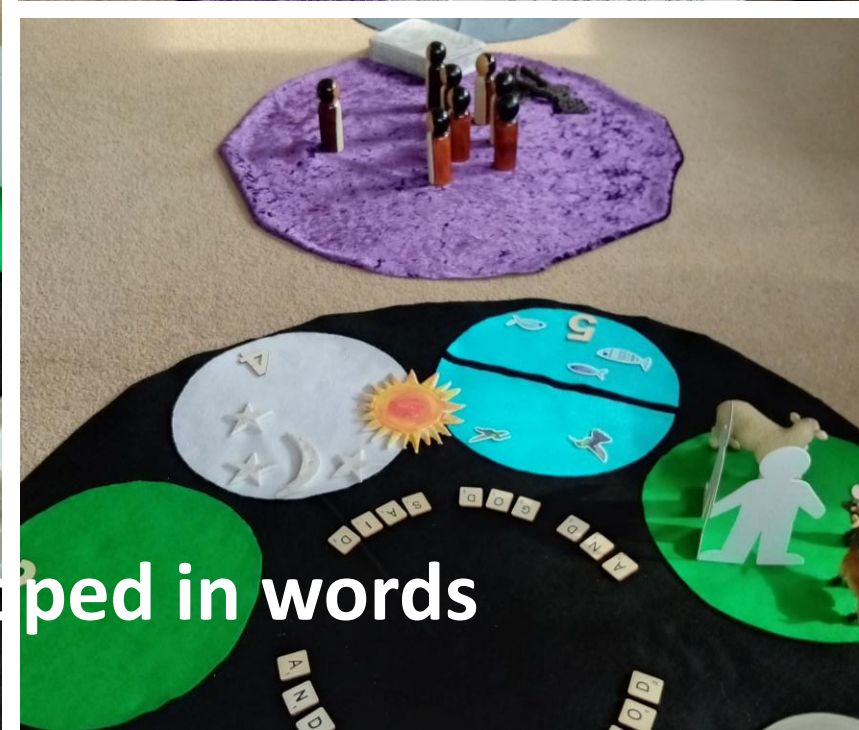
THE MINISTRY OF JESUS





- 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



Rules for your classroom

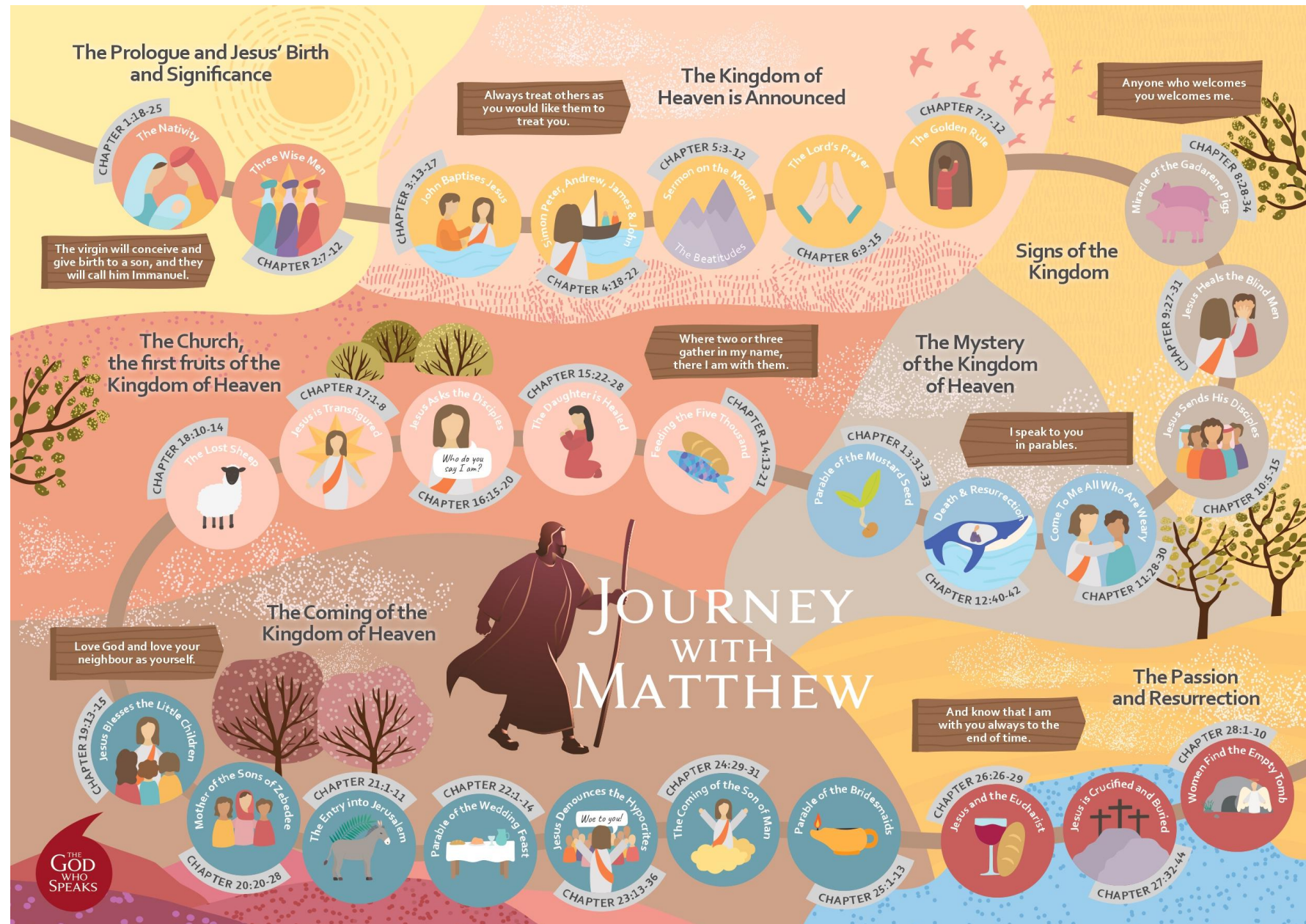
Every time you present a piece of scripture you should.....

- 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 5



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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!

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THE GOSPEL OF MATTHEW

Matthew's Purpose

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

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

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

Galilee to Jerusalem



The Gospel of Matthew

Kip and Friends

The big question!

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

What was happening?

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

Who is this Gospel written for?

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

Who was Matthew?

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

What might I see in the Gospel of Matthew?

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



The Inspiration of St Matthew, Caravaggio

The Gospel of Matthew

- Scholars think that Matthew's community were, like Jesus, Jewish.
- The Jewish people (the Israelites) had been hoping that someone, a messiah, would come to save them from hundreds of years of invasions or occupations by other nations.
- They needed someone who would be like Moses, a great leader who would defeat the oppressors.
- Consider this for your class: *On the title page in your RE book write the question they were asking Matthew: **Is this the Messiah, the one we have been waiting for? Is Jesus going to be the one who will save us?***



What we might notice about Matthew's writing

- Although Matthew structures his Gospel to follow Mark's basic outline, he then arranges it into 5 books called discourses, or speeches.
 1. The sermon on the mount (Mt 5-7)
 2. Instructions to the disciples (Mt 10)
 3. Teaching with parables (Mt 13:1-:53)
 4. Lessons about greatness (Mt 18)
 5. More teaching for the disciples (Mt 24:3-25)
- This structure replicates the 5 law books in the Torah (the 'law' section of their Scriptures). By arranging his writing into 5 books he proclaims a new law!



What we might notice about Matthew's writing

- Matthew's Jesus is Jewish. He litters his writing with direct quotes from the Old Testament to show how Jesus fulfills them
 - The ancestry of Jesus
 - The birth of Jesus
- He also plays with 'old' ideas, events and people:
 - Joseph, the dreams and the journey to Egypt
 - The kingdom of God
 - Moses – portraying Jesus as the new Moses
- But he also allows his conflict with the Jewish leaders to taint his writing about them
 - The baptism of Jesus



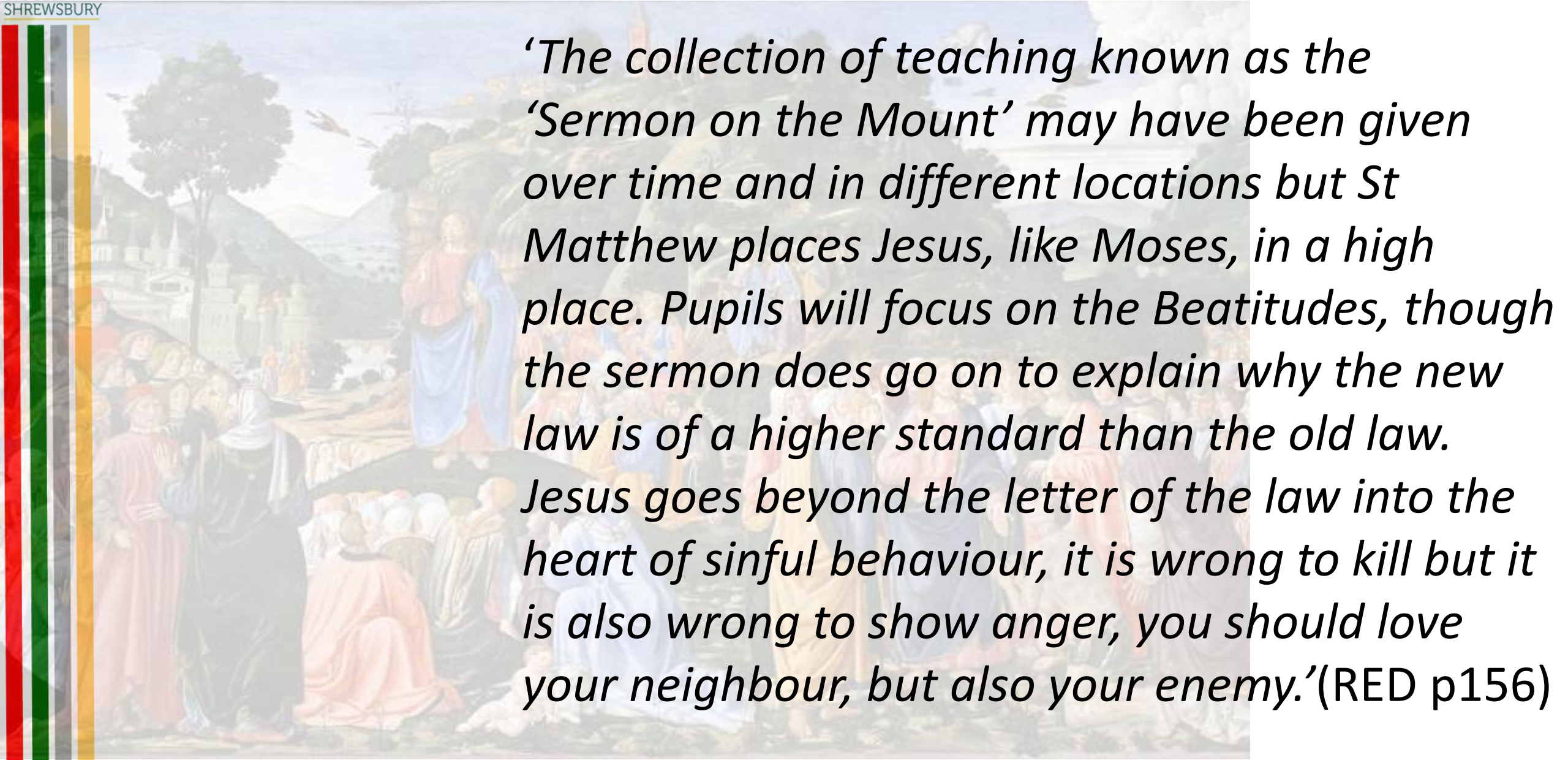
Galilee to Jerusalem

Year 5

*'In this branch, pupils will explore the 'new law' given by Jesus, his **summary of the law of Moses**, and the **transfiguration** of the Jesus, where the disciples Peter, James and John see him accompanied by Elijah, the greatest of the prophets and Moses, the giver of the Law. Pupils will also look at how Jesus shows the **love of neighbour in action** through one of his parables and the **Our Father as the perfect prayer** and summary of the whole gospel (CCC 2774)..'* (RED p156)

Galilee to Jerusalem

Year 5



‘The collection of teaching known as the ‘Sermon on the Mount’ may have been given over time and in different locations but St Matthew places Jesus, like Moses, in a high place. Pupils will focus on the Beatitudes, though the sermon does go on to explain why the new law is of a higher standard than the old law. Jesus goes beyond the letter of the law into the heart of sinful behaviour, it is wrong to kill but it is also wrong to show anger, you should love your neighbour, but also your enemy.’(RED p156)

Galilee to Jerusalem

Year 5

'you should love your neighbour, but also your enemy. St Luke illustrates this in his account of Jesus' parable of the Good Samaritan.'
(RED p156)

To many a Jew at the time of Jesus the character of the Samaritans was such that a Good Samaritan was a contradiction in terms. It is striking that Luke changes the dialogue about the two commandments. In Mark's and Matthew's accounts Jesus answers the question about the commandments, while in Luke Jesus challenges the questioner, who then himself gives the right answer. The mugging is depicted in the Wadi Qilt, a ravine running down from Anathoth, just north of Jerusalem, to Jericho. Its twists and turns give it ideal opportunities for ambush, and it is still occupied by (comparatively friendly) bandits.

It is also striking that, in the lawyer's reply at the very end, despite Jesus' praise of the rescuer, cannot bring himself to pronounce the hated name, 'Samaritan', and says 'the one who...'. The dry humour of the story consists in the conscientious dilemma of the priest and the Levite: if the huddled traveller turns out to be dead, they will incur corpse-defilement and be unable to perform their sacred duties! This legal dilemma makes the Samaritan's attentive generosity all the more poignant, for a Samaritan is free of any such hang-ups. Love shown to the unfortunate and the down-trodden is always a major theme for Luke. But note also the Samaritan's careful administration of his funds: he gives not a blank cheque but two days' wages, which he will supplement on his return if necessary!

Henry Wansborough OSB, Biblical scholar and monk of Ampleforth Abbey

Galilee to Jerusalem Year 5

*‘Beatitude comes from the Latin ‘beatus’. In English it is often translated to happy or blessed, though it is closer to **a state of happiness, or a state of wholeness in the presence of God** rather than a passing emotion. Like the Ten Commandments, the Beatitudes offer an **affirmation of what it is to have a good life**, though Jesus points to some unfamiliar paths of happiness for the human eye. For example, ‘Happy are the poor in spirit; theirs is the kingdom of heaven’, flies in the face of what is judged as bringing earthly happiness.’ (RED p156)*

THE BEATITUDES

BLESSED ARE THE POOR IN SPIRIT,
FOR THEIRS IS THE KINGDOM OF HEAVEN.

BLESSED ARE THOSE WHO MOURN,
FOR THEY WILL BE COMFORTED.

BLESSED ARE THE MEEK,
FOR THEY WILL INHERIT THE EARTH.

BLESSED ARE THOSE WHO HUNGER AND
THIRST FOR RIGHTEOUSNESS,
FOR THEY WILL BE FILLED.

BLESSED ARE THE MERCIFUL,
FOR THEY WILL BE SHOWN MERCY.

BLESSED ARE THE PURE IN HEART,
FOR THEY WILL SEE GOD.

BLESSED ARE THE PEACEMAKERS,
FOR THEY WILL BE CALLED CHILDREN OF GOD.

BLESSED ARE THOSE WHO ARE PERSECUTED
BECAUSE OF RIGHTEOUSNESS,
FOR THEIRS IS THE KINGDOM OF HEAVEN.

BLESSED ARE YOU WHEN PEOPLE INSULT YOU,
PERSECUTE YOU AND FALSELY SAY ALL KINDS OF
EVIL AGAINST YOU BECAUSE OF ME.

REJOICE AND BE GLAD, BECAUSE GREAT
IS YOUR REWARD IN HEAVEN,
FOR IN THE SAME WAY THEY PERSECUTED THE
PROPHETS WHO WERE BEFORE YOU.

MATTHEW 5:3-12

Galilee to Jerusalem

Year 5

*'The term translated as poor comes from a Hebrew word closer to 'crouching beggar'. But the poor are not attached to material things, they are aware of their state and need for God, as references in Psalm 34:18. **The additional dimension of the poor in spirit calls attention to the emptiness of an inner life without God.** Jesus calls attention to the **need to love God first**, as did Moses in the first commandment.'*

(RED p156)



The Lord is close
to the
brokenhearted and
saves those who are
crushed in spirit
Psalm 34:18

136 What does Jesus say about happiness?

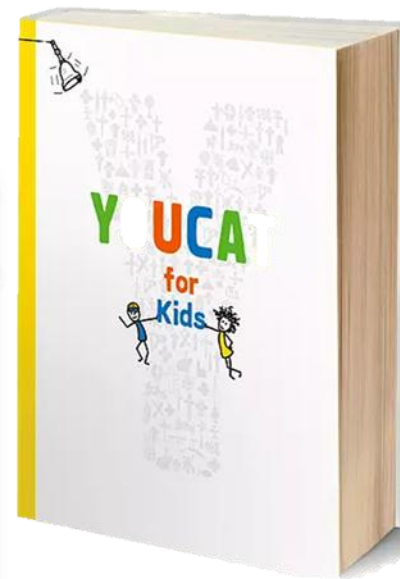
Jesus wants all people to be happy.
Even if you are not healthy, famous,
beautiful, rich, strong or brilliant,
Jesus is going to make you happy.
He has made promises of happiness,
which may seem crazy at a first glance.
They are called "Beatitudes".

The Beatitudes make it sound like it was the best
thing ever to be poor, sad or disadvantaged.
Jesus, actually, has given us a guarantee:
you can be as insignificant, poor,
weak, sad or devastated as one can be:
I will be your happiness!
Here and in heaven!

137 Can we too do something so that people are happy?

Yes. We can give to the poor,
fight against injustice,
comfort the sad, feed the hungry,
endure annoying people patiently,
make peace,
visit the sick and the imprisoned,
forgive those who offend us,
shelter the homeless and refugees.

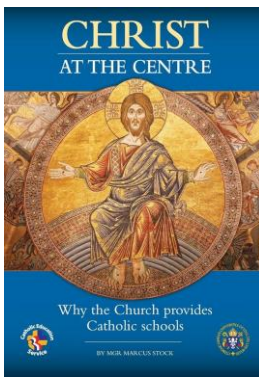
You can share your break-time snack.
You can defend somebody
who is excluded from your class by others.
You can speak English slowly
when you talk to the refugee kids in your class.
You can hug someone who is crying.
You can dedicate your time to a lonely person.
You can offer some of your sweets to
a homeless person.
You can make Christmas packages
for imprisoned people and people
who are often forgotten.



Gospel values

Whilst other ‘values’ may be found within the four Gospels and New Testament writings, it is **the Beatitudes** which: “...depict the countenance of Jesus Christ and portray his charity”. Gospel values cannot therefore be values chosen subjectively from the vast corpus of the Old and New Testaments but are **objective values revealed to us through Christ’s proclamation**.

Such objective values are to be found rooted in the Beatitudes, the proclamation of Christ’s Sermon on the Mount. The Beatitudes also “...reveal the goal of human existence, the ultimate end of human acts” and as such **are the objective ‘values’ given by Christ himself**. (P16)



Faithfulness

Dignity

Humility

Truth

Integrity

Compassion

Gentleness

Justice

Forgiveness

Purity

Tolerance

Service

Mercy

Holiness

Peace

Sacrifice

Faithfulness: Wholly accepting of God, accepting God's Word as truth and committing oneself to God

Dignity: Every human being is made in God's image and likeness and created out of love. As unique, special, and loved individuals everyone must be treated with the utmost respect and compassion

Humility: Truly knowing oneself and one's shortcomings - willingly submitting oneself to God and to others for God's sake

Truth: Uprightness in human action; showing oneself true in deeds, truthful in words, and guarding against pretence, being self-serving or hypocritical

Integrity: The foundation for holiness and the very essence of personal honesty and sincerity

Compassion: Taking on the pain of the sufferer, out of love, with the hope that some positive good will emerge from the shared suffering

Gentleness: Restraining strength by love – to restrain the passion of anger through love of others. This goes hand in hand with humility

Justice: Giving to God and one's neighbour what is due to them

Forgiveness: Looking beyond the injury to the person in need of mercy, healing and love

Purity: Attuning one's intellect and one's will to the demands of God's holiness in one's heart, body and faith.

Tolerance: Patient forbearance in the presence of an evil that one is unable or unwilling to prevent

Service: Performing one's religious duty towards God and one's moral duty by meeting the needs of others

Mercy: Greater than forgiveness: allowing the person to be once more reconciled with God and with others

Holiness: To be perfect, just as God in heaven is perfect

Peace: The tranquillity of order - the work of justice and the effect of charity

Sacrifice: Giving of oneself completely to God and to others

“Blessed are the poor in spirit, for theirs is the Kingdom of heaven”

Values: Faithfulness & Integrity

“Blessed are those who mourn, for they shall be comforted”

Values: Dignity & Compassion

“Blessed are the meek, for they shall inherit the earth”

Values: Humility & Gentleness

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied”

Values: Truth & Justice

“Blessed are the merciful, for they shall obtain mercy”

Values: Forgiveness & Mercy

“Blessed are the pure in heart, for they will see God”

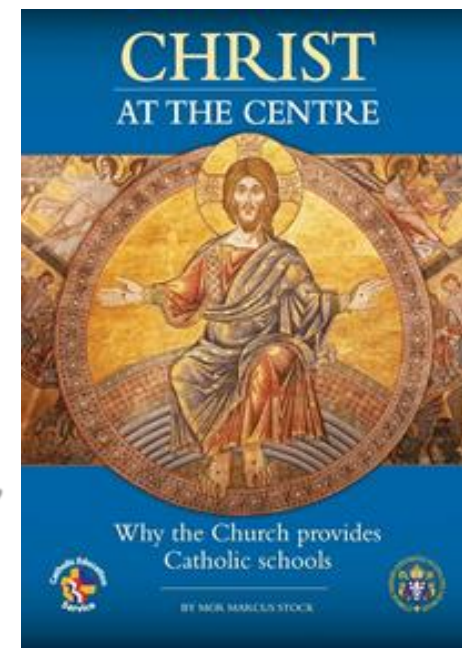
Values: Purity & Holiness

“Blessed are the peacemakers, for they shall be called children of God”

Values: Tolerance & Peace

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice for your reward is great in heaven; they persecuted the prophets before you in the very same way”

Values: Service & Sacrifice



Blessed are....	Who does that mean?	How are they Blessed?
The Poor in Spirit	Those who are humble, who rely on God for everything – The poor, the broken, the lonely, the homeless - anyone on the margins of society.	Theirs is the Kingdom of Heaven
Those who mourn	Those who have suffered the loss of loved ones or of things that are important to them – country, job, home etc.	They shall be comforted
The Meek	Those who serve others' needs before their own, those who do not demand, those who do not control, those the world doesn't value, the unimportant.	They shall inherit the Earth
Those who hunger and thirst for what is right	Those who speak up and act for others that are oppressed, or those who stand up for injustice and give their time and energy to fight for God's justice in the world.	They will be filled
The Merciful	Those who show love and forgiveness to all – even when it is very difficult.	They will be shown Mercy
The pure in Heart	Those who are gentle, kind, loving and keep God's commandments – the innocent.	They shall see God
The Peacemakers	Those who always try to bring about peace – with their friends, with family members and those who work for peace across the world.	They will be called children of God
Those who are persecuted for righteousness' sake..	Those who have been punished for speaking up or acting to protect or promote God's teachings and laws.	Theirs is the Kingdom of Heaven
Those who are falsely persecuted, hated and have evil spoken about them because of their faith in Jesus	Those who love God and follow his teachings and because of this they are hated, ridiculed, bullied or even physically hurt or punished.	Their reward is great in Heaven

Blessed are....	Opposite	Unhappy are..
The Poor in Spirit	Those who are rich in possessions but value money above God and the needs of others	The Materialistic
Those who mourn	Those who don't care about or love others enough to miss them or care about their loss or absence	The Uncaring
The Meek	Those who are controlling, arrogant, proud, boastful, grasping self - important– always putting themselves first	The Prideful
Those who hunger and thirst for what is right	Those who are cowardly or selfish and take no interest or action when they see others suffering injustice	The Selfish
The Merciful	Those who are unforgiving, hard-hearted, unloving, carry grudges and seek revenge	The Unforgiving
The pure in Heart	Those who don't live by God's commandments – lying, stealing, hurting and disrespecting others – sinful	The Sinful
The Peacemakers	Those who are quick to escalate a conflict, angry, vengeful	The Angry
Those who are persecuted for righteousness' sake..	Those who abandon God's will and what is right to save themselves from persecution or punishment	The self- preserving
Those who are falsely persecuted, hated and have evil spoken about them because of their faith in Jesus	Those who deny their faith in order to fit in with those around them and avoid ridicule, judgement and hatred of others	The Unfaithful

Galilee to Jerusalem

Year 5

‘Both St Matthew and St Luke offer Jesus’ summary of the law that pupils have looked at when studying Moses. It is worth revisiting this summary in light of the Beatitudes and consider the implications this has for a Christian’s way of life. Pupils are invited to do this through looking at a parable...’

(RED p156)



‘If the commandments say what people need to do to flourish, the virtues show people how to live out Jesus’ great commandment and lead a good life. The theological virtues of faith, hope, and love flow from welcoming the love of God and experiencing his loving goodness, or grace, the first part of Jesus’ summary of the law’

Hear

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

- Jesus’ summary of the law (Matt 22:36-40)

Believe

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

- That Jesus teaches that the most important commandments are to love God and to love other people.

(RED p150-151 – Branch 1 C&C)

See also Celebrate and Live

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'The Parable of the Good Samaritan is one example, but teachers could choose something less familiar if they felt it appropriate. For example, the Rich Man and Lazarus (Lk 16: 19- 31), the Workers in the Vineyard (Matt 20: 1-16) or the Lost Son (Lk 15:11-32).' (RED p156)



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*‘At the **Transfiguration** Jesus reveals his **divine glory** to his disciples just for a moment. Moses and Elijah both experience revelations of God on the mountain and they are with Jesus at the Transfiguration. Moses is the law giver and Elijah the prophet who was expected before the arrival of the Messiah (Malachi 4:5). The awe and wonder of the disciples reflect that **this is a mystery that they cannot explain or understand.**’ (RED p156)*

<https://www.cbcew.org.uk/reflection-second-sunday-of-lent/>



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*'St Thomas Aquinas describes the **Our Father** as the **perfect prayer** because it shows Christians how to ask for what they desire in the order they should be desired (CCC 2763). Pupils could reflect on Jesus' invitation to call God 'Father' or 'abba' which is closer to Daddy in English. It is a prayer that calls Christians into a family relationship with God.'*

(RED p156)

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.



149 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.



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.



→ **i** 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

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 is hard for me. Jesus, by the way, prayed in Aramaic and, translated from this language, it might say: "Lead us, so that we do not fall into temptation!"

CCC Links	Knowledge lens content
The Beatitudes YCfK 136, YC 282-284, CCC 1716-1717, 1725-1726 Transfiguration CCC 554-556 Our Father YCfK 149 YC 511-527 CCC 2857-2865 Prayer YC 483,486 CCC 2629-2933 Our Father CCC 2763 Virtues CCC 1820-1823 Virtues CCC 2597	Hear By the end of this unit of study, pupils will hear the following key texts: • The Beatitudes from the Sermon on the Mount (Matt 5:1-12) • Jesus summarises the law (the great commandment) (Matt 22:36-40, Lk 10:27) • A parable about living out Jesus’ law (e.g., The Good Samaritan (Lk 10:25-37)) • The Transfiguration (Matt 17:1-13) • Our Father prayer (Matt 6:7-13) Believe By the end of this unit of study, pupils will know that the Church teaches that: • The Beatitudes show the loving face of Christ. • The Beatitudes describe how faithful Christians should aim to live their lives. • Christian hope and charity unfold from the Beatitudes as they show the path to a life in Christ. • The Our Father is the perfect prayer given to us by Jesus himself. It is composed of seven petitions. • At the Transfiguration Jesus revealed his divine glory. Celebrate By the end of this unit of study, pupils will know: • A petition is a form of prayer. • The Our Father is the perfect prayer given to us by Jesus. • The theological virtues help Christians follow Jesus’ great commandment. Live By the end of this unit of study, pupils will know: • That the virtues of faith, hope and love help Christians to live out the Beatitudes. • Examples of some artists who have imagined the Transfiguration.

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Expected outcomes	
Understand	
By the end of this unit of study, pupils will be able to:	
U5.3.1.	Recognise that in the Beatitudes Jesus tells his followers important messages about what makes a life blessed.
U5.3.2.	Compare Matthew and Luke's description of the new law, or great commandment and make links between the new law a parable and Jesus' summary of the law and lessons for Christian life today.
U5.3.3.	Make simple links between the Beatitudes and the Ten Commandments.
U5.3.4.	Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.
U5.3.5.	Make links between the seven petitions (requests) of the Our Father and their meaning for Christians.
U5.3.6.	Show understanding of how the virtue of either hope or charity (love) links with Jesus' teaching in the Beatitudes.
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:	
D5.3.1.	Expressing a point of view about Jesus' great commandment as a rule for life.
D5.3.2.	Imagining how Peter, James, or John felt at the Transfiguration. Explain their thinking with reference to why this event is a mystery.
D5.3.3.	Exploring how they and others interpret artists' meanings, in response to paintings of the Transfiguration.
Respond	
During this unit of study, pupils will be invited to respond to their learning, for example by:	
R5.3.1.	Reflecting on the mystery of the Transfiguration.
R5.3.2.	Reflecting on why Jesus invites us to call God 'Father'.
R5.3.3.	Reflecting on the meaning of what they have learned about Jesus' great commandment for their own lives.
R5.3.4.	Reflecting on how the communities they are part of could be transformed if everyone chose to love their neighbour as themselves. (RVE)

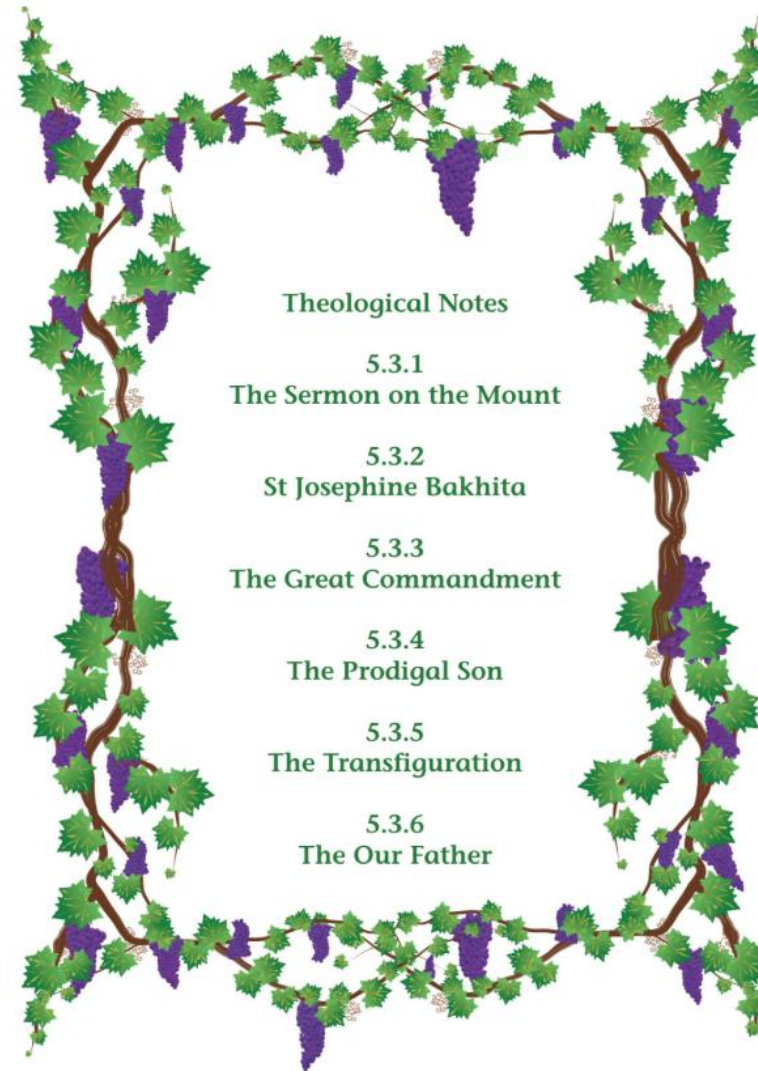
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Year 5

The Vine and The Branches



Galilee to Jerusalem Branch 3



Theological Notes

5.3.1

The Sermon on the Mount

5.3.2

St Josephine Bakhita

5.3.3

The Great Commandment

5.3.4

The Prodigal Son

5.3.5

The Transfiguration

5.3.6

The Our Father

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Key vocab:

- Beatitude
- sermon
- petition
- Transfiguration
- Our Father
- virtue

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)

REVISIT the learning from Branch 1, Creation and Covenant, particularly Moses, the 10C, Jesus' fulfillment of the law and the theological virtues.

READ the Notes for teachers (RED p156) as this offers some context for this learning

These notes should be revisited in advance of teaching each area of content in this branch.

In addition, revisit the presentation shared by the Diocese. It includes notes about the context for the Gospel of Matthew

NB: St Josephine Bakhita (5.3.2) is extra content to the model curriculum in the RED. However, she is offered an example of one who lived the values found in the Beatitudes so teachers may wish to explore the life of this saint for that reason.

Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
H: The Beatitudes from the Sermon on the Mount (Matt 5:1-12) B: Know the Beatitudes show the loving face of Christ. B: Know the Beatitudes describe how faithful Christians should aim to live their lives. B: Know Christian hope and charity unfold from the Beatitudes as they show the path to a life in Christ L: Know that the virtues of faith, hope and love help Christians to live out the Beatitudes	U5.3.1. Recognise that in the Beatitudes Jesus tells his followers important messages about what makes a life blessed.	5.3.1 The Sermon on the Mount NB: read the Theological Notes in the Beatitudes (TB p28). Take <u>particular note</u> of the quote from the Catechism 'The Beatitudes teach us the final end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, rest in God' (CCC 1726) TB (p30) offers 'pros and cons' to the Beatitudes, though what are offered as examples are the people who embody that beatitude and people who don't, which isn't really pros and cons so the language used may be confusing. Instead explore living the Beatitudes and the opposite of this. PB (p69-71) offers exploration of the kinds of people who embody each Beatitude, which may help if wishing to identify the opposite way of living. TB ppt (p30) asks the Q – in what ways do the Beatitudes show the loving face of Christ. Rather than simply showing ppt, ask this Q of the class after laying the content for the Beatitudes. (see presentation from Diocese). Can they identify moments of encounter in the life of Jesus where those who met Jesus experienced his love.	NB Notes for teachers (RED p156) states: 'The collection of teaching known as the 'Sermon on the Mount' may have been given over time and in different locations but St Matthew places Jesus, like Moses, in a high place. Pupils will focus on the Beatitudes, though the sermon does go on to explain why the new law is of a higher standard than the old law. Jesus goes beyond the letter of the law into the heart of sinful behaviour, it is wrong to kill but it is also wrong to show anger, you should love your neighbour, but also your enemy.' Jesus offers us the blueprint for Christian living, which challenges the values of modern society, just as it did 2,000 years ago. In addition, OR alternatively, you could look at the Gospel values shared from 'Christ at the Centre' (see Diocesan presentation) and ask class to find evidence of Jesus demonstrating each of those Kingdom values e.g. mercy, forgiveness, sacrifice, service.

Assessment

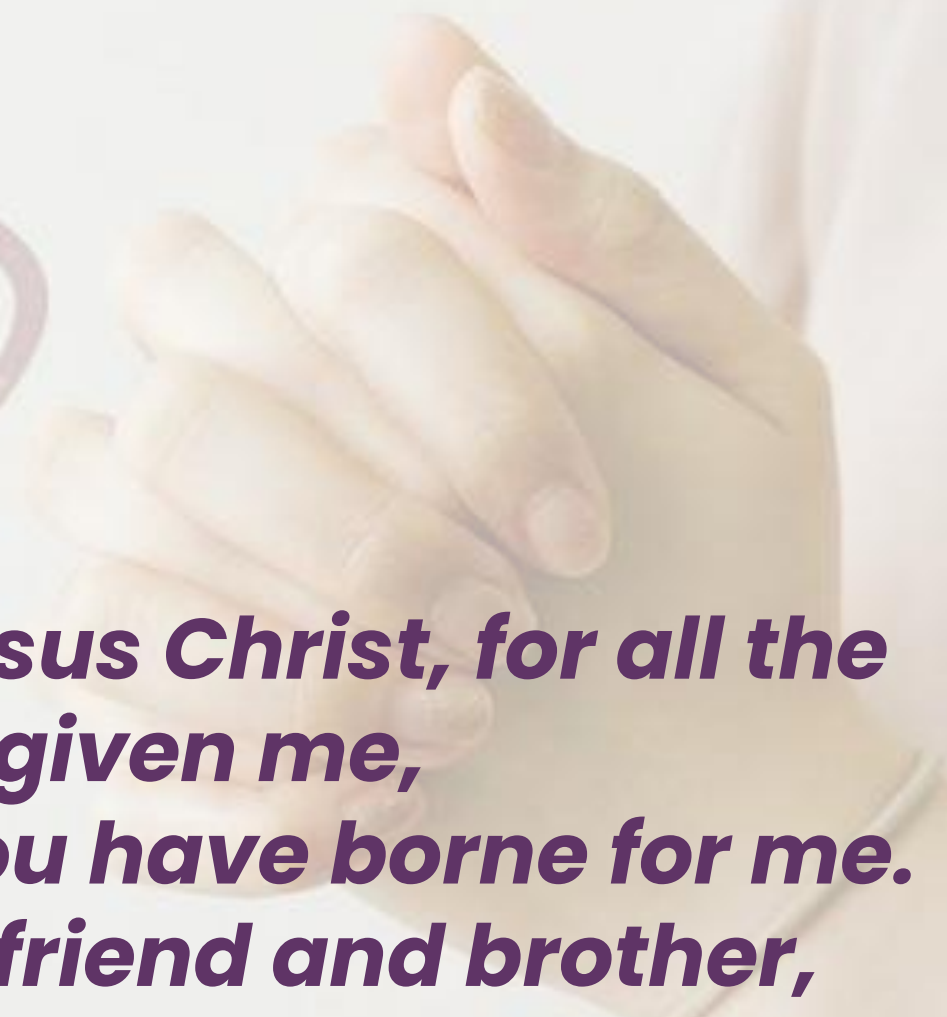


- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

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.***