

The Vine and the Branches

January/February 2025

Agenda

Prayer

- Review Galilee to Jerusalem
- Explore Desert to Garden

A prayer of hope

God, our loving Father,
in this Jubilee Year,
you remind us of our call to love creation.
Help us to work together
to replant, repair, and renew.

**Guide us on our journey
as pilgrims of hope.**



Jesus, our light,
In this Jubilee Year,
you remind us of our call to love
our neighbours
and to set free those who suffer.
Help us to treat everyone with dignity;
to be fair, forgiving and kind.

**Guide us on our journey
as pilgrims of hope.**

Holy Spirit, our inspiration,
in this Jubilee Year, you remind us of our
call to grow in faith and love.
Help us to hear you in scripture, to see
Jesus in others,
and to be united as God's global family.

**Guide us on our journey
as pilgrims of hope.**

Amen



Agenda

Prayer

- Review Galilee to Jerusalem
- Explore Desert to Garden

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**'*

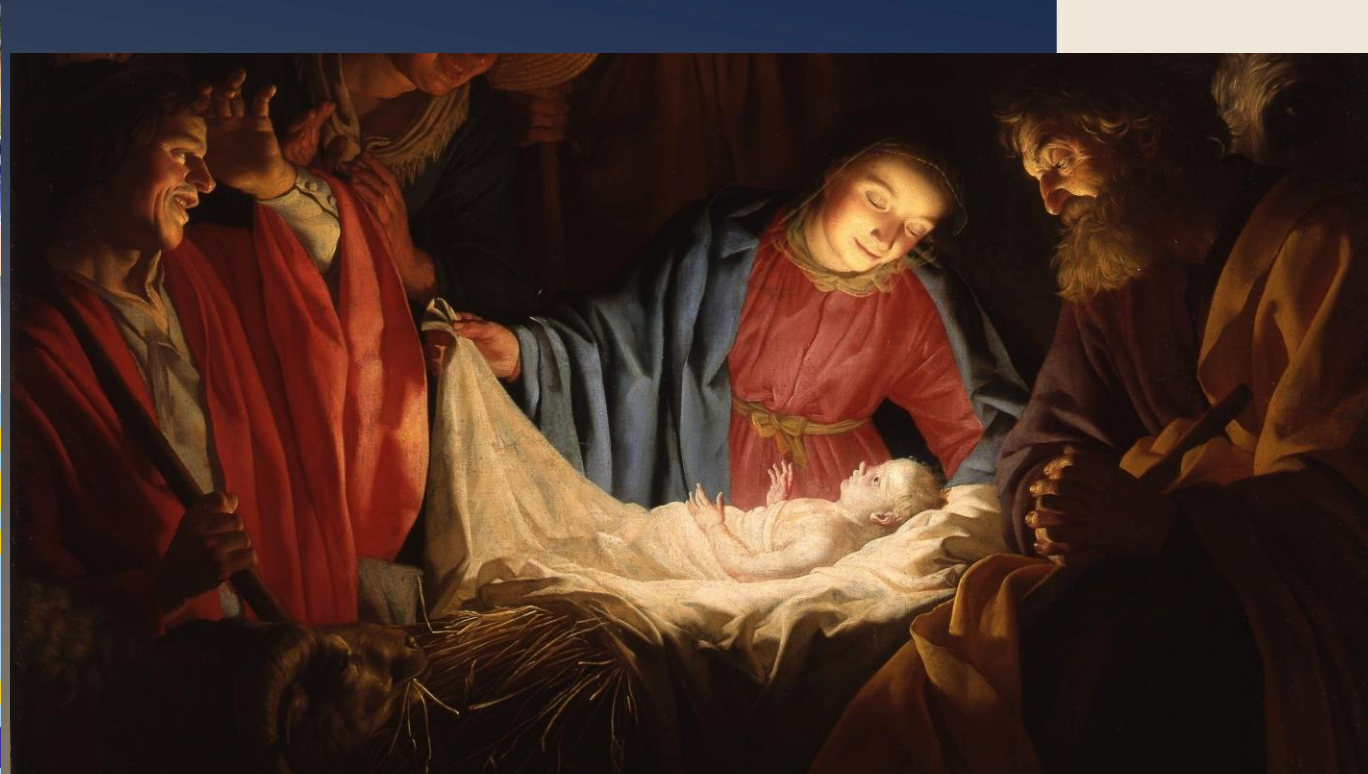
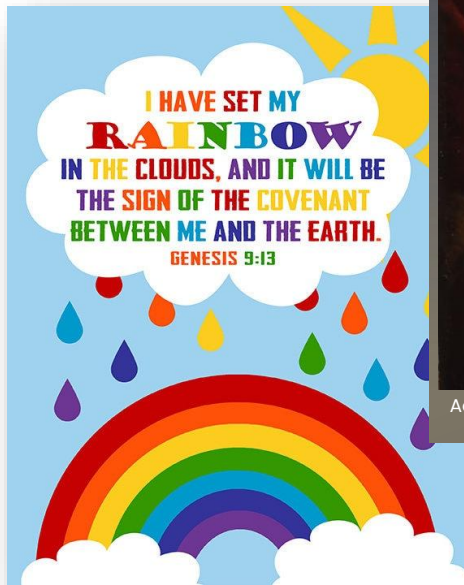
(adapted from RED p62)

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)*

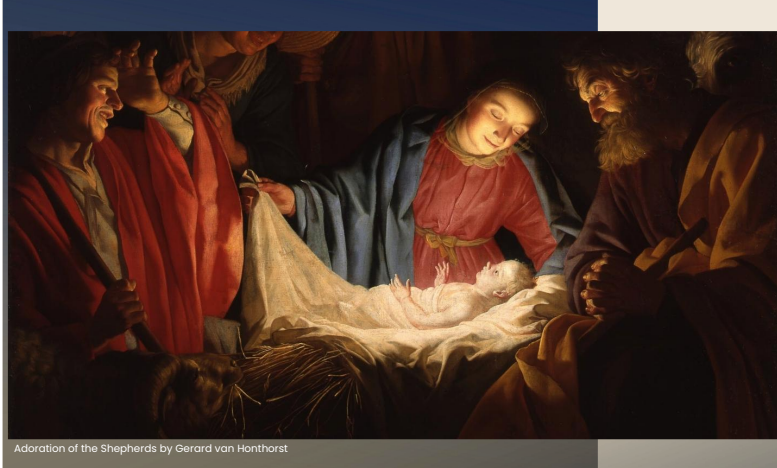
What's the Big picture?



Adoration of the Shepherds by Gerard van Honthorst



What's the Big picture?

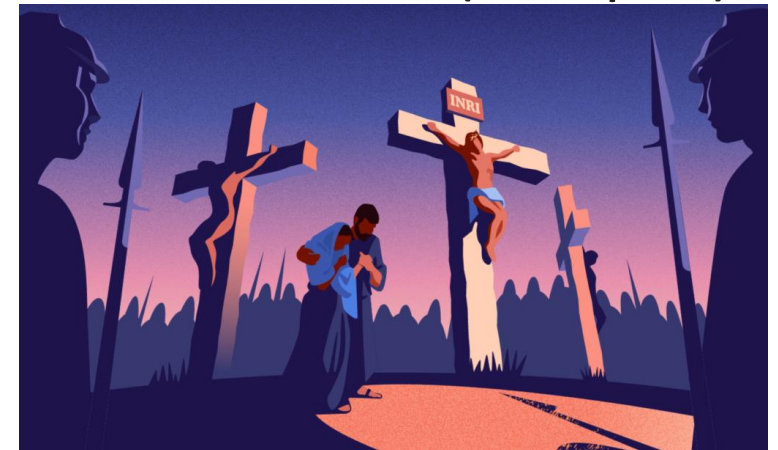
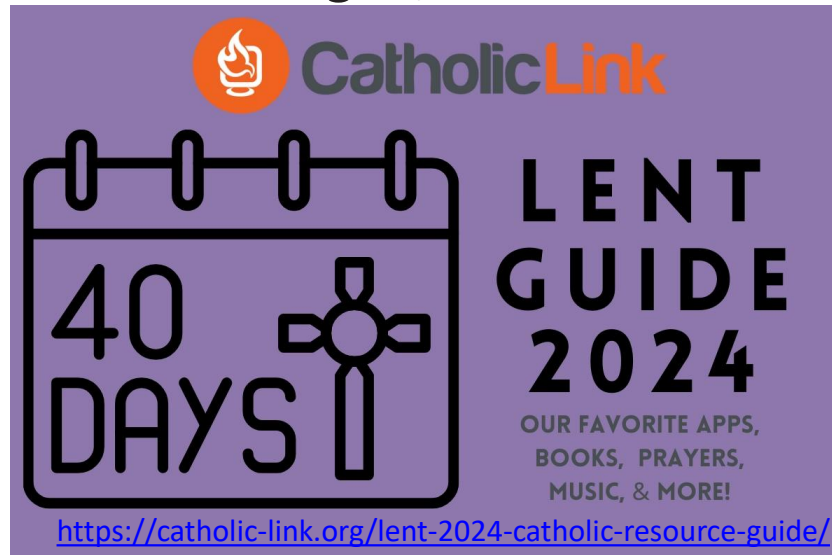


What's the Big picture?

Desert to Garden...

*'Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day' (1 Cor 15:3). In this branch, pupils will study the season of Lent and its culmination in the events of Holy Week. They will learn about the **Paschal Triduum** at the heart of the Catholic Church's Liturgy and life. The title of this branch points both to the liturgical journey from the desert of Lent to the garden of Resurrection, but also to the Paschal journey from darkness to light, barrenness to fruitfulness, death to life.'*

(RED p62)



Desert to Garden

Lent – Triduum – Easter

At the heart of the liturgical year is the celebration of the **Paschal Triduum** when we remember the saving Passion, death, and resurrection of Christ on Maundy Thursday, Good Friday, and Easter Sunday. These three days are what Lent is leading up to and Easter is leading away from.

During Lent we make the slow ascent to the holy mountain of Easter. Lent is a time of preparation on two fronts. For those who will be baptised at Easter, it marks the final period of intense spiritual preparation. For those who have already been baptised, it is a time to focus on the promises made in Baptism and to seek Reconciliation, so as to celebrate Easter worthily. **The devotional practices of prayer, fasting, and almsgiving are disciplines to help us make the ascent.**

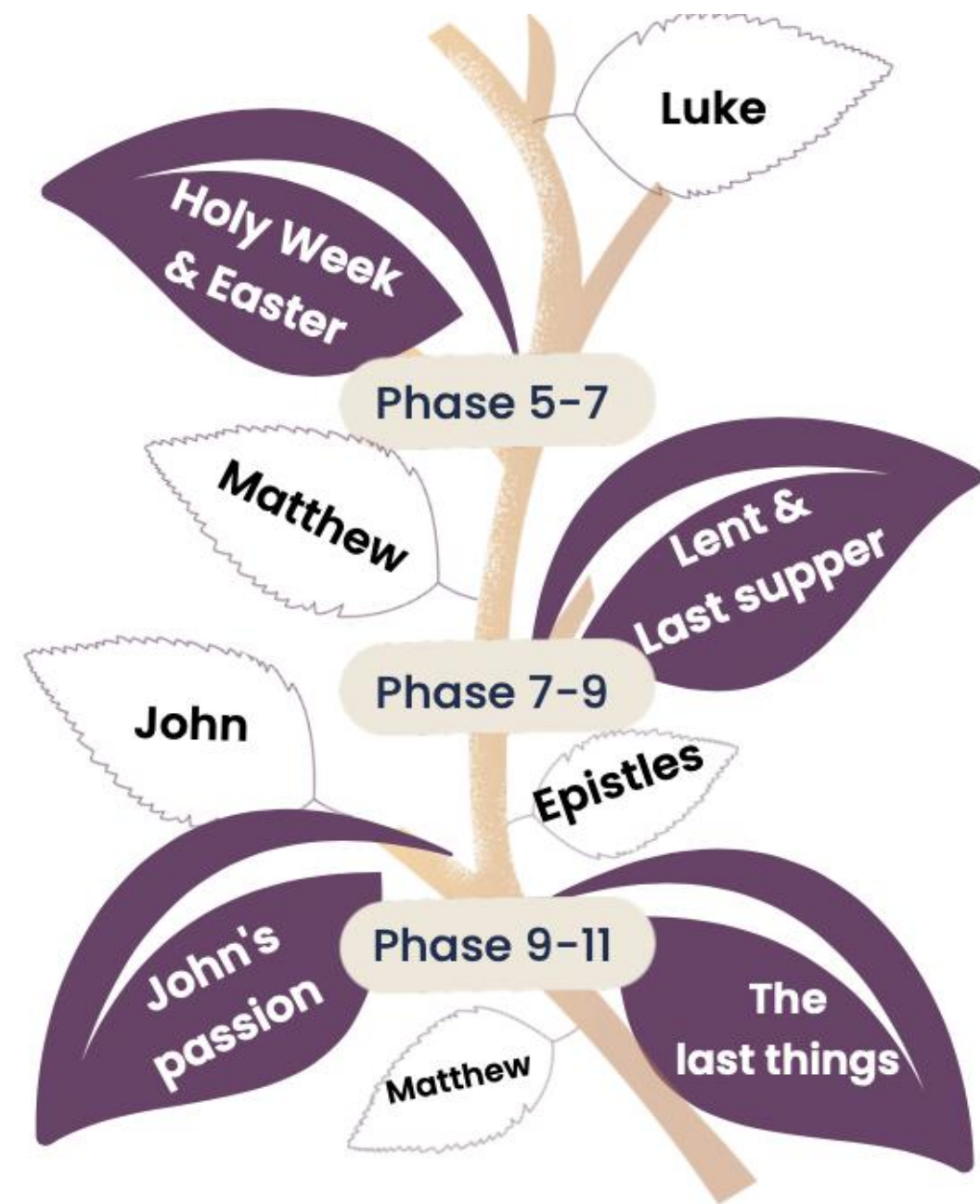
The Easter season flows from the Triduum and consists of fifty days of rejoicing and reflecting on what has been celebrated so that one's own faith is deepened (mystagogy). Forty days into Eastertide, the Church celebrates the Ascension of the Lord, which marks the culmination of the Paschal Mystery. Then on the fiftieth day, the season ends at Pentecost.

(PLD p32)

4. Primary



Desert
to
Garden
Season of Lent



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)

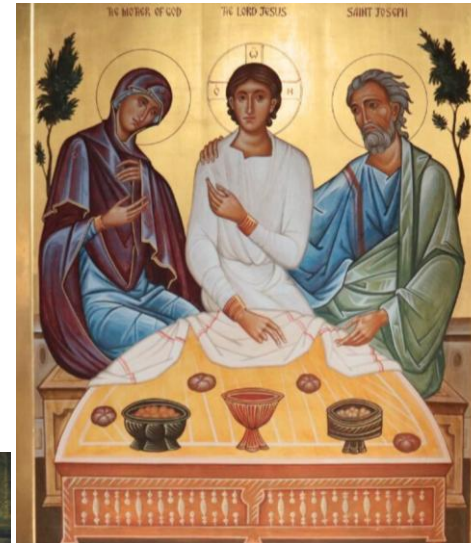
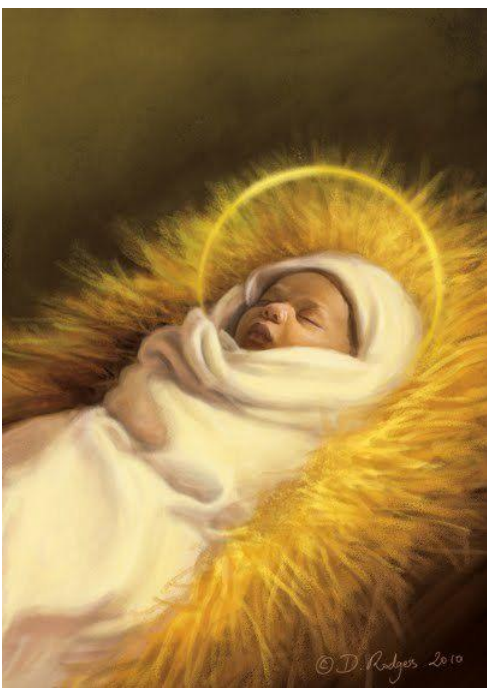
Was crucified,
died and was buried

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

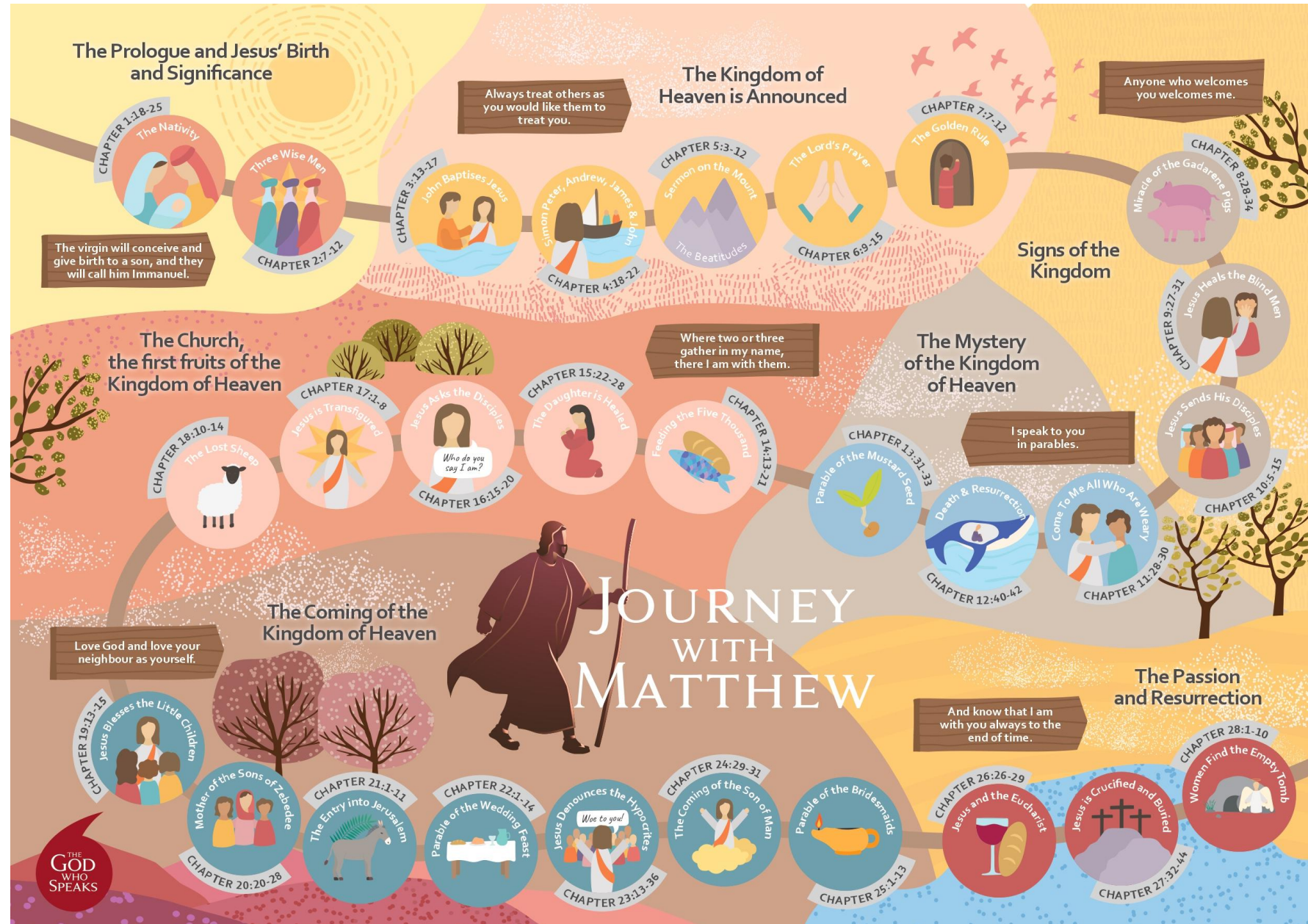
Understanding scripture – Margaret Carswell

- 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/>

Galilee to Jerusalem

Year 4



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 4

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.

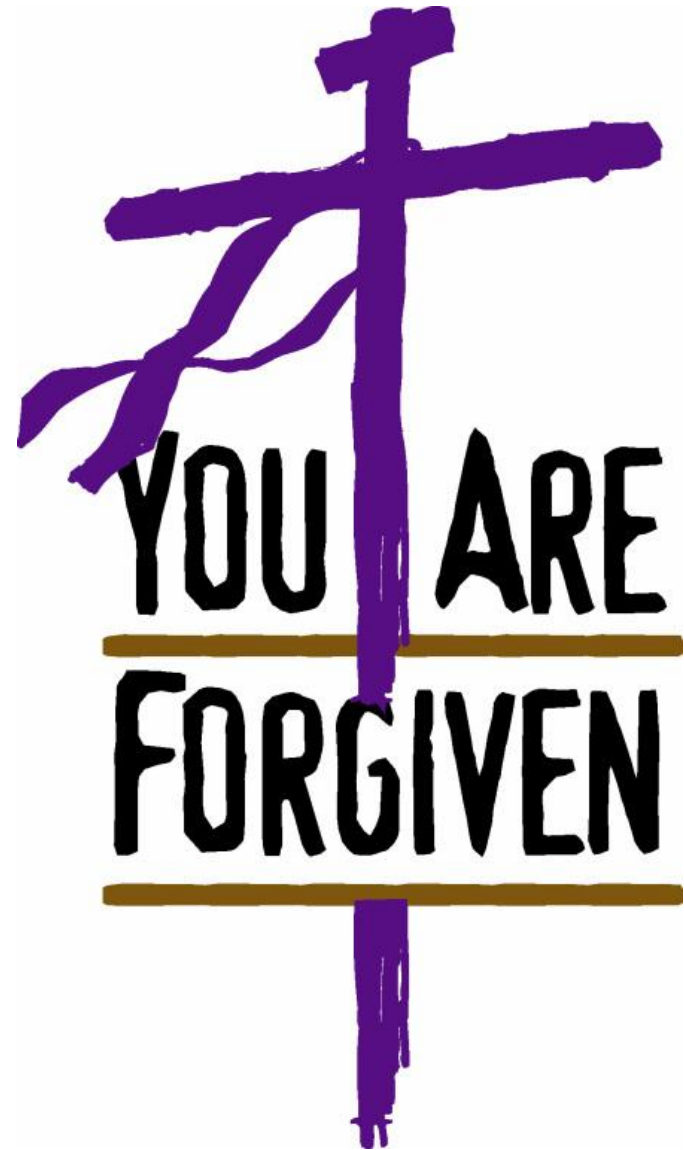
Matthew sometimes writes very harshly about how the Jewish leaders react to Jesus. We think this is because his own community was in conflict with the Jewish leaders *they*, rather than Jesus, encountered. Matthew wants to encourage his community to stay true to what they have come to believe about Jesus,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

Desert to Garden

Y4

‘In this branch, pupils will explore Lent’s themes of forgiveness and reconciliation and the idea that devotion to God leads a person to do good works.

They will also look at Holy Week in St Matthew’s Gospel and see that St Matthew shows Jesus as the servant-Messiah.’ (RED p140)



Desert to Garden

Y4

‘For Lent, they will explore two parables. **The Parable of the Lost (or prodigal) Son** is one of the most familiar parables in the gospels. It is a beautifully crafted story through which Jesus reveals that God does not break his relationship with his children. **The lost son is always the Father’s son and is only lost to himself.** Pope Francis says, ‘This teaching of Jesus is important: our condition of children of God is the fruit of the love of the Father’s heart; *it does not depend on our merits or our actions and, therefore, no one can take it away, not even the devil! No one can take away this dignity*’. (General Address 11.05.16).’ (RED p140)



Desert to Garden

Y4

‘However, pupils should also think about the character of the elder brother. He has always done as his Father has asked but cannot forgive his brother, so have his reasons for following his Father s wishes come from a place of love?

St Luke does not answer this but leaves it as a puzzle which pupils can discuss.’ (RED p140-141)

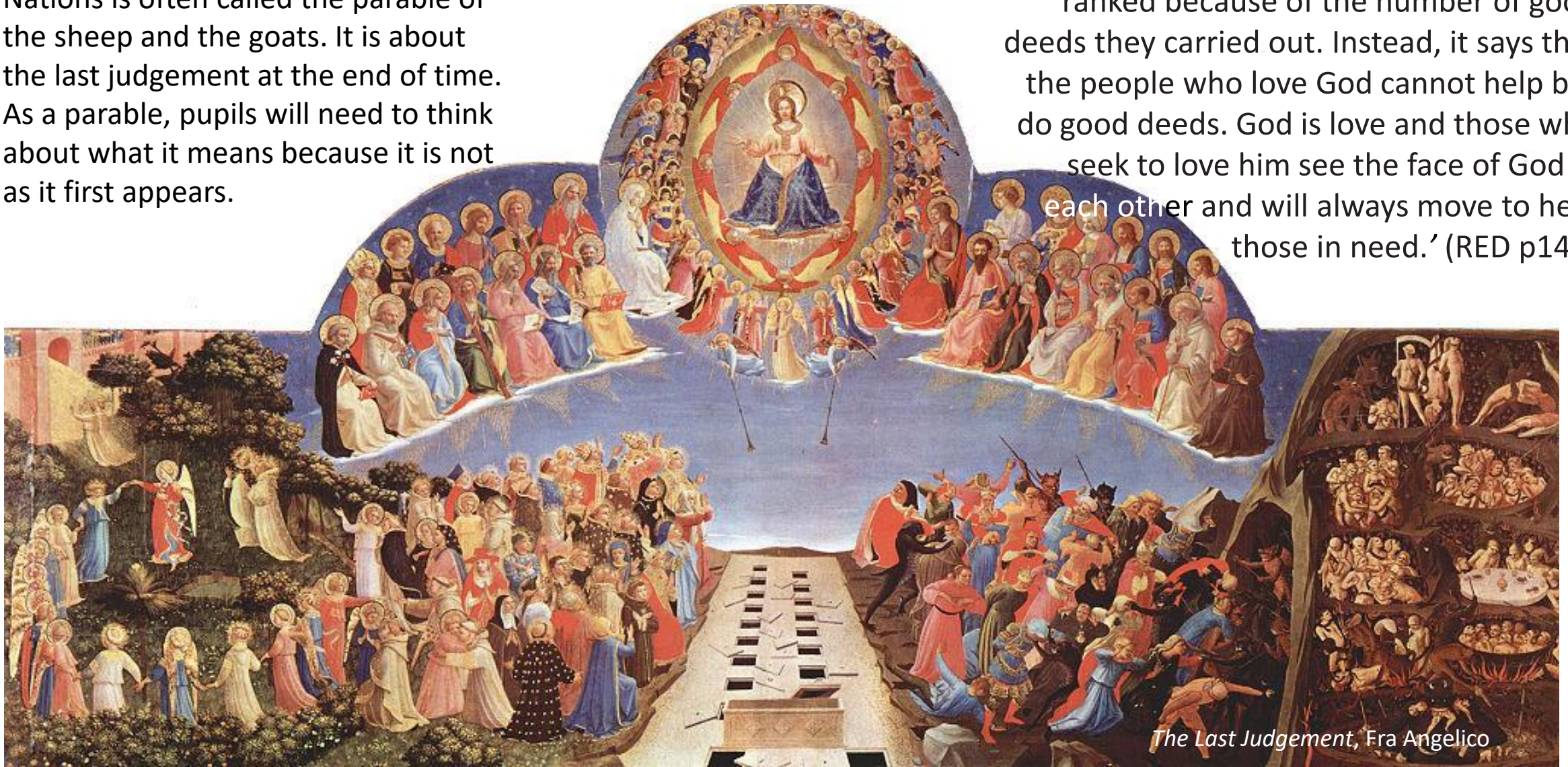


Desert to Garden

Y4

'The Parable of the Judgement of the Nations is often called the parable of the sheep and the goats. It is about the last judgement at the end of time. As a parable, pupils will need to think about what it means because it is not as it first appears.'

It is not a parable about people being ranked because of the number of good deeds they carried out. Instead, it says that the people who love God cannot help but do good deeds. God is love and those who seek to love him see the face of God in each other and will always move to help those in need.' (RED p141)



The Last Judgement, Fra Angelico

Desert to Garden

Y4

‘The ‘goats’ have chosen not to do good deeds because they act out of self-interest. Their hearts are not with God, so their actions do not flow from faith and hope in God. The parable is the source of the Church’s corporal works of mercy. Both parables can prompt reflection on why pupils might fast or raise money for charity in Lent.’ (RED p141)



PRAY



FAST



GIVE

Catholic Central

Corporal works of Mercy

<https://www.youtube.com/watch?v=FfWEUw0iwAQ>

Spiritual works of Mercy

<https://www.youtube.com/watch?v=LNqxp4j4L7c>

Desert to Garden

Y4

‘Regarding teaching the events of Holy Week, **pupils should have an overview** to form a sequence of the last week of Jesus’ earthly life. They are not expected to study each scriptural passage in detail and teachers will decide how pupils hear the narrative of Holy Week; they may wish to reference the **Palm Sunday Liturgy**. The outcomes focus on **how Jesus continues to reveal that he is the servant-Messiah.**’ (RED p141)



‘At the beginning of the week, Jesus is welcomed into Jerusalem, and the people shout ‘Hosanna!’. However, he refuses to be like an earthly king. Instead, as with his healing miracles, he reaches out to humanity and takes on the burden of sin for the whole world. Even his closest friends do not understand his course of action. (PLD p141)

Artist – Elizabeth Wang



fineart
america

‘The Christ who is present in our prayer and liturgy is the risen and glorified Jesus. He made his entire life a gift to God the Father, which culminated in the offering of himself on the cross.

With his resurrection the renewal of humanity begins, and in his risen glorified body he points to the destiny of all creation.

The Church has a technical term for the journey of Christ through his birth, life, suffering, death, resurrection, and ascension: the ‘Paschal Mystery’. ‘Mystery’ here does not mean something unknown, but rather something which has been revealed which we cannot wholly grasp or understand until it is completely fulfilled – this is God’s plan for salvation.’ (PLD p9)



Desert to Garden

Y4

‘Pupils can get some sense of this **through the actions of Peter**. Only after the Resurrection do the disciples understand that Jesus came, ‘not to be served but to serve... For the Christian, to reign is to serve him, particularly when serving the poor and suffering, in whom the Church recognises the image of her poor and suffering founder’. (CCC 786)

RED p141)

CAF⁺D

Catholic Agency for
Overseas Development



**St Vincent
de Paul Society**

England and Wales

Turning Concern into Action



CARITAS

DIOCESE of SHREWSBURY

CHILDREN | FAMILIES | COMMUNITY



Desert to Garden

Y4

‘General guidance: Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.

Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence.

If choosing alternative texts to teach Scripture, teachers must ensure that it is free from any racial stereotyping or inaccuracies.

Key vocabulary is provided for guidance, not assessment purposes.’
(RED p141)

Desert to Garden

Y4

CCC Links	Knowledge lens content
Prodigal son CCC 1439 Judgement of the Nations CCC 1038 Peter CCC 1851 Holy Week CCC 1169	Hear By the end of this unit of study, pupils will hear the following key texts: • The lost son (the prodigal) and the dutiful son (Lk 15:11-32) • The Judgement of the Nations (sheep and goats) (Matt 25:31-46) • The events of Holy Week from the gospel of Matthew Entry into Jerusalem (Matt 21:1-11), Judas' betrayal (Matt 26:14), the Passover and Peter's denial foretold (Matt 26:17-35) Jesus prays (Matt 26:36-46) the betrayal and arrest of Jesus (Matt 26:47-56), Peter's denials (Matt 26:69-75), Pilate questions Jesus (Matt 27:11-14), the Crucifixion (Matt 27:32-44), the death of Jesus (Matt 27:45-56) and the Burial of Jesus (Matt 27:57-61)* *Pupils should have an overview of the events of Holy Week. Please see teachers notes for additional information.

Forgiveness YCfK
p94 YC
524 CCC
277,
1439,
2838
Virtues
YC 306-
309
CCC
1840-
1841,
1844
Lent &
repentance YC
230 CCC
1438
Acts of
mercy
YC 450-
451
CCC
2447
Holy Week
CCC
1169

Believe

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

- God loves everyone. He can and wants to forgive people's sins.
- When people love God, they want to help others as the virtues of faith, hope, and love have their foundations in God who is love.
- Lent is a time for Christians to make a new start by loving God with their whole heart and expressing this love through good works.

Celebrate

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

- The works of mercy show Christians how to treat other people.
- That Lent is a time to live out the works of mercy (for example, by praying for someone who is sad, practising patience, fasting, or giving time or money to those in need).
- Holy Week begins on Palm Sunday and marks the annual celebration of Jesus' passion, death, and resurrection.

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

- The corporal and spiritual acts of mercy.
- How the life and work of a person or organisation (historical or contemporary) lives out the works of mercy and/or the love for those oppressed by poverty (e.g., St Damien of Molokai, Ruth Pfau, National Justice and Peace Network, CAFOD).

Desert to Garden

Y4

Expected outcomes

Understand

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

- | | |
|---------|---|
| U4.4.1. | Retell, with increasing detail, the parable of the prodigal son, and make simple connections with Christian beliefs about God's mercy and forgiveness. |
| U4.4.2. | Make simple connections with the Judgement of Nations parable and the Christian belief that helping others is part of loving God. |
| U4.4.3. | Correctly sequence the events of Holy Week, describing some of the different reactions to Jesus during the events of Holy Week and how they speak to Christians today. |
| U4.4.4. | Retell the story of St Peter during Holy Week. |
| U4.4.5. | Correctly use developing specialist vocabulary to name and describe the corporal works of mercy, making links with the Judgements of the Nations parable. |
| U4.4.6. | Make simple connections between belonging to the Church and living out the 'Works of Mercy' in support of those in need (for example, giving alms in Lent or praying for someone who is sad). |

Desert to Garden

Y4

Discern

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

D4.4.1.	Considering why St Peter might have turned away from Jesus and how that made him feel making connections with when they have let people down or broken a promise.
D4.4.2.	Expressing a point of view about the difference between the people who are like sheep and the people who are like goats in the Judgement of Nations.
D4.4.3.	Making connections between being a Christian and choosing to live out the 'Works of Mercy'. (RVE)

Respond

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

R4.4.1.	Reflecting on how the life and work of a person or organisation (historical or contemporary) lives out the works of mercy and/or the love for those oppressed by poverty and the inspiration they offer for their life. (RVE)
R4.4.2.	Reflecting on what it is they need to change about themselves during Lent to be better people and discuss how focusing on one of the acts of mercy could help with this, for example, caring for the most vulnerable in their communities. (RVE)
R4.4.3.	Considering how their own lives and the future of the communities to which they belong could be transformed by what they have learned about forgiveness. (RVE)

Desert to Garden

Y4

The Vine and The Branches



Desert to Garden
Branch 4

Theological Notes

4.4.1
God's Mercy and
Forgiveness

4.4.2
The Judgement of Nations

4.4.3
The Works of Mercy

4.4.4
The Journey to Jerusalem

4.4.5
The Last Supper

4.4.6
The Passion and Death of
Jesus

Desert to Garden

Y4

Key vocab:

- Lent
- Holy Week
- parable
- sin
- forgiveness
- mercy

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

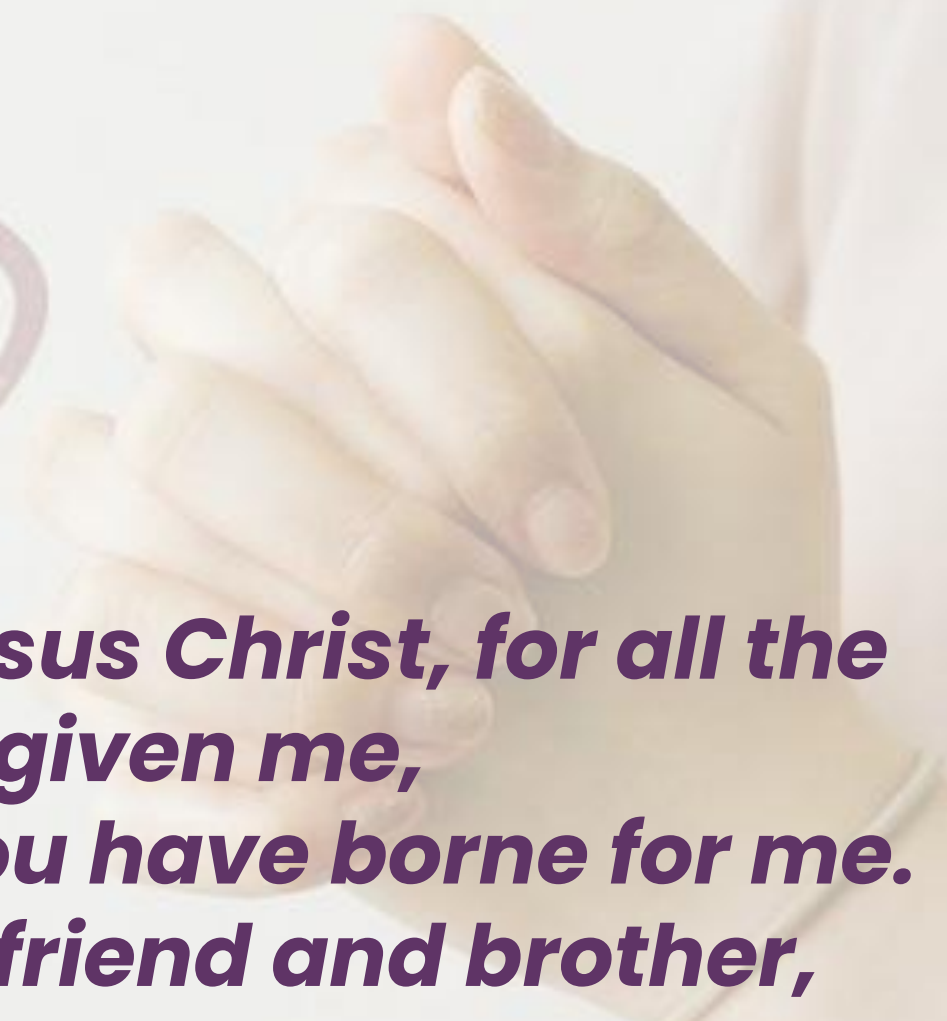
NB: Note the key vocab for the branch is in the Teacher Book (TB)

Planning

H: The Judgement of the Nations (sheep and goats) (Matt 25:31-46) B: Know when people love God, they want to help others as the virtues of faith, hope, and love have their foundations in God who is love.	U4.4.2. Make simple connections with the Judgement of Nations parable and the Christian belief that helping others is part of loving God.	4.4.2 Judgement of the Nations Consider sharing the text of the parable directly from the Bible. Activities 1 (PB p99) refers to slides 15-30 using clip art images. Instead, or as well as, you may wish to use the CAFOD images and/or pictures (see PDFs on our website). The CAFOD worksheet could be used with the illustrations (the worksheet has 2 versions of the activity – the first may be most suitable).	Pupils can easily be confused with this parable and focus too much on sheep and goats e.g. ‘why are goats bad and sheep good’. Remember, this is a parable – Jesus states in St Matthew’s Gospel, <i>‘Then he will divide them into two groups, just as a shepherd separates the sheep from the goats’</i> (GNT). As Jesus often does in parables, he is referencing everyday life in 1st Century Palestine using images his listeners would have been familiar with. It is a simile. Some shepherds would have mixed flocks but would need to separate them for their final use. Avoid any animations or illustrations that focus heavily on the shepherd and animals. NB – This parable is sometime known as the Parable of the Sheep and Goats, or the Parable of the Final Judgement. Again, see RED ‘Notes for teachers’ (p141) for further info. You may wish to explore the Discern: D4.4.2. <i>Expressing a point of view about the difference between the people who are like sheep and the people who are like goats in the Judgement of Nations.</i> NB – link the two parables. God shows us infinite love and mercy. We are called to share that with others, for in doing so we are showing love to God.
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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.***