

The Vine and the Branches

February 2026

Agenda

Prayer

- The Big Picture
- Explore Desert to Garden



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- The Big Picture
- 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**'*

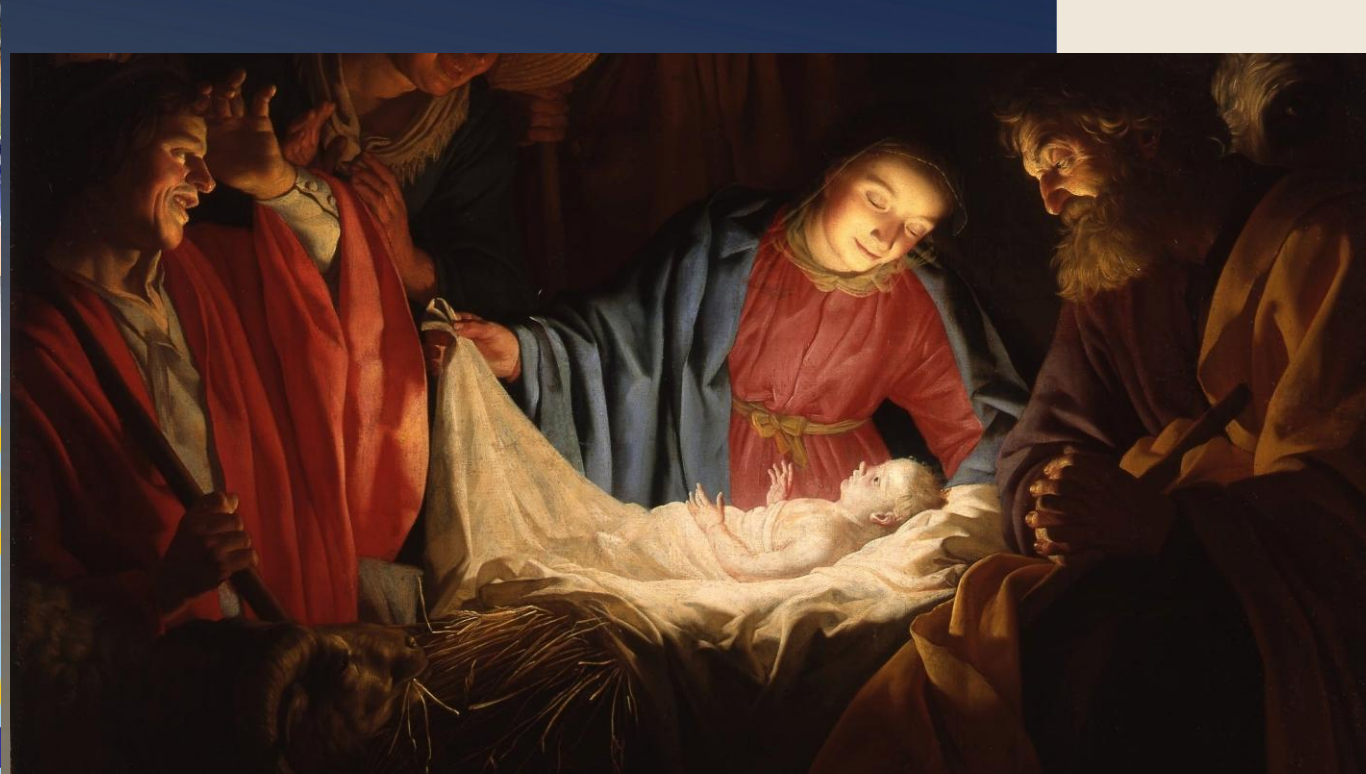
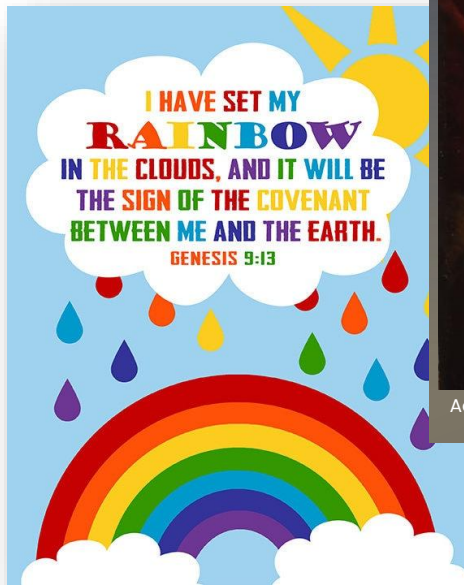
(adapted from RED p62)

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)*

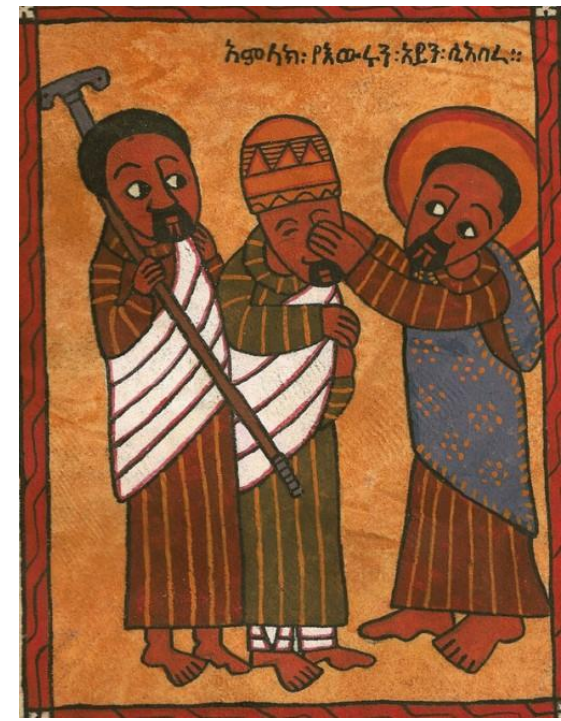
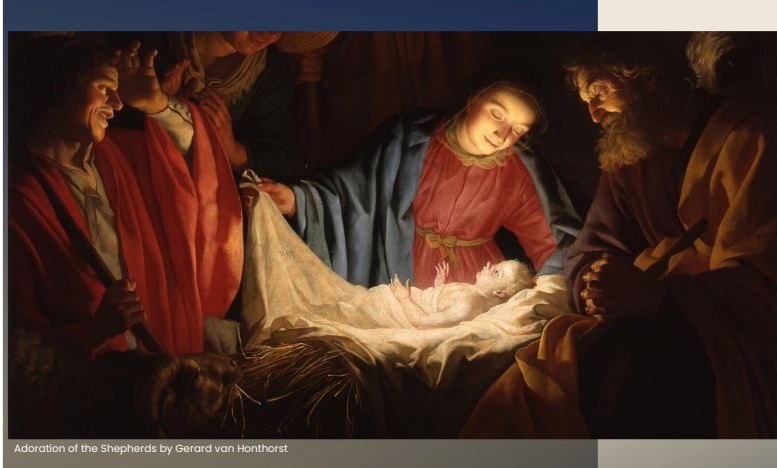
What's the Big picture?



Adoration of the Shepherds by Gerard van Honthorst



What's the Big picture?

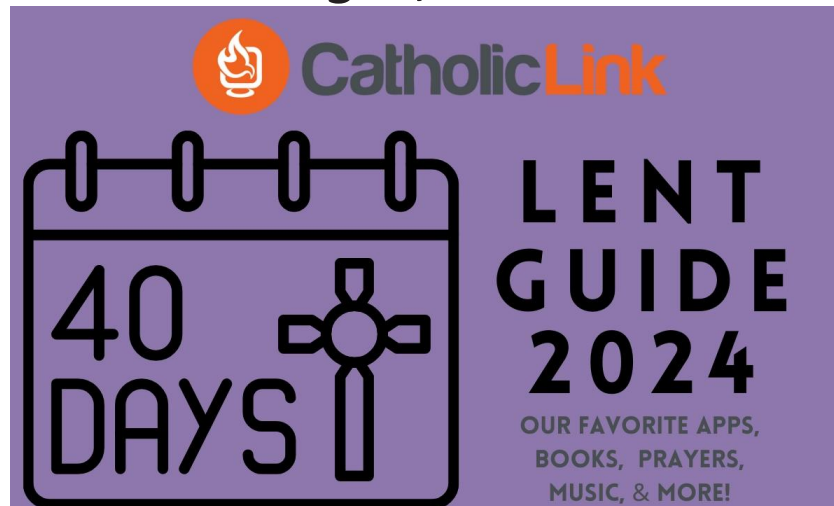


What's the Big picture?

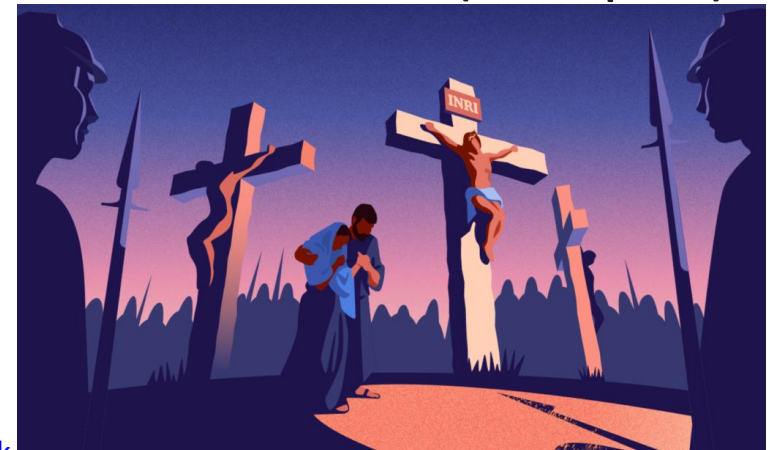
Desert to Garden...

*'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)



[Lent 2026: A Catholic Guide To All The Lent Resources - Catholic-Link](#)



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.**

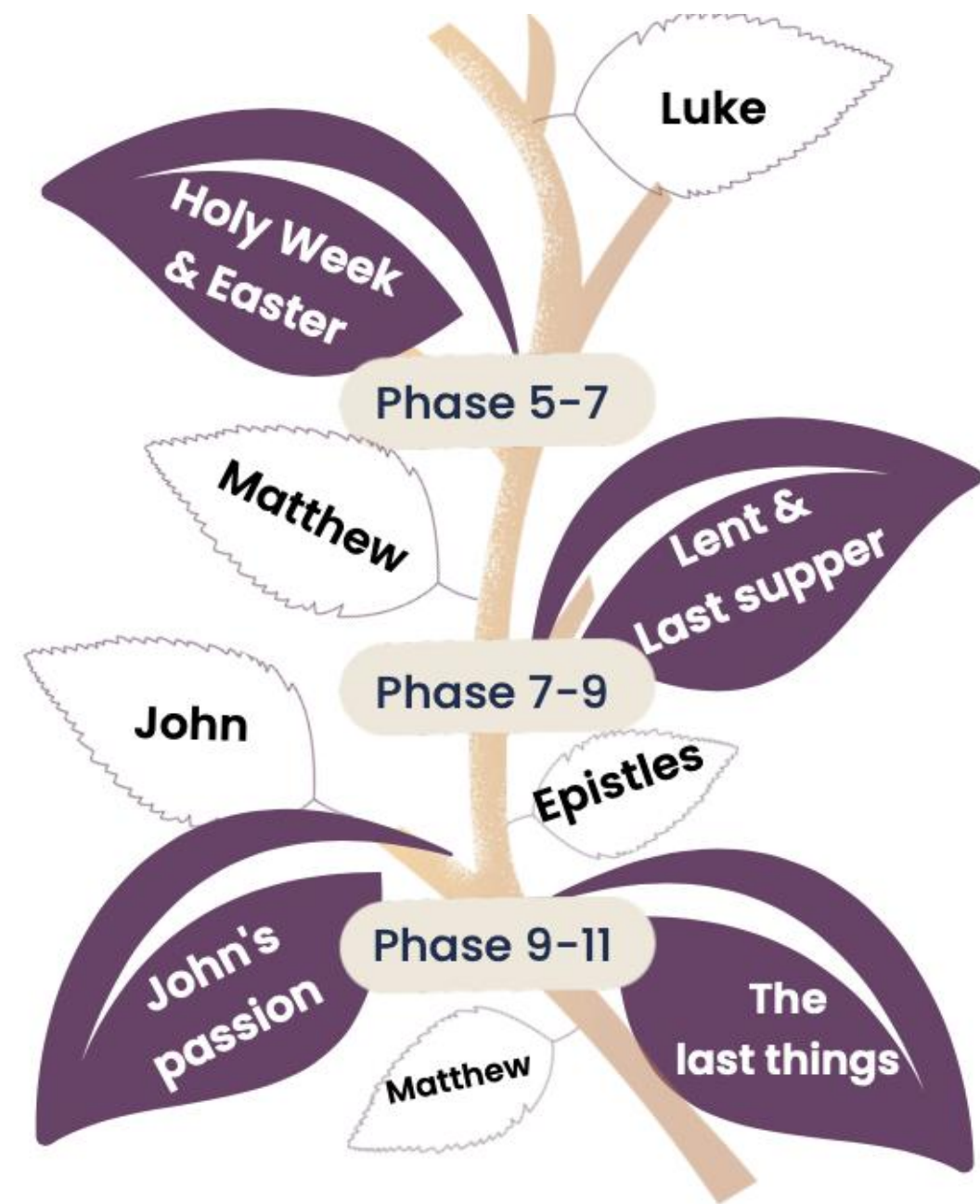
The Easter season flows from the Triduum and consists of fifty days of rejoicing and reflecting on what has been celebrated so that one's own faith is deepened (mystagogy). Forty days into Eastertide, the Church celebrates the Ascension of the Lord, which marks the culmination of the Paschal Mystery.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

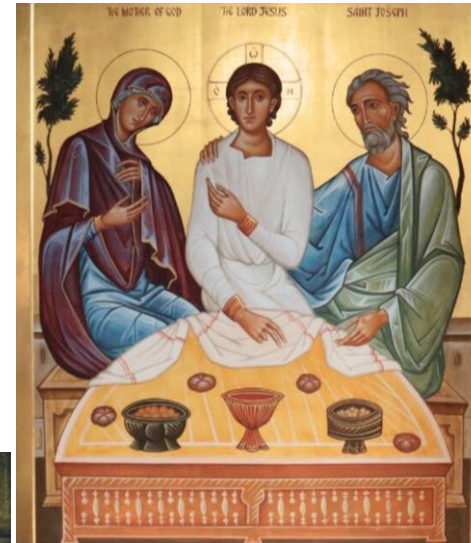
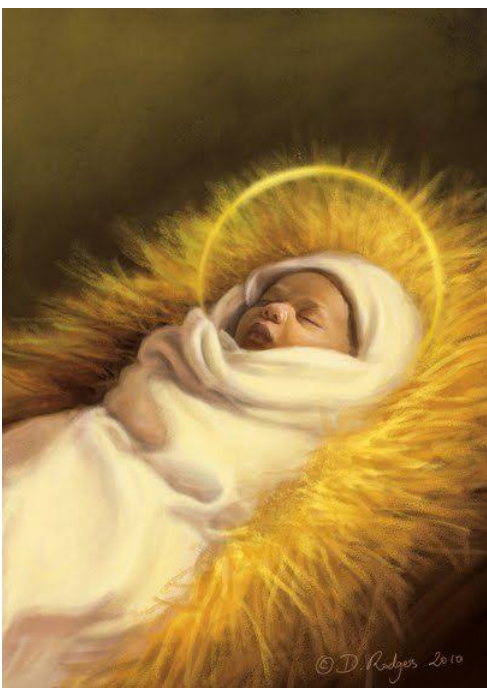
Was crucified,
died and was buried

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/>

John the Evangelist

John the Evangelist is the author of John's gospel.

John's account of Jesus' Death was probably written about 90-100 AD, 60-70 years after Jesus' Death and Resurrection and was written in the light of knowledge of the Resurrection. John has had time – guided by the Holy Spirit to understand more deeply the meaning behind Jesus' words and actions - It looks to bring out the significance of all that He did.

His description of the Lord's Passion shows it as being a victory, wherein Jesus unleashes his divine power.



He shows Jesus as willingly entering His Passion – firmly acting out of His love for us – His mission to save us from our sins.

Includes Jesus declaring 'I AM' in response to the guards asking for Jesus – relating to the other 'I AM' statements earlier in John – but this time completing them as He willingly offers Himself as a sacrifice for us.

Includes Jesus washing the feet of his disciples – teaching them how to be a true disciple – serving others.

Includes the 'New Commandment' that Jesus gave to His disciples to love one another as He has loved them.

Includes Jesus giving Mary to John as son and Mary to John as mother – and in the same moment giving us to Mary as her children and her to us as our mother.

Desert to Garden

Y6

‘As the Church moves through the season of Lent, pupils will look at the rich symbolism of St John’s account of the end of Jesus’ earthly life. **St John’s gospel looks to bring out the significance of all that Jesus did in light of his resurrection, though this is not understood by those present at the time.** Pupils should recognise from the previous branch that the **narrative works on two levels**: an account of **what happened** and a **revelation of Jesus’ divinity**. They are encouraged to spend time studying at least one of the scripture passages read in greater detail, some examples of which are suggested below.

However, these are not the only symbolic meanings to reflect upon, and pupils should be encouraged to **reflect on the stories personally.**’ (RED p176)

Desert to Garden

Y5

Additionally, St John uses images of light and darkness or water to increase the poetic richness of his text. St John's passion is the central narrative at the Good Friday service. Teachers may want to use this reading to bring to life the drama St John's account provokes.' (RED p177)

Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, *"Lord, do you wash my feet?"* Jesus answered him, *"What I am doing you do not understand now, but afterward you will understand."* Peter said to him, *"You shall never wash my feet."* Jesus answered him, *"If I do not wash you, you have no share with me."* Simon Peter said to him, *"Lord, not my feet only but also my hands and my head!"* Jesus said to him, *"The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you."* For he knew who was to betray him; that was why he said, *"Not all of you are clean."*

When he had washed their feet and put on his outer garments and resumed his place, he said to them, *"Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them."* (Jn 13:1-17, ESV)

Desert to Garden

Y6

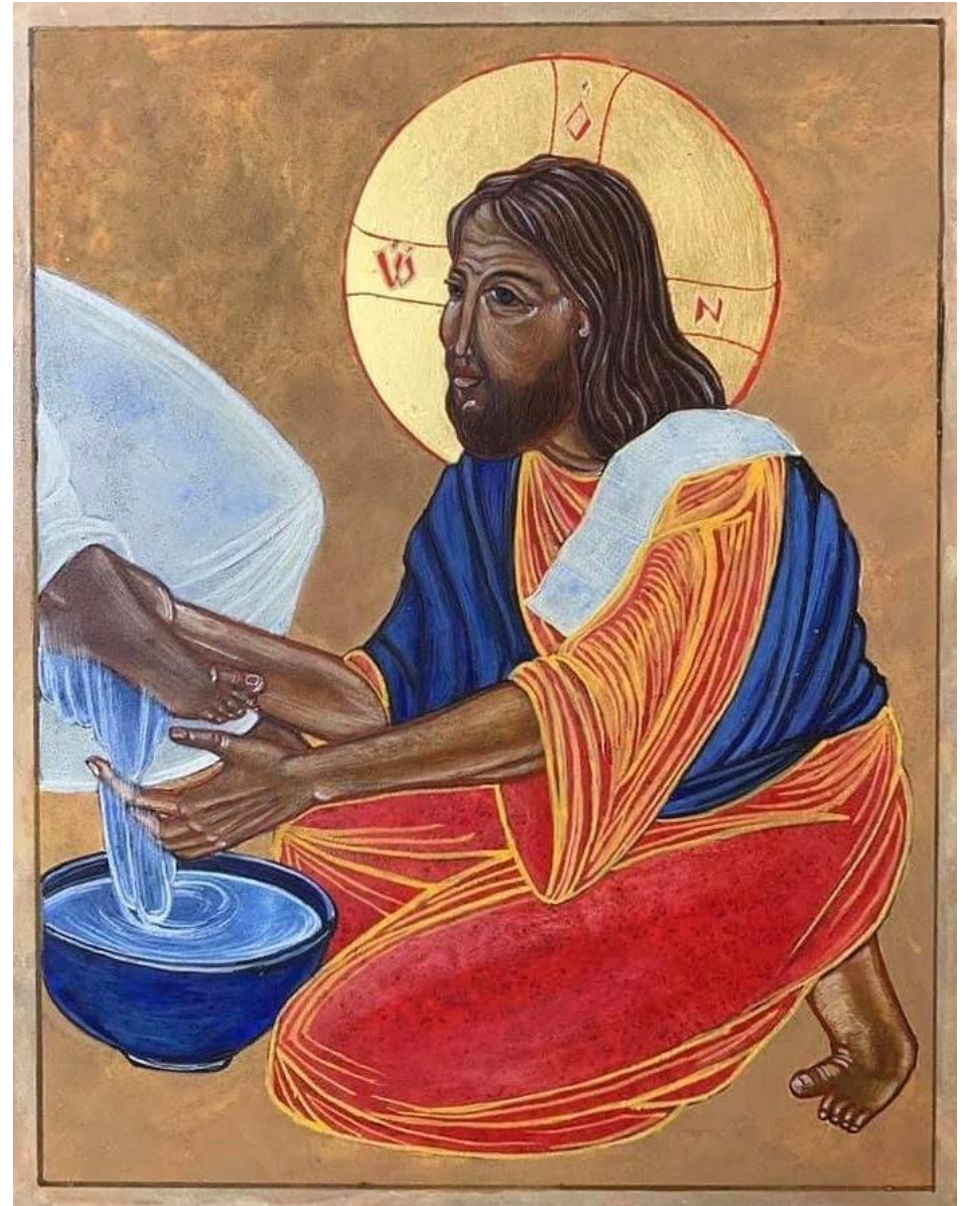


‘In the anointing at Bethany (Jn 12:1-11), St John sets in motion the events that will lead to Judas’ betrayal of Jesus and the Crucifixion. Lazarus is present at the meal, which must have been a talking point! Mary anoints the feet of Jesus with an expensive oil which Judas sees as a betrayal of their mission to the poor. However, readers know the anointing signifies **Jesus’ kingship and preparation for his burial**. As with the gift of myrrh, it foreshadows what is to come. ’ (RED p177)

Desert to Garden

Y6

‘Foot-washing was part of Jewish life and religious ritual and washing feet and hands before a meal was a common practice. Priests washed before entering the sanctuary (Ex 30:18-20). Having had his own feet anointed days before, Jesus acts as a servant by washing his disciples’ feet. In this action, Jesus sets an expectation for **Christian leadership**. He also shows an extraordinary image of God. The disciples, especially Peter, do not understand what is happening. Pupils could consider the **symbolism of water** and the **humility of Jesus**.’ (RED p177)







<https://youtu.be/0Fr4269x-cY>

Desert to Garden

Y6



‘Pupils may also notice that St John’s Last Supper account differs from the other gospels’ accounts. **In St John’s account** of the Last Supper, the **agony in the garden** that occurs in the other three gospels **is not described**. Jesus knows *‘that the Father had put everything into his hands’* (Jn 13:3), and he follows the Father’s will, which contrasts with Adam’s defiance of God’s will. Instead, Jesus shares wisdom and insights with his disciples, including a new commandment (Jn 13:33-34) that shows the way to true discipleship is the love of neighbour.’ (RED p177)

Desert to Garden

Y6

‘Jesus has just demonstrated service by washing their feet, but still, Peter does not understand what is being asked of him. Peter still relies on himself, offering to lay down his life for Jesus, then attacking one of the High Priest’s servants with a sword. The arrest (Jn 18:1-11) happens dramatically after dark. Jesus ‘**the lamb of God**’ (Jn 1:30) is arrested on the evening of the day of preparation when Jews would slaughter the Passover lamb. St John presents Jesus as **the Paschal lamb**, which links back to Abraham’s sacrifice of Isaac and with the first Passover meal in Exodus (12:46), where the lamb’s bone remains unbroken. *These are short examples of how pupils could explore a close reading of one of the gospel texts.* (RED p177)

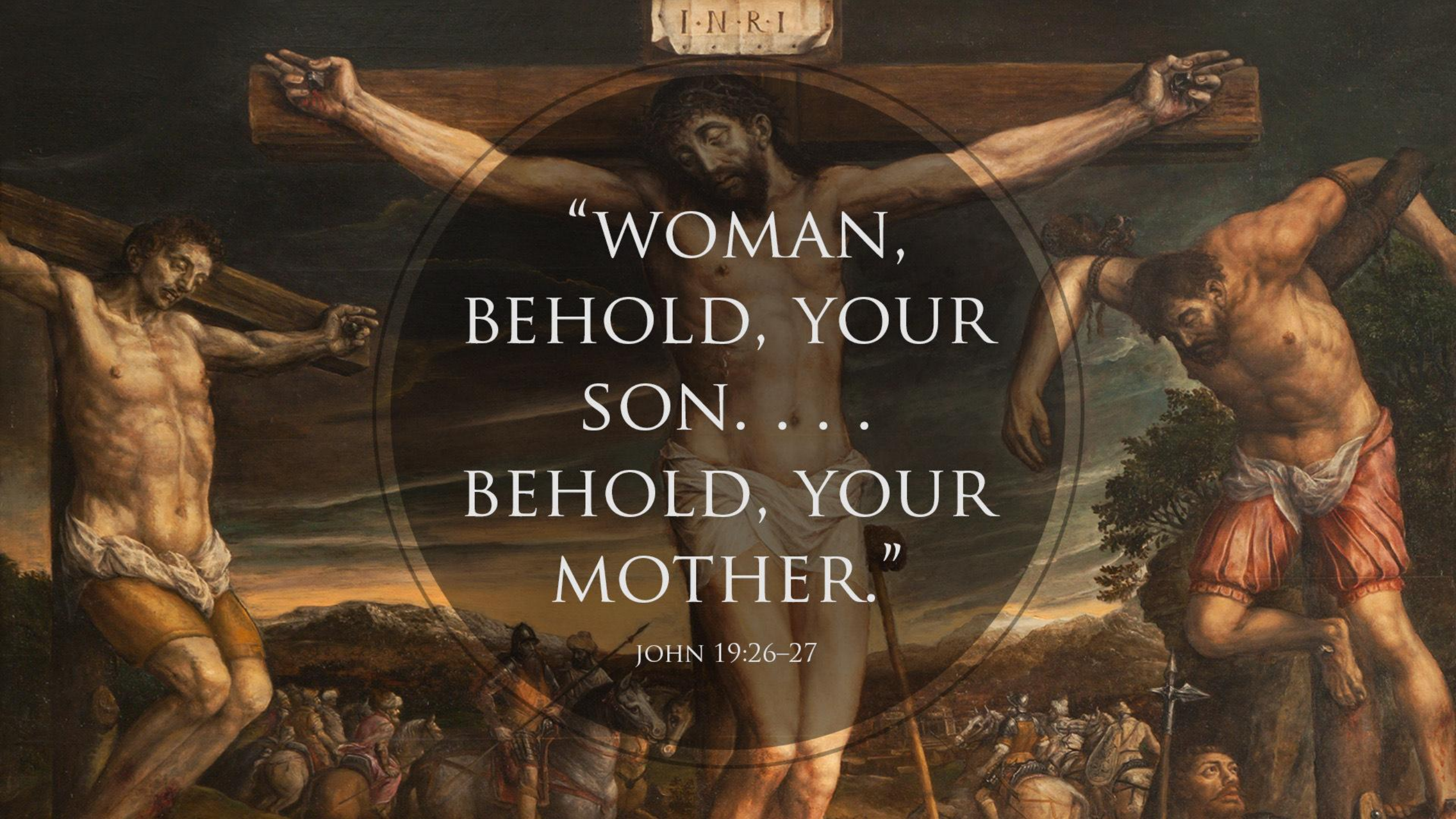


Desert to Garden

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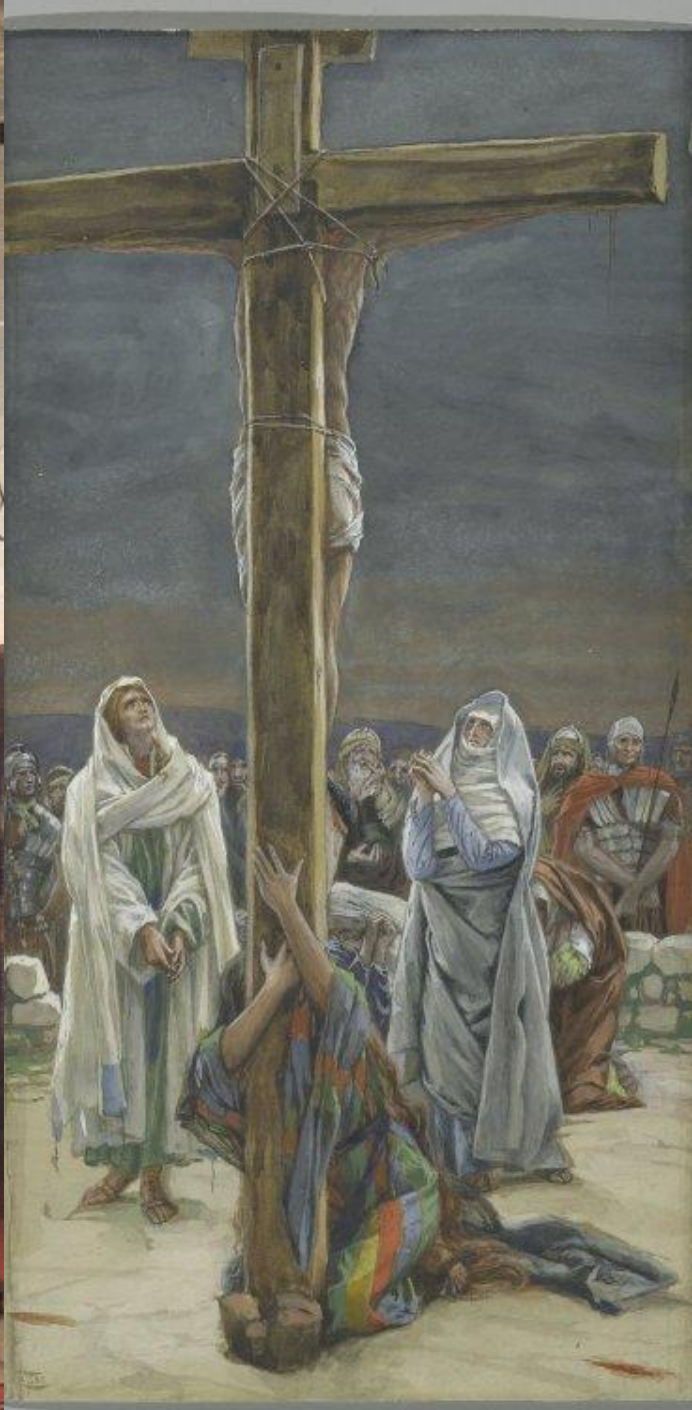


‘All pupils should notice that John begins and ends Jesus’ ministry with the figure of Mary. She calls Jesus to start his ministry by turning water into wine and stands by Jesus as he addresses her from the cross. Jesus invites the beloved disciple to accept Mary as his mother and Mary to accept him as a son. Mary is the mother of all Christians as Jesus entrusts his followers to her from the cross.’ (RED p177)



“WOMAN,
BEHOLD, YOUR
SON. . . .
BEHOLD, YOUR
MOTHER.”

JOHN 19:26-27

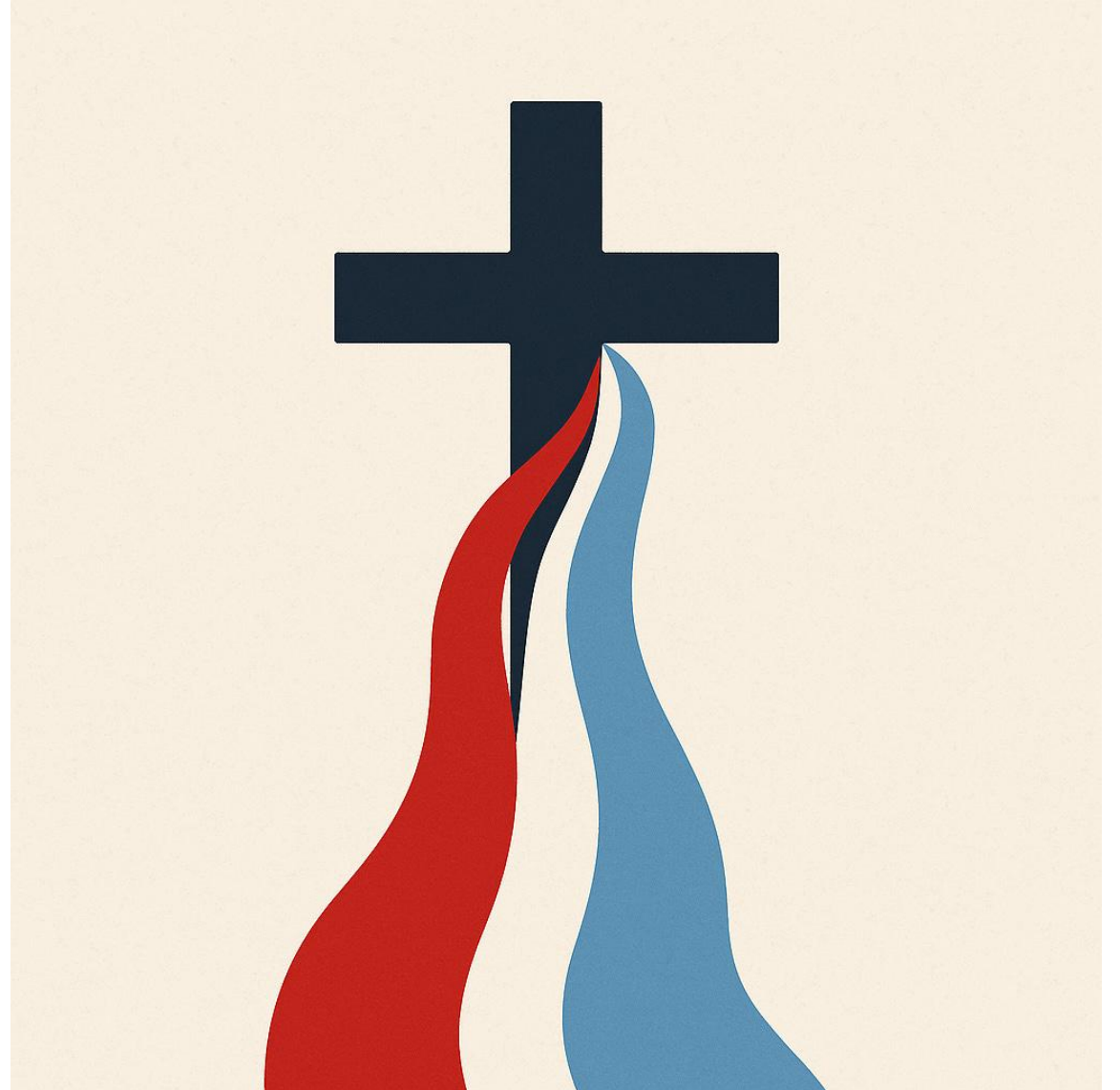


Desert to Garden

Y6

‘When Jesus is pierced,
blood and water flow from
his side. At this moment, St
John invites readers to recall
that Adam is broken open
when God creates woman,
and **Jesus is broken open at
that moment the Church is
founded ‘from the pierced
heart of Christ’ (CCC 766).**’

(RED p177)



Desert to Garden

Y6



Divine Mercy. Painting in Divine Mercy Sanctuary in Vilnius

The Second Sunday of Easter, now known as Divine Mercy Sunday, takes us deeper into the Paschal Mystery: the passion, death and resurrection of Jesus for our salvation. We're invited in the Sunday's gospel passage to join "doubting" Thomas in touching the wounds in the Body of Jesus and entering more deeply into belief.

The Divine Mercy prayers were given to St Faustina in the mid-1930s, in between two ravaging World Wars. They are meant to help us continue pondering the great lengths God has gone to to draw us into His love and into His life, and to pray for our world to return to the mercy and peace of God. In 2000, Pope St John Paul II decreed that the Second Sunday of Easter be devoted to Divine Mercy, a day on which we pray for our world, especially where it needs peace and forgiveness for sins.

(Incidentally, St John Paul II died on Divine Mercy Sunday in 2002!)

Desert to Garden

Y5

Live

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

- The Stations of the Cross are prayed by Christians around the world and model the Via Dolorosa in Jerusalem.
- Explore different representations of the Stations of the Cross or prayers of the stations in different places in the world, e.g., Via Crucis in Rome, the high stations in Lourdes.
- Encounter some artistic representations of the Holy Week as depicted in the gospel of John, for example, Sieger Koder 'The washing of feet', or extracts of St John's passion by Bach.

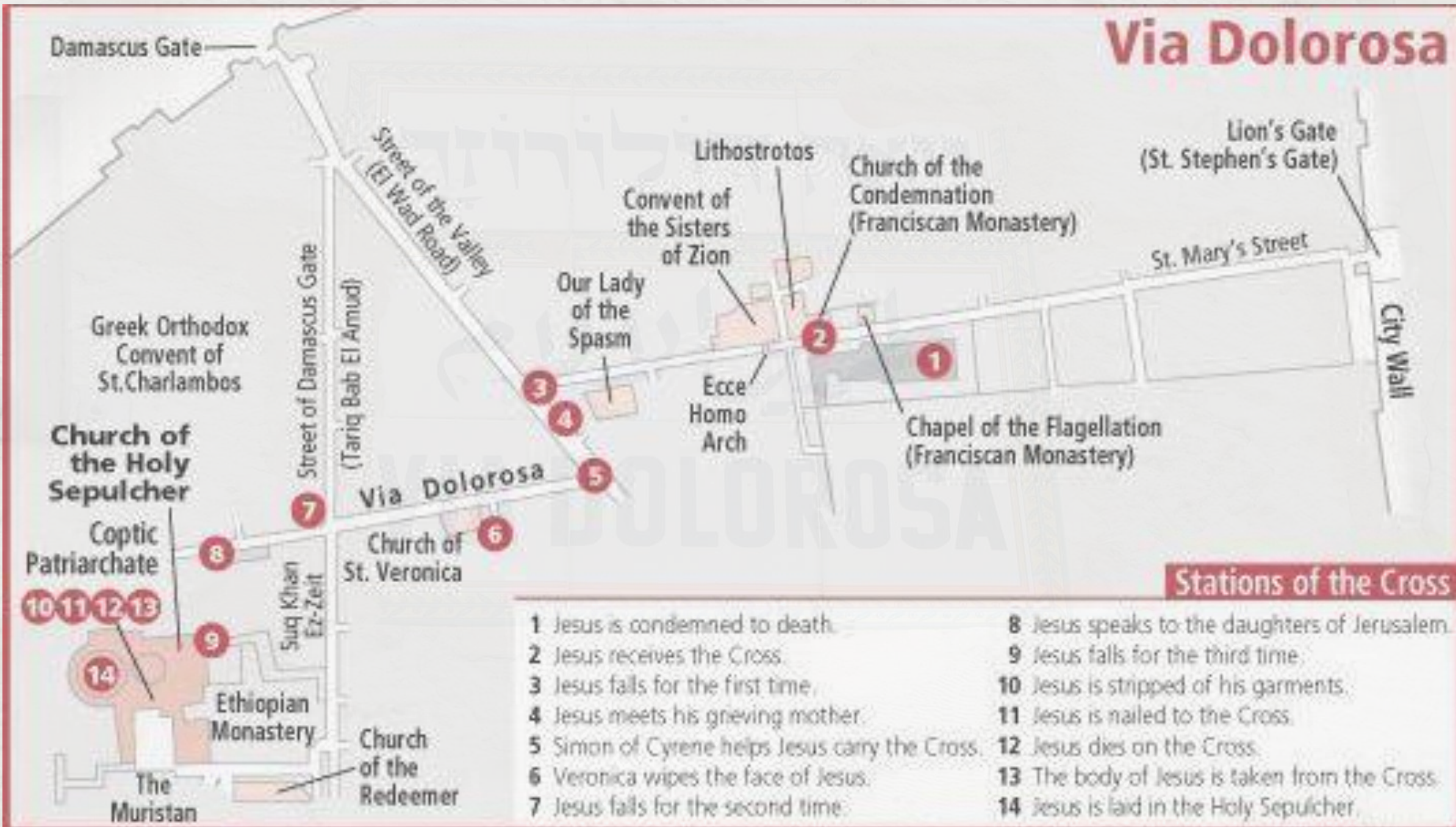


U6.4.6. Make links between the Christian belief in the Crucifixion and the Stations of the Cross as a prayerful reflection on Christ's journey to the cross.

D6.4.2. Exploring how they and others interpret their own and the maker's meaning, in response to a variety of creative and artistic expressions and linking these with a scriptural passage studied.



Via Dolorosa





shalomworld.org

WAY OF THE CROSS COLOSSEUM

LIVE
FROM ROME

<https://www.youtube.com/watch?v=1F07Z5XbmVU>



[High Stations of the Cross, Lourdes](https://www.youtube.com/watch?v=mYDY8gehODA&t=5s)

<https://www.youtube.com/watch?v=mYDY8gehODA&t=5s>



1) Jesus is condemned to death



2) Jesus accepts His cross



3) Jesus falls for the first time



4) Jesus meets
His mother



5) Simon of Cyrene
helps Jesus to carry
His cross



6) Veronica wipes the face of Jesus



7) Jesus falls for the second time



8) Jesus meets the women of Jerusalem



9) Jesus falls for the
third time



10) Jesus is stripped
of His garments



11) Jesus is
nailed to the
cross



12) Jesus dies on
the cross



13) Jesus is taken
down from the
cross



14) Jesus is laid in the tomb

Desert to Garden

Y6

CCC Links	Knowledge lens content
Anointing YC Holy Thursday YCfK p63 YC 99 CCC 610-611 Pilate YCfK 32-34 Crucifixion YCfK 35-36, YC 101 CCC 613- 617, 622-623 Last Supper YC 99, CCC 610-611 Mary YCfK 150, YC 85, CCC 963- 966, 973 Holy Thursday Mass YC 99, CCC 610-611	Hear By the end of this unit of study, pupils will hear the following key texts: • The anointing at Bethany (Jn 12:1-11) • Jesus washes his disciples' feet (Jn 13:1-17) • First farewell discourse (Jn 13:33-38) • The arrest of Jesus (Jn 18:1-11) • Jesus before Pilate (Jn 18:28-40, 19:4-6) • The Crucifixion (Jn 19:17-22) • Jesus and his mother (Jn 19:25-27) • The death of Jesus (Jn 19:28-37) Believe By the end of this unit of study, pupils will know that the Church teaches that: • At the Last Supper Jesus showed his love by washing his disciples' feet. • Jesus showed his love by dying on the cross. On the cross he took on the guilt and pain of the whole world to bring the world back home to God's perfect love. (See Article 4 Apostles' Creed.) • Mary is the mother of all Christians.

Desert to Garden

Y6

CCC Links	Knowledge lens content
Anointing YC Holy Thursday YCfK p63 YC 99 CCC 610-611 Pilate YCfK 32-34 Crucifixion YCfK 35-36, YC 101 CCC 613-617, 622-623 Last Supper YC 99, CCC 610-611 Mary YCfK 150, YC 85, CCC 963-966, 973 Holy Thursday Mass YC 99, CCC 610-611	Celebrate By the end of this unit of study, pupils will know: - That Mass on Holy Thursday recalls Jesus' actions at the Last Supper, including washing the feet of the apostles. - The Stations of the Cross are a prayerful reflection on Christ's journey to the cross. Live By the end of this unit of study, pupils will know: - The Stations of the Cross are prayed by Christians around the world and model the Via Dolorosa in Jerusalem. - Explore different representations of the Stations of the Cross or prayers of the stations in different places in the world, e.g., Via Crucis in Rome, the high stations in Lourdes. - Encounter some artistic representations of the Holy Week as depicted in the gospel of John, for example, Sieger Koder 'The washing of feet', or extracts of St John's passion by Bach.

Desert to Garden

Y6

Expected outcomes

Understand

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

- | | |
|---------|--|
| U6.4.1. | Show an understanding of the account of Holy Week in the gospel of John. |
| U6.4.2. | Show knowledge and understanding of how one of the texts reveal deeper meanings about Jesus as Messiah and describe the beliefs revealed. |
| U6.4.3. | Make links between the account of Jesus' washing his disciples' feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus' actions. |
| U6.4.4. | Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday. |
| U6.4.6. | Make links between the Christian belief in the Crucifixion and the Stations of the Cross as a prayerful reflection on Christ's journey to the cross. |

Desert to Garden

Y6

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:

- | | |
|---------|---|
| D6.4.1. | Considering the statement 'Jesus had a fair trial', comparing and contrasting different points of view about this statement drawing on John's gospel as a source of evidence. |
| D6.4.2. | Exploring how they and others interpret their own and the maker's meaning, in response to a variety of creative and artistic expressions and linking these with a scriptural passage studied. |

Respond

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

- | | |
|---------|--|
| R6.4.1. | Prayerfully reflect on what Jesus teaches about true discipleship. |
| R6.4.2. | Considering how love of neighbour could transform their life and the lives of the communities they are part of, describing the actions they could take to begin this transformation. (RVE) |
| R6.4.3. | Reflecting on Lent as a time to begin this transformation. |

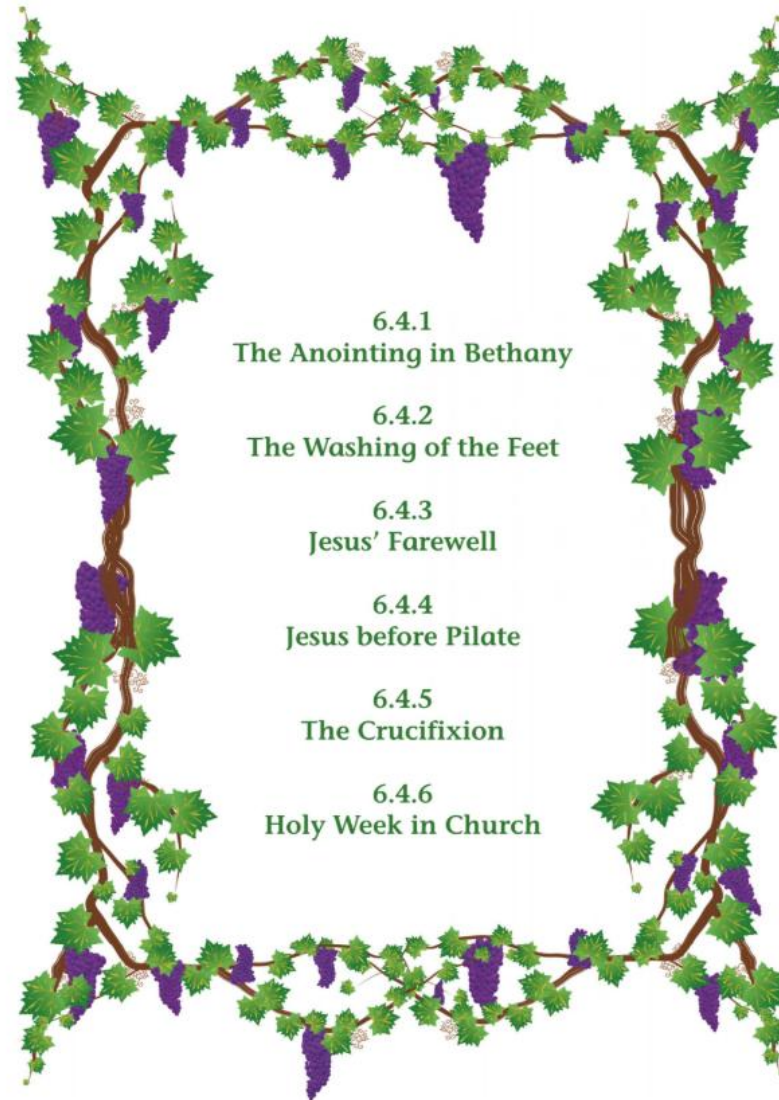
Desert to Garden

Y6

The Vine and The Branches



Desert to Garden Branch 4



6.4.1
The Anointing in Bethany

6.4.2
The Washing of the Feet

6.4.3
Jesus' Farewell

6.4.4
Jesus before Pilate

6.4.5
The Crucifixion

6.4.6
Holy Week in Church

Desert to Garden

Y6

Key vocab:

- Bethany
- anoint
- discourse
- Pilate
- Crucifixion
- Holy Week
- Stations of the Cross

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

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.*