

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**'*

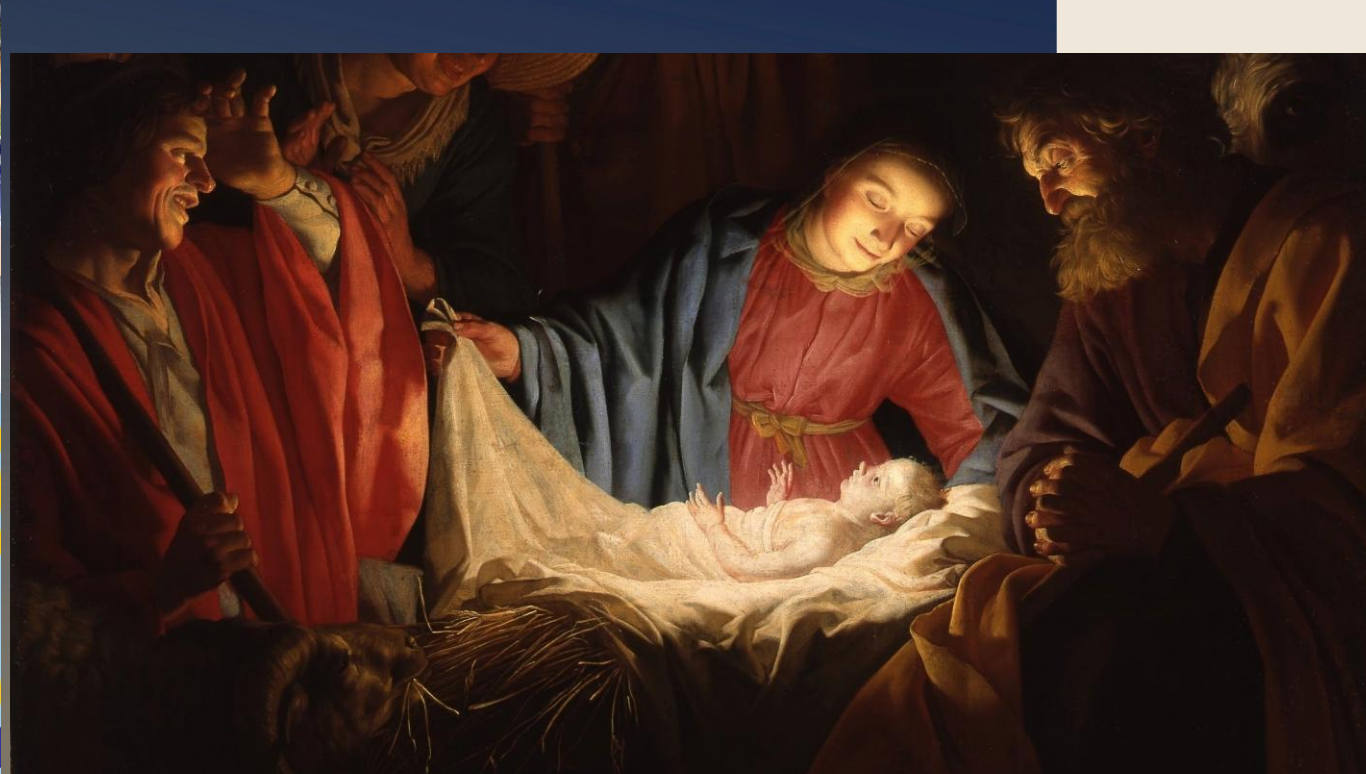
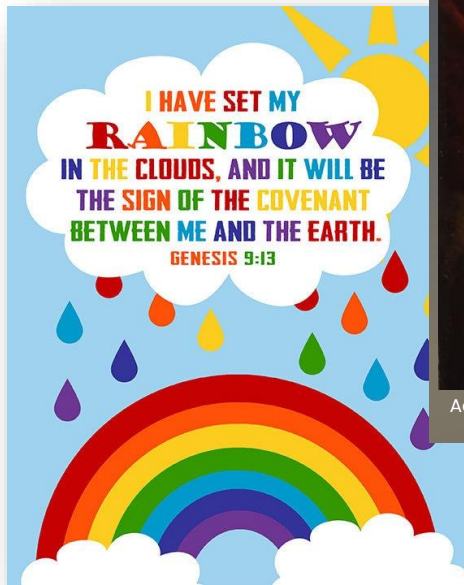
(adapted from RED p62)

What's the Big picture?

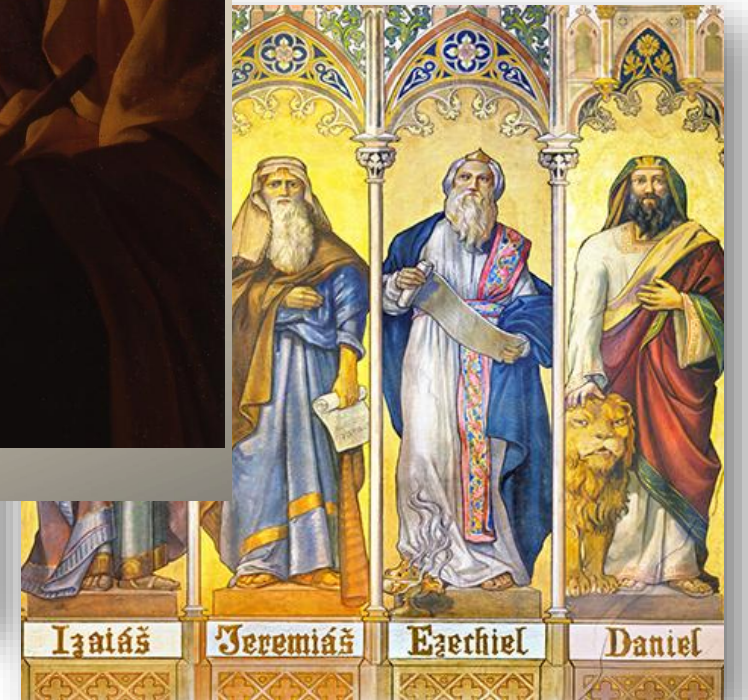
Galilee to Jerusalem...

*'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)*

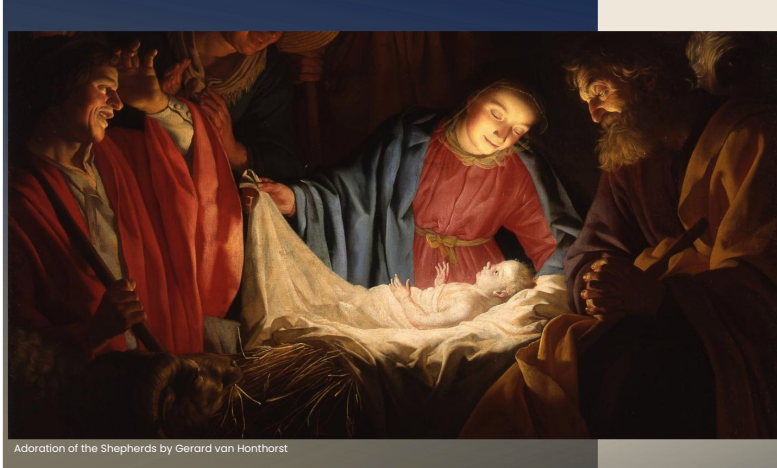
What's the Big picture?



Adoration of the Shepherds by Gerard van Honthorst



What's the Big picture?

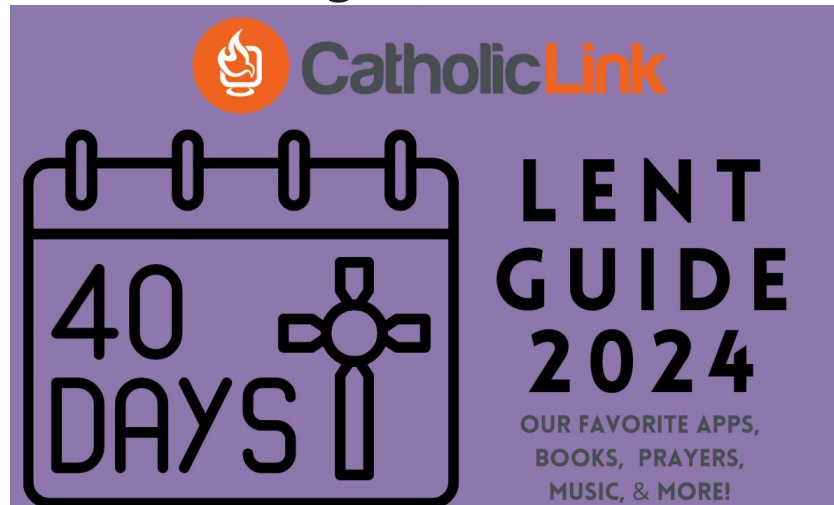


What's the Big picture?

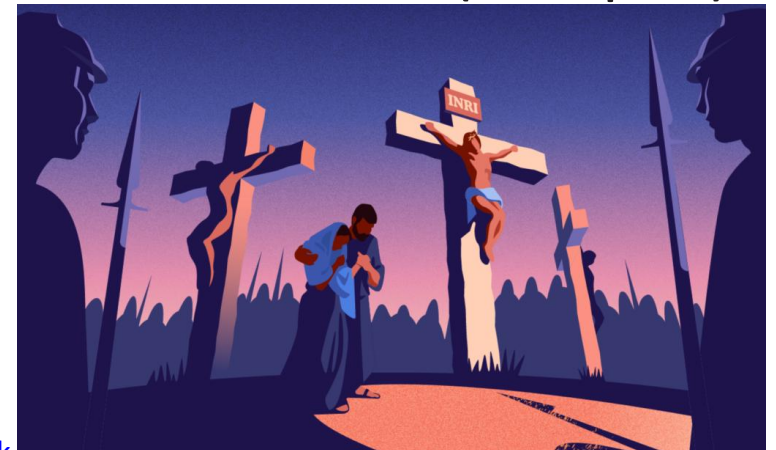
Desert to Garden...

*'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.**

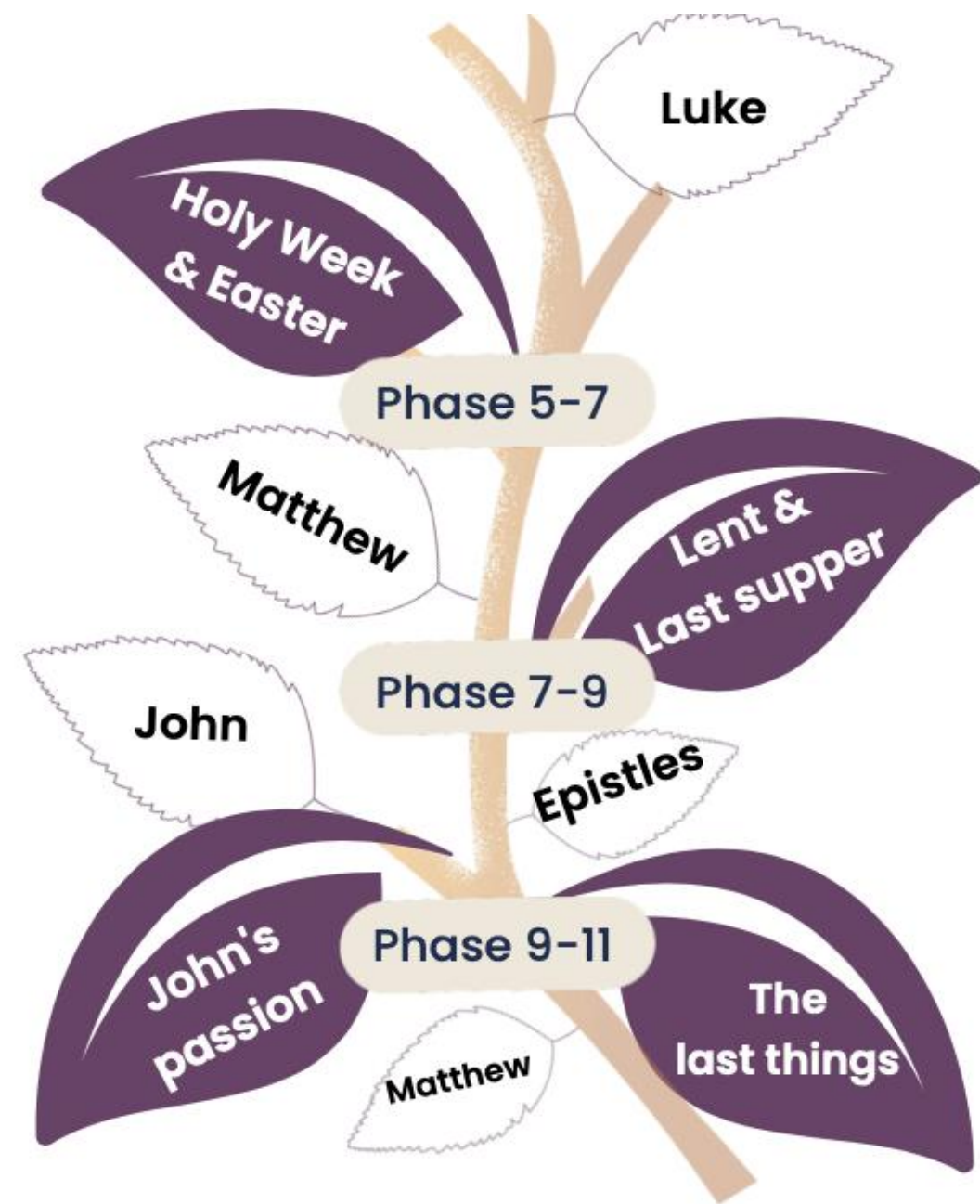
The Easter season flows from the Triduum and consists of fifty days of rejoicing and reflecting on what has been celebrated so that one's own faith is deepened (mystagogy). Forty days into Eastertide, the Church celebrates the Ascension of the Lord, which marks the culmination of the Paschal Mystery.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

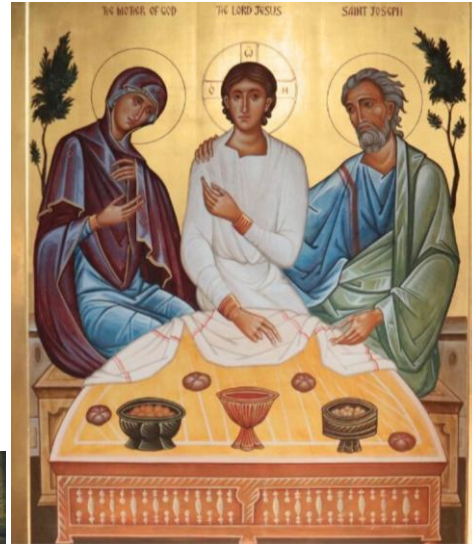
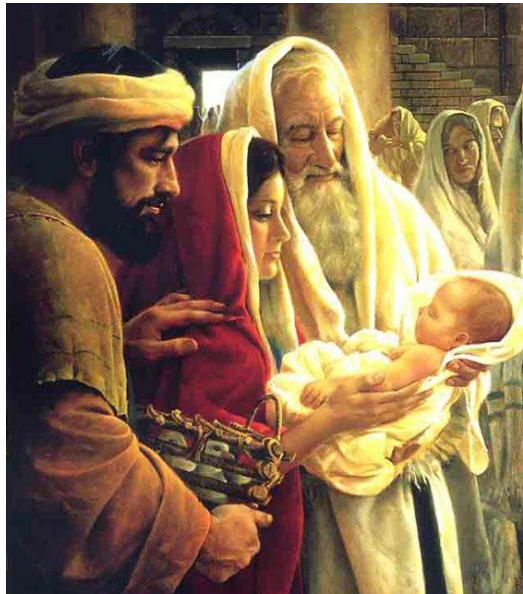
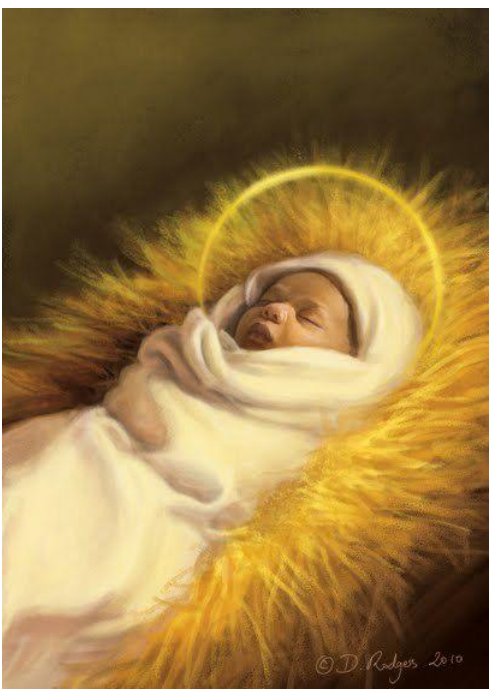
Was crucified,
died and was buried

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/>



<https://bustedhalo.com/video/ash-wednesday-in-two-minutes>

<https://bustedhalo.com/video/watch-lent-3-minutes>

Desert to Garden

Y5

'At the Ash Wednesday service, the priest places an ash cross on each person's forehead and says, 'Turn away from sin and believe in the Gospel' or 'Remember that you are dust, and to dust you shall return'.

In this branch, pupils will explore the **meaning of these words** by exploring what it means to sin and the last things, death, judgement, heaven, and hell as part of God's plan for salvation. '

(RED p158)



Ash
Wednesday

EPISODE ONE



[Season of Lent – Episode One – Mustard Seeds](#)



All that Catholic stuff – Ash Wednesday
youtu.be/8jmk-i31Z0I



Ascension Presents – The Significance of Ash Wednesday

<https://youtu.be/hPTcMWpHfKk>

Desert to Garden

Y5

Eschatology

comes from the Greek word "eschatos" which means: Last, Ultimate or Farthest and logia which means: Study, Discourse

Eschatology there is the Study or Discourse of these Four Last things which includes:

- ✓ Death
- ✓ Judgment
- ✓ Heaven or
- ✓ Hell

The Last Things

The last things are death, judgment, heaven and hell.

Death is the **separation of a person's mortal body and immortal soul**. It comes to all people as a result of original sin. It is a temporary state, for at the end of the world, all people shall rise again to be judged by Christ. Thus the whole person, body and soul, will be rewarded for the good or evil that they have done, body and soul, in this life.

At the moment of death, **each human person is judged by God** based on her/his conduct in this life, and goes immediately to her/his reward or punishment. Moreover, at the end of the world, Jesus Christ will come again in glory to judge the living and the dead. At that time, God's whole plan for the world shall be revealed, and his mercy and justice demonstrated.

Heaven is the **eternal state of perfect happiness** resulting from the face to face vision of God, which is the **reward of those who have served Him** in this life.

Hell is the **eternal state of torment and despair** which awaits those who, in this life, **have freely rejected God** and the happiness which He offers.

Before the end of the world, there will be an intermediate state called purgatory. There, those who are bound for heaven, but whose love for God is still marred by some imperfection, undergo a temporary period of purifying suffering. When this purification is complete, they are fit to enter God's presence and are admitted to the joys of heaven.

Desert to Garden

Y5

‘God’s plan is for everyone to go to heaven. However, the Church teaches that, as people, we often turn away from this plan and become tempted to make choices that turn us away from God’s plan.

Jesus is God, but he is also fully human. In the wilderness, he is tempted to make choices that appeal to his human nature. He is hungry and is tempted to eat; he is tempted to show his power over the invisible (the angels will catch him) and the visible (ruling all the kingdoms of the world). Jesus rejects these temptations.

(In Year Six, pupils will look at the second story of Creation and how Adam and Eve did not resist the temptation!) ’

(RED p158-9)

Desert to Garden

Y5

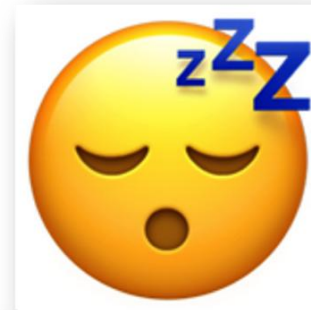
When people are tempted, they often make a choice that turns them away from God and focuses instead on human needs.

Pupils can explore this in an age-appropriate way.

Being selfish or mean or saying unkind things are all focused on what 'I' want, not loving our neighbour. (RED p159)

The Seven Deadly Sins

- a) Gluttony
- b) Greed
- c) Sloth
- d) Envy
- e) Wrath
- f) Pride
- g) Lust



Faith	Man/woman freely commits their entire self to God
Hope	We desire the kingdom of heaven and eternal life as our happiness.
Love	We love God above all things for his own sake, and our neighbour as ourselves for the love of God.
Justice	The constant and permanent determination to give everyone his or her rightful due
Prudence	It is the virtue that allows us to judge correctly what is right and what is wrong in any given situation
Fortitude	Allows us to overcome fear and to remain steady in our will in the face of obstacles
Temperance	The restraint of our desires or passions

Desert to Garden

Y5

HOW TO OVERCOME SIN? <i>THE DEADLY SINS VS. HEAVENLY VIRTUES</i>			
TO OVERCOME	PRIDE	➤	HUMILITY
TO OVERCOME	GREED	➤	GENEROSITY
TO OVERCOME	LUST	➤	CHASTITY
TO OVERCOME	WRATH	➤	PATIENCE
TO OVERCOME	GLUTTONY	➤	TEMPERANCE
TO OVERCOME	ENVY	➤	CHARITY
TO OVERCOME	SLOTH	➤	DILIGENCE
"FIGHT THE GOOD FIGHT OF THE FAITH" (1 TIMOTHY 6:12)  CatholicLink			

Desert to Garden

Y5

Being selfish or mean or saying unkind things are all focused on what 'I' want, not loving our neighbour.

To understand this, pupils must reflect on the concept of conscience as an 'inner voice' that guides the choices people make.

They will also link with the idea of the commandments as 'moral codes' that help to guide the conscience.
(RED p159)

38 Part 1 — The Creed — 12 Facts about God

21 Does God guide my life?

Yes, God shows you the path and helps you to follow it.

But you are free!

God does not direct you like a remote-controlled robot.

God has given you freedom, so that you can decide for what is good and pleasing to him.

To make the decision easier for you he shows himself in your life.

He speaks through your → conscience.

He acts through people helping you.

You can find him in beautiful experiences but also in painful ones.

Desert to Garden

Y5

Conscience - an 'inner voice'. (RED
p159)

168 Part 3 — The Commandments — 10 Playing Rules by God

113 *How do I know whether I am doing something good or bad?*

There is an inner voice
that's telling you that it is good to do good;
it helps you to distinguish between the good and the bad.
We can hear the echo of God's voice
in our conscience.

When I tell the truth,
even if it's hard,
I have a clear conscience.
When I nick a mobile phone
although I know God's
commandment
"You shall not steal",
I get a guilty conscience.

My conscience screams inside of me:
"That was bad!" Not to listen to God's
voice is a sin: it wants to protect me
from evil.

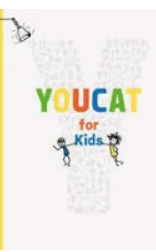
” Conscience – there are two ways of
regarding conscience; one as a mere
sort of sense of propriety, a taste teaching us to
do this or that, the other as the echo of God's
voice. Now all depends on this distinction –



the first way is not of faith and
the second is of faith.
Saint John Henry Newman

Desert to Garden

Y5



The commandments - 'moral codes' that help to guide the conscience (RED p159)

i Conscience: All people basically want to act well or consider their actions to be good. That's why nowadays people like to refer to their personal conscience when they consciously decide against a commandment. In order to make such a decision of conscience, however, you need to have a well-educated

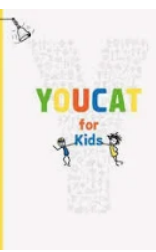
conscience (that is, be aware of the commandments and their purpose) as we tend to decide in our own favour.

If you want to know more about conscience, read the following:

Y Questions
295–298

Desert to Garden

Y5



The commandments - 'moral codes' that help to guide the conscience (RED p159)

What is the Conscience?

The Youth Catechism defines the conscience as: YOU CAT Question n. 295 - Part IV.

'Conscience is the inner voice in a person that moves them to do good under any circumstances and to avoid evil by all means. At the same time, it is the ability to distinguish the one from the other. In the conscience God speaks to man.'

Desert to Garden

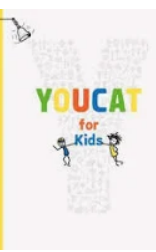
Y5

"In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths. By Conscience, in a wonderful way, that law is made known which is fulfilled in the love of God and one's neighbor."

Pastoral Constitution on the Church in the Modern World
Gaudium et Spes 16, Vatican II

Desert to Garden

Y5



St Paul's writing about love provides a powerful guide on leading a life turned towards God and links with the theological virtues already studied.
(RED p159)

U4.6.2.	Make links between Cor 13:1-7, 13 and the theological virtues.
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*So now faith, hope, and love abide,
these three;
but the greatest of these is love.*

1 Corinthians 13:13
(English Standard Version)

How can a Christian put God first, others second and themselves third?
What does it mean to live a virtuous life?
What does it mean to live a life full of faith?
What does it mean to live a life full of hope?
What does it mean to live a life full of love?

The theological virtues help Christians follow Jesus' great commandment to love God with all our heart, our minds, our soul and our strength and to love our neighbour as ourselves

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

Y5

The season of Lent is a time in the Church's year when Catholics reflect on the importance of realigning their lives to God.

Fasting reminds people that everything comes from God and shows solidarity with those who have less.

Giving is also sharing the gifts of God with others and building a more just world. **Praying** strengthens a person's relationship with God, and in Lent, they should examine their conscience to understand where they have fallen short of God's love. They can also pray that other people will help them to be a better witness to the Gospel. (RED p159)



PRAY

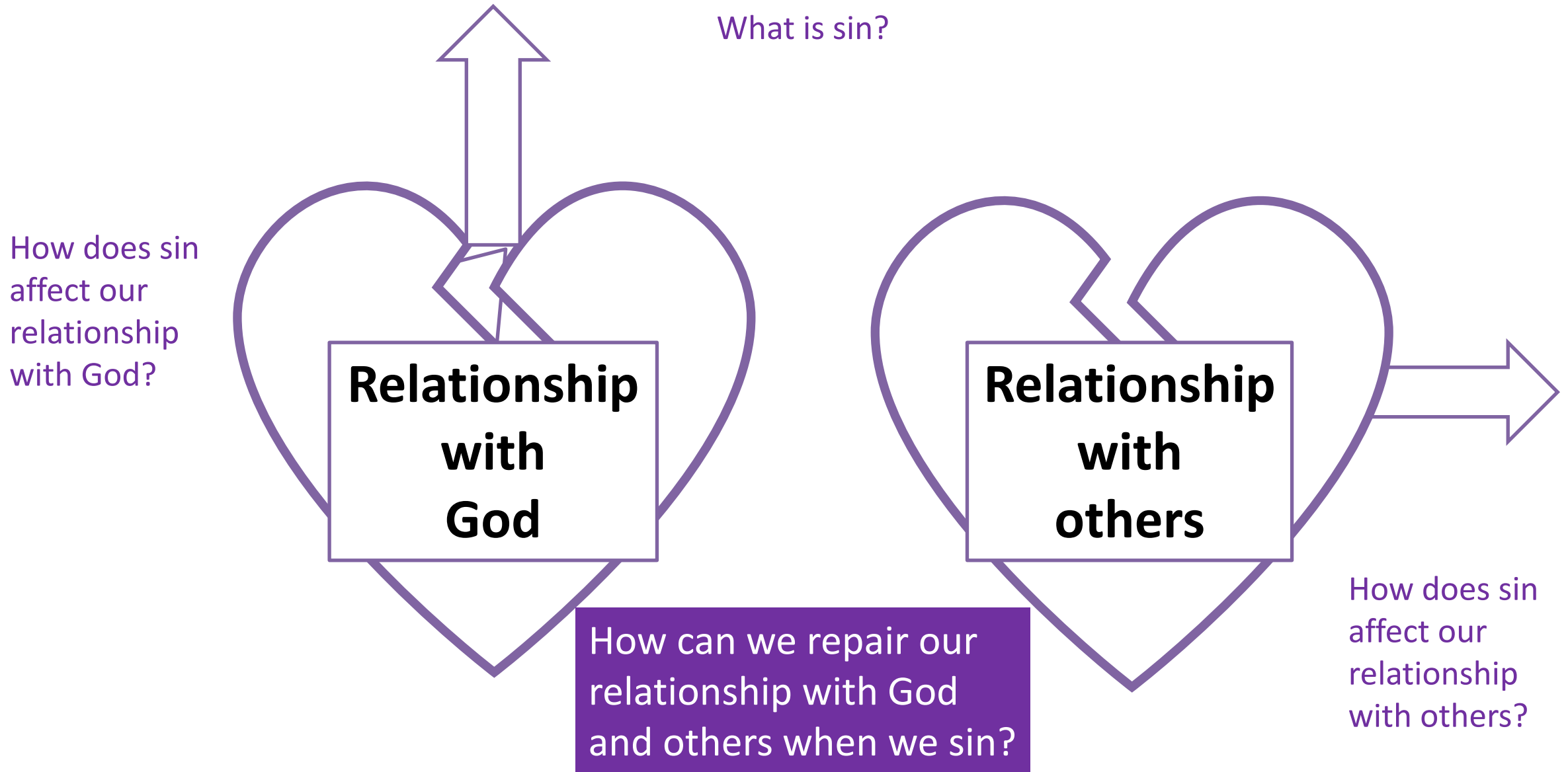


GIVE



FAST

Greatest Commandment: Love God and your Neighbour as yourself





How to make an Examination of Conscience

<https://youtu.be/xPnXAM3oQjY>



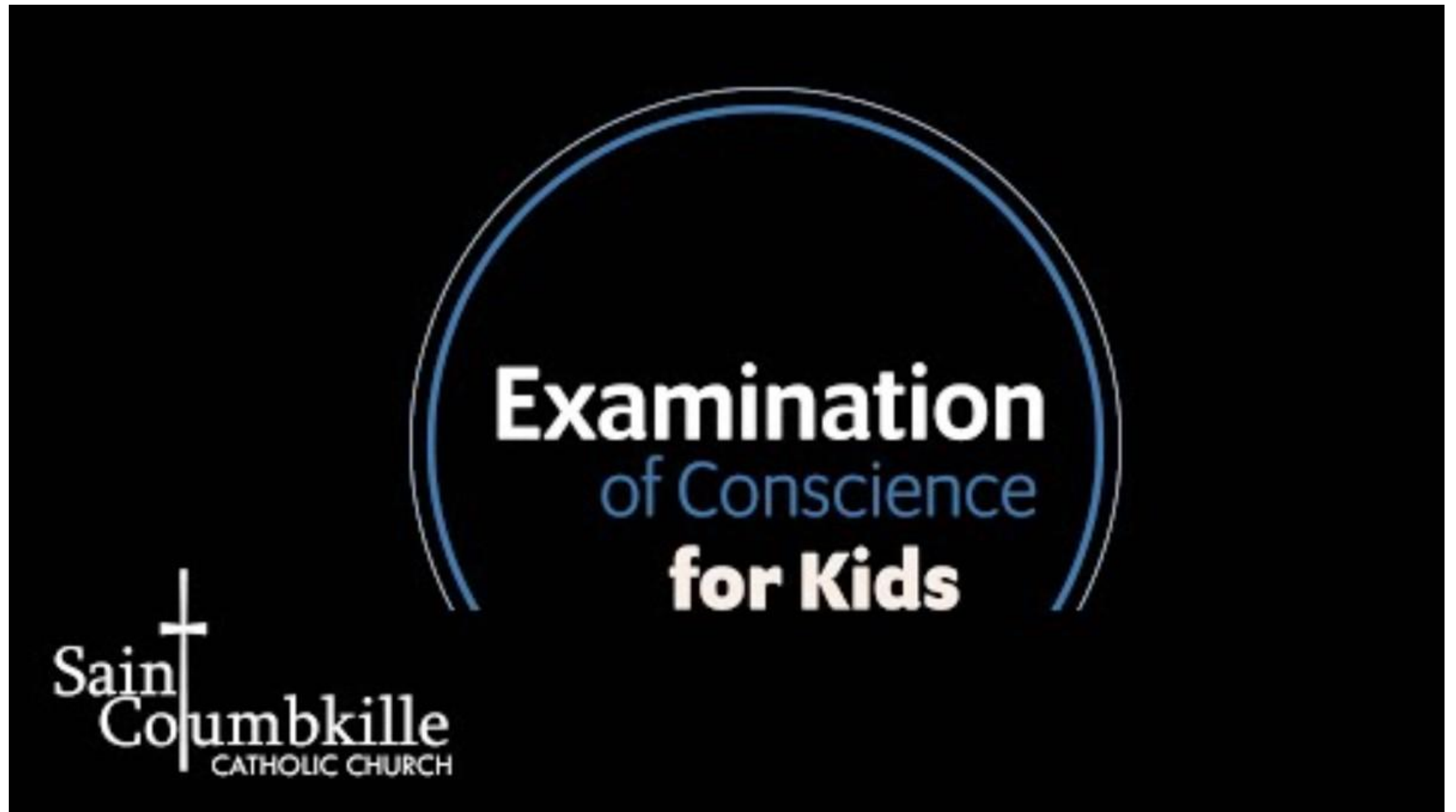
Examination of Conscience

Using the 10 Commandments



Examination of Conscience for youth - example

https://youtu.be/WY8_DgTmyec



Examination of Conscience for kids - example

https://youtu.be/BSiF_lyJIXg

THE EXAMEN

1) GIVE THANKS

- What are you most grateful for today?
- Tell God about your favorite moment.

2) SAY SORRY

- Did you make any mistakes today?
- Tell God you are sorry and ask for His forgiveness.

3) BE PROUD

- What was a good choice you made today?
- Tell God about the good choices you made.

4) SET A GOAL

- What will you do better tomorrow?
- Tell God about your goal.

5) SAY A PRAYER

- Choose a prayer to say as you look forward to a new day!



Five Finger Examen

1. Be still

Our thumb reminds us of what is important. Notice your breath, try to still your mind, and be present to God and yourself.

2. Be grateful

As our index finger points things out to people, reflect on your day and point out everything you're grateful for.

3. Notice

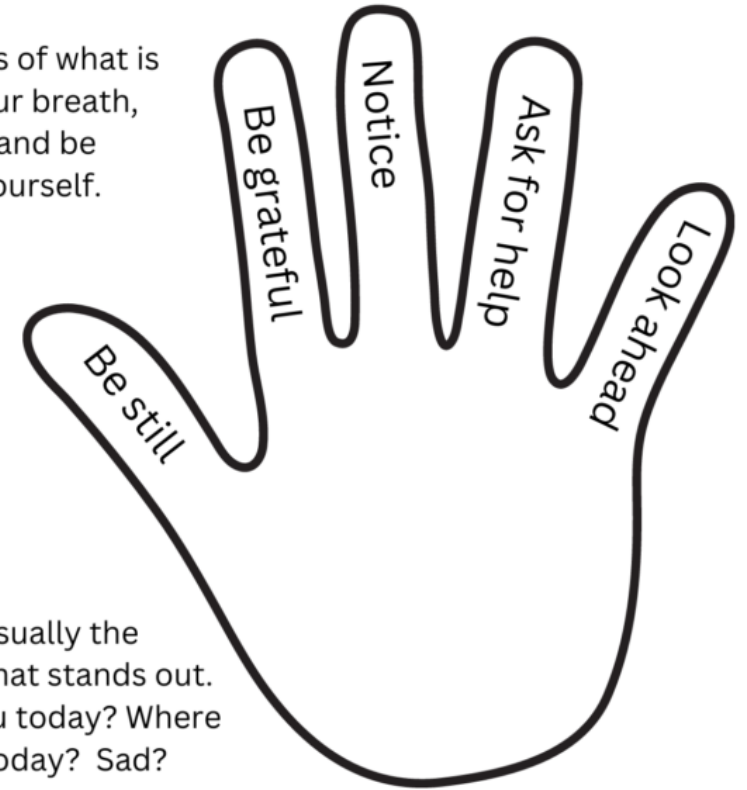
Our middle finger is usually the longest and the one that stands out. What stood out to you today? Where have you felt happy today? Sad? Frustrated? Were there any challenges today? Any victories?

4. Ask for help

Our ring fingers are where we put our wedding rings. Think about your responsibilities and promises you have made. What do you need God's help with? Is there anything you need to say sorry for?

5. Look ahead

Our pinky finger is our smallest one. Sometimes a small change can make a big difference. Think about tomorrow. What do you hope for? Are there any little changes that you can make?

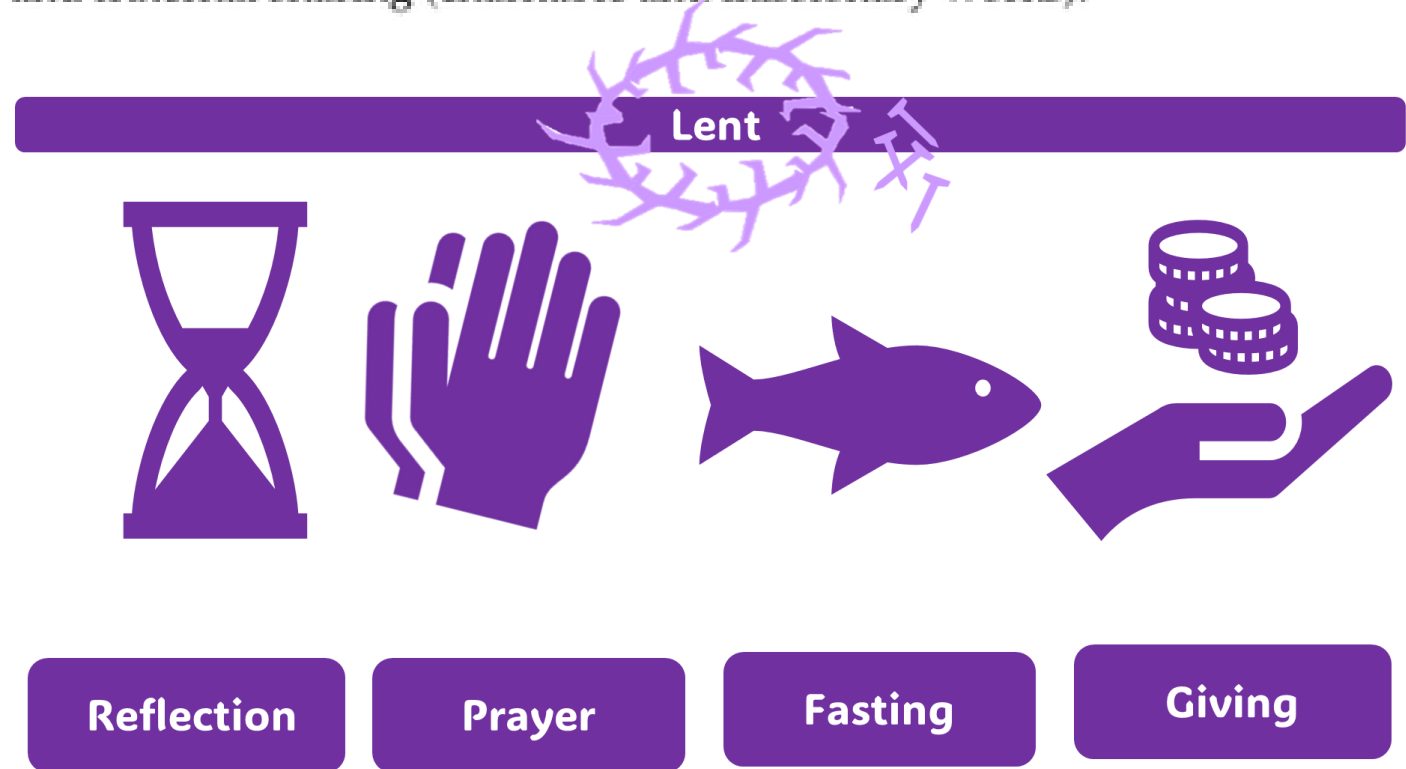


Desert to Garden

Y5

For Christians, Lent is a time to reflect on the spiritual or interior life through becoming more mindful of God's love in their lives and examining what in their life is drawing them away from God's purpose. Lent is a time for spiritual exercises, contemplation on scripture, and penitential pilgrimages alongside the self-denial of fasting and charitable works (see CCC 1438). (RED p159)

1438 *The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.³⁶ These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works).*



Desert to Garden

Y5



The conclusion of Lent is Holy Week culminating in the Resurrection of Jesus. This year, pupils will think about prayer reflections on the passion, death, and Resurrection of Christ through continuing to learn about the Rosary through looking at the Sorrowful mysteries. (RED p159)



1st Sorrowful Mystery
Agony in the Garden



2nd Sorrowful Mystery
Scouring at the Pillar



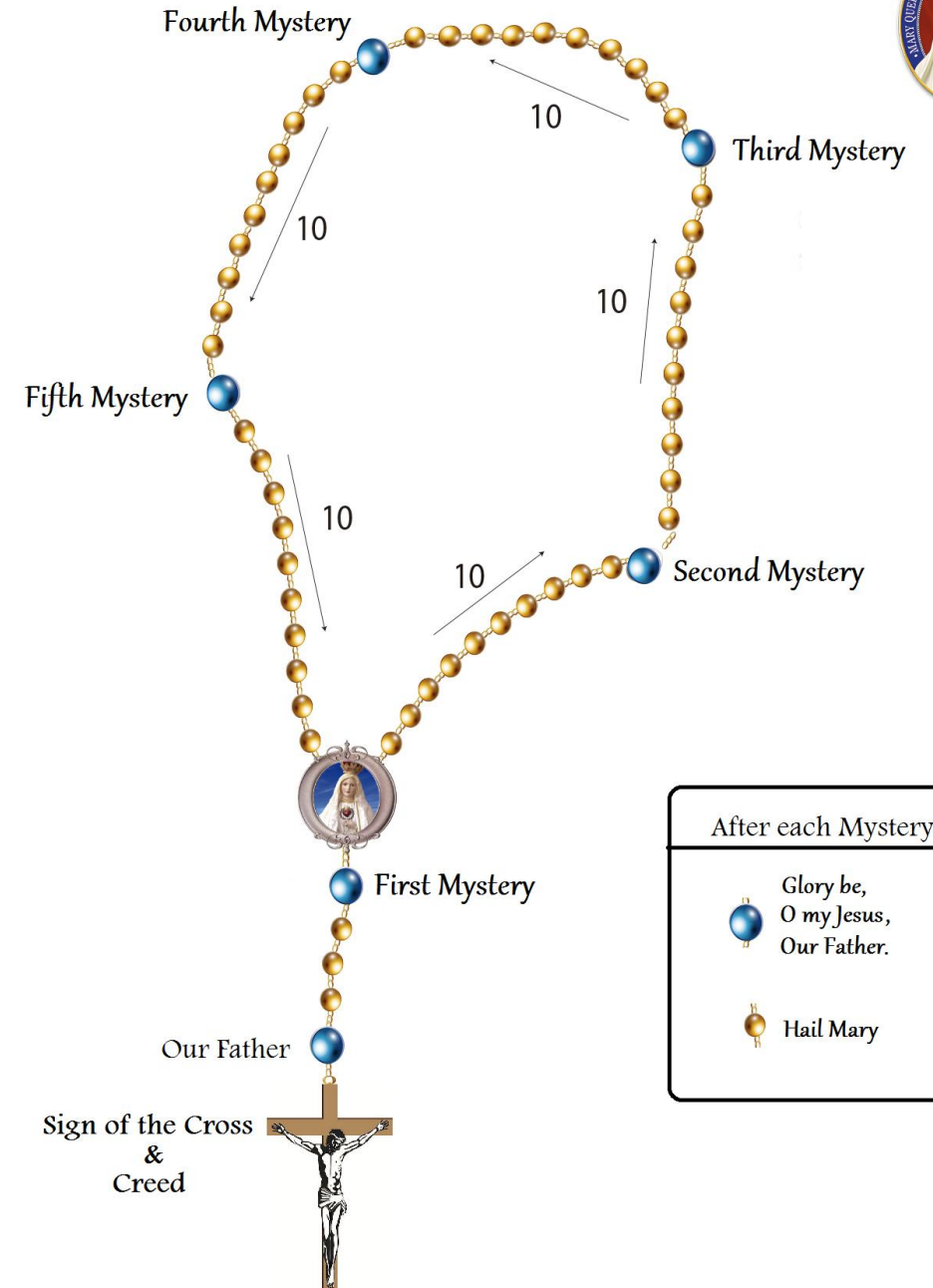
3rd Sorrowful Mystery
Crowning with Thorns



4th Sorrowful Mystery
Carrying of the Cross



5th Sorrowful Mystery
Crucifixion



After each Mystery

Glory be,
O my Jesus,
Our Father.

Hail Mary



The First Sorrowful Mystery: The Agony in the Garden



The Second Sorrowful Mystery: The Scourging at the Pillar



The Third Sorrowful Mystery: The Crowning with Thorns



The Fourth Sorrowful Mystery: The Carrying of the Cross



The Fifth Sorrowful Mystery:
The Crucifixion and Death of Jesus

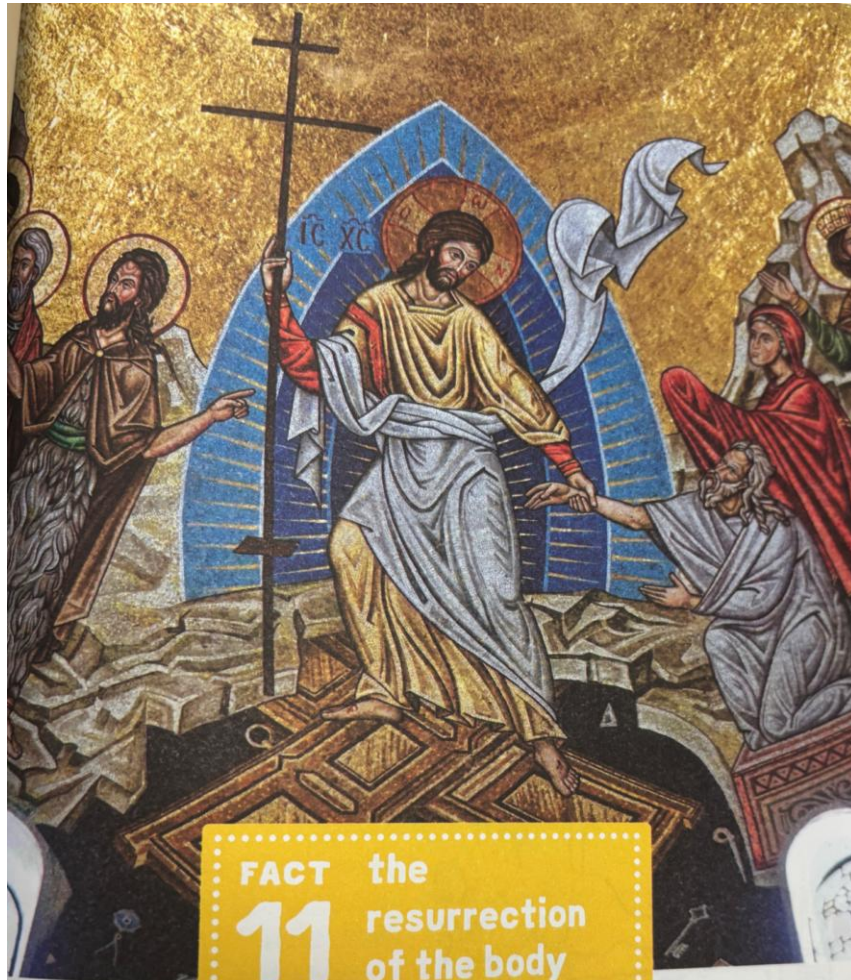
Desert to Garden

Y5

Understanding God's plan for heaven includes thinking about how people get there. The Church teaches that at some point in the future, Christ will come again, and there will be a final judgement. However, until then, the only way to get to heaven is to die. The Church teaches that when a person dies, their soul goes to God. People can no longer change when they die, and God sees them as they are. (RED p159)

‘No eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him’.

Corinthians 2:9



FACT the
11 resurrection
of the body

Death is
not the end.
God will raise all the dead.
He gives them
back their bodies renewed.

What happens to me when I die?

When I die, my body decays,
but my → soul goes to meet God.
I am allowed to hope for heaven
and a new life
that never ends.

After our death
God himself is waiting for us:
With thousands of angels
and surprises
that we cannot imagine.
God is heavenly.
God is joy without end.
God is what is best in life.

59

**Will we have no body in heaven?
And are there only old people?**

The joy we have with God
will make us all young.
On the Last Day, the end of the world,
God will return us our bodies
in a transformed way.
We will then be with God in such a way
that our bodies are no longer
threatened by pain and death.

After Jesus rose from death,
he showed himself to the disciples.
Jesus was no ghost. He had a body.
He even ate with the apostles; they could touch him.
We too will have an immortal body.
We will be as perfect and whole
as we have always wanted to be.
Yes, we will be as God intended us to be
from all eternity.

60

What is it like in heaven?

In heaven
it is more beautiful
than anywhere else
in the whole world.

People who are very happy,
often say already here on earth:
I feel like I'm in seventh heaven.
Some people, however, never get to experience
this foretaste of heaven.
They cannot believe in heaven
because they have had such a hard time on earth.
Heaven, however, does exist.
A heaven, of which God promises:
I will wipe away all tears
from their eyes.
"There will be no more death,
and no more mourning or sadness." (Rv 21:4)

61

Are we going to be perfectly happy in heaven?

Yes.

We are human beings and, for example, we long always to have enough to eat and to have a loving family.

Some want to see their grandma again. Or they want to be perfectly healthy.

Others dream of a horse, of football goals, lots of lovely friends, beautiful clothes, a great body...

When you die, you do not need to bury all of your desires.

God will fulfil them in his way: bigger and better than you can imagine.

God himself will be the greatest happiness in the world for me and for all of us.

62

Who goes to heaven?

**All those who say Yes to God,
go to heaven;
those who know God and forever
say No to his love, do not.**

Nobody, however, can say:
this or that person is going to hell.
God's mercy is unlimited.
He wants everyone to go to heaven.

In addition to that, the Church is convinced of one thing:
when people die and want to be with God,
there is often still an obstacle to face:

Something torments them still,
something they are thoroughly ashamed of.
God then gives them a chance
to free themselves from it.

We say:
they are in → purgatory.
We shall help them
by praying for them.



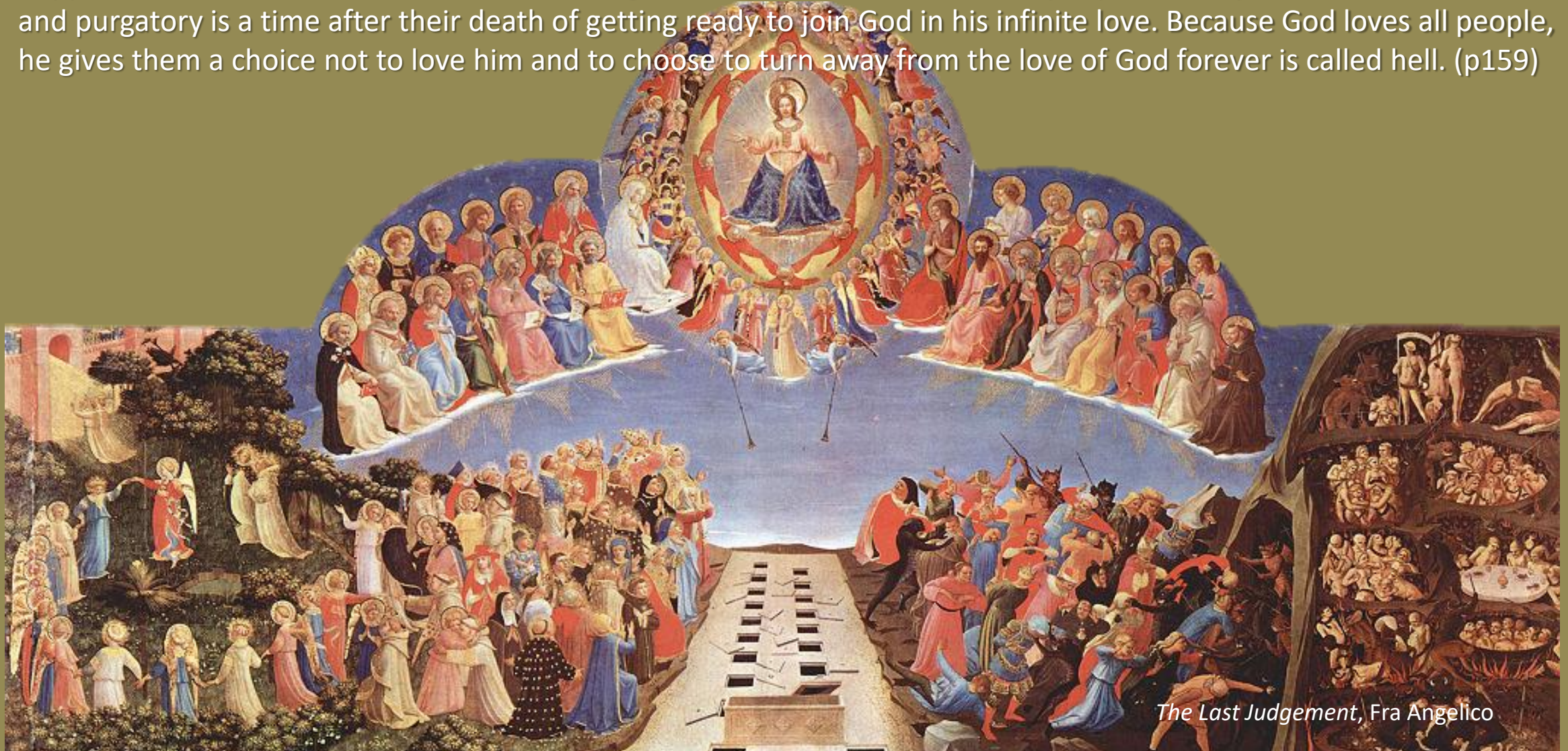
Catholic Central – Life After Life

<https://youtu.be/pXQ1NdjMVQw>

Desert to Garden

Y4

The Church teaches that when we meet God after death, he brings about what is just. No one knows how this happens. The Church teaches that God is loving and forgiving, heaven is when people's souls join him in endless love, and purgatory is a time after their death of getting ready to join God in his infinite love. Because God loves all people, he gives them a choice not to love him and to choose to turn away from the love of God forever is called hell. (p159)



The Last Judgement, Fra Angelico

What it is *NOT*...

Heaven

What it *IS*...



Floating around on clouds



Playing harps



Rainbows and Unicorns



Singing all day



Flying around



A Place up in the sky



Something you earn by being good



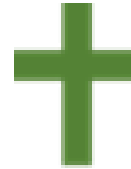
Somewhere God 'sends' you



Church



Being united with the heart of God



Something Jesus earned for you through His suffering



Somewhere God longs for you to be



Feels like Home



Perfect Love



Perfect Joy



Perfect Peace



Like a wedding feast



Only the pure in heart can enter

What it is *NOT*...

Hell

What it *IS*...



A continuation of your life as it was - with you choosing your own path



A Place you can find under the ground



Comic Red guys with horns and pitchforks



A place made by God as a punishment for not following His rules



A continuation of Earthly pleasures



Somewhere God 'sends' you for not following His rules



Complete separation from the love of God



Something you choose for yourself in by rejecting God and love in life



Complete isolation from God and people who care for you



The Eternal misery of being locked into your own hate



Eternal suffering and pain of knowing there is no hope



No protection from evil and pain



Complete separation from the light of life, beauty and joy

Desert to Garden

Y5

General guidance: Conversations about death always come with a ‘trigger warning’. Teachers know their class and the circumstances of the pupils in a class. If conversations about the last things will cause distress because of personal circumstances, teachers should use their professional judgement about what to cover or leave out.

(RED p159)

Things to say, and things not to say

When talking to a child about death and dying, we need to try to choose our words carefully. Things like using simple and direct language, being honest, listening carefully, and trying to understand what the child means, is always a good place to start. It can be better to be led by their questions, and what they want to know.

Things to say

- “What do you think...?”
- “No one knows for sure, but I believe that...”
- “Grown-ups find that difficult too.”
- “Do you understand what I mean by...?”
- “What do you mean when you say...?”

Things to try and avoid

- “Grandma has passed away” – which sounds as if she may come back.
- “People only die when they get old” – which is untrue.
- “I’m sorry you’ve lost your Grandad” – which sounds as if he might be found somewhere.
- “Joe has gone to sleep.” – which makes it sound as if sleeping is dangerous.

(From St Clare’s Hospice, Essex)

Desert to Garden

Y5

CCC Links	Knowledge lens content
Jesus' temptations CCC 538-540 Sin YCfK 55, 81 YC 315, CCC 1849-1851, 1871-1872 Conscience YCfK 21, 113, YC 295 CCC 1776-1779 The Last Things YCfK 58-62, YC 154, 157-162, CCC 1021, 1023, 1026, 1030, 1031, 1033 Ash Wednesday YC 272, CCC 1667, 1677 Penitential practice CCC 1438 Rosary YCfK 155, YC 481, CCC 2678 Prayer YCfK 139, 145 YC 469, 487 CCC 2558-2565	Hear By the end of this unit of study, pupils will hear the following key texts: - A selection of Ash Wednesday readings e.g., Joel 2:12-18, Psalm 50:3-6, 12-14, 17, 2 Cor 5:20-6: 2, Matt 6:1-6, 16-18 - Temptation in the Wilderness (Matt 4:1-11) - The Resurrection of the Dead Paul (1 Corinthians 15:1-8, 20-25, 54-57) Believe By the end of this unit of study, pupils will know that the Church teaches that: - Ash Wednesday marks the beginning of the season of Lent and is the first of the forty days of Lent leading up to Easter. The forty days refer to the time Jesus spent in the desert during which he was tempted. - A sin is a word, deed, or intention by which a person deliberately chooses to turn away from God. - Sin separates people from love and from good. All sins are damaging but some are so deadly they break our friendship with God. - Conscience is an 'inner voice' that guides the choices people make. God speaks to people through their conscience. - The Last Things are death, judgement, heaven, purgatory, and hell. - Prayer is turning the heart towards God.

Desert to Garden

Y5

CCC Links	Knowledge lens content
Jesus' temptations CCC 538-540 Sin YCfK 55, 81 YC 315, CCC 1849-1851, 1871-1872 Conscience YCfK 21, 113, YC 295 CCC 1776-1779 The Last Things YCfK 58-62, YC 154, 157-162, CCC 1021, 1023, 1026, 1030, 1031, 1033 Ash Wednesday YC 272, CCC 1667, 1677 Penitential practice CCC 1438 Rosary YCfK 155, YC 481, CCC 2678 Prayer YCfK 139, 145 YC 469, 487 CCC 2558-2565	Celebrate By the end of this unit of study, pupils will know: • What the ashes on Ash Wednesday symbolise. • A simple examen and/or act of contrition. • The Sorrowful Mysteries of the Rosary. Live By the end of this unit of study, pupils will know: • Prayer is a way of sharing with God everything that is in a person's heart, what makes them happy and what is troubling them. • What Christians express by prayer postures e.g., kneeling, standing, sitting, joined hands.

Desert to Garden

Y5

Expected outcomes

Understand

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

U5.4.1.	Explain what happens at the Ash Wednesday Mass and how Christians mark this day, using religious vocabulary to describe symbols and actions.
U5.4.2.	Make links between the Ash Wednesday readings and Lent as a time when Christians reflect on their sins and listen to God's call to return to him. Describe some ways Christians act to answer that call in Lent, including the importance of prayer.
U5.4.3.	Describe how Catholics define sin, making links with the Ten Commandments and Jesus' great commandment as guides for a good life.
U5.4.4.	Use specialist vocabulary to describe the term 'conscience'. (RVE)
U5.4.5.	Simply describe Catholic beliefs in the last things, death, judgement, heaven, and hell.
U5.4.6.	Recognise that the words of St Paul (1 Corinthians 15:1-8, 20-25, 54-57) describe the Christian belief that through the Resurrection of Jesus, people can follow his path to heaven.
U5.4.7.	Know that the Rosary is a prayerful reflection on the life of Christ and explain what the sorrowful mysteries remember.

Desert to Garden

Y5

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:

- | | |
|---------|--|
| D5.4.1. | Discussing if all points of view are equally valid when thinking about conscience. For example, is it ever okay to be cruel or unkind to another person? |
| D5.4.2. | Thinking about the temptations Jesus faces in the wilderness, ask 'what if' questions about the times they have faced temptations in their own lives. |

Respond

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

- | | |
|---------|---|
| R5.4.1. | Considering how examining their conscience could help them recognise when they have acted to hurt themselves or others and how they could change. (RVE) |
| R5.4.3. | Reflecting on the meaning of what they have learned for their own lives. (RVE) |

Desert to Garden

Y5

The Vine and The Branches



Desert to Garden Branch 4



Desert to Garden

Y5

Key vocab:

- Ash Wednesday
- Lent
- sin
- deadly sin
- fasting
- prayer
- conscience
- death
- judgement
- heaven
- hell

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

Year 5: Galilee to Jerusalem

(TB = Teacher Book; PB = Pupil Book; EO = Expected Outcomes; RED = Religious Education Directory; GNT = Good News Translation)

READ the Notes for teachers in the RED (p158-9) and the presentation from the Diocese (this ppt has further links for teachers that may be helpful)

READ the Theological Notes (TB p40-41) as they contain important quotes from the Catechism and the YouCat that will be helpful for teacher understanding. They may also be suitable for sharing with pupils.

NB: 5.4.1 appears to cover several of the EOs (see below). The content may need to be delivered over more than one lesson to make sense. You may consider beginning with scripture – looking at the temptation in the wilderness and some of the readings used on Ash Wednesday first to provide a context for the learning about the Ash Wednesday Mass and the call to reject sin and return to God. In addition, 5.4.2 and 5.4.3 both cover the Mass. Some of this is extra content – see below for further guidance on this.

NB: The theological virtues are referenced here in Branch 4 also – this continues the learning from Branch 1 and 3

NB: You may wish to teach about Resurrection of the Dead (found in 5.4.6) with the 4 last things (5.4.4) and teach about the Sorrowful Mysteries of the Rosary (5.4.5) nearer Holy Week

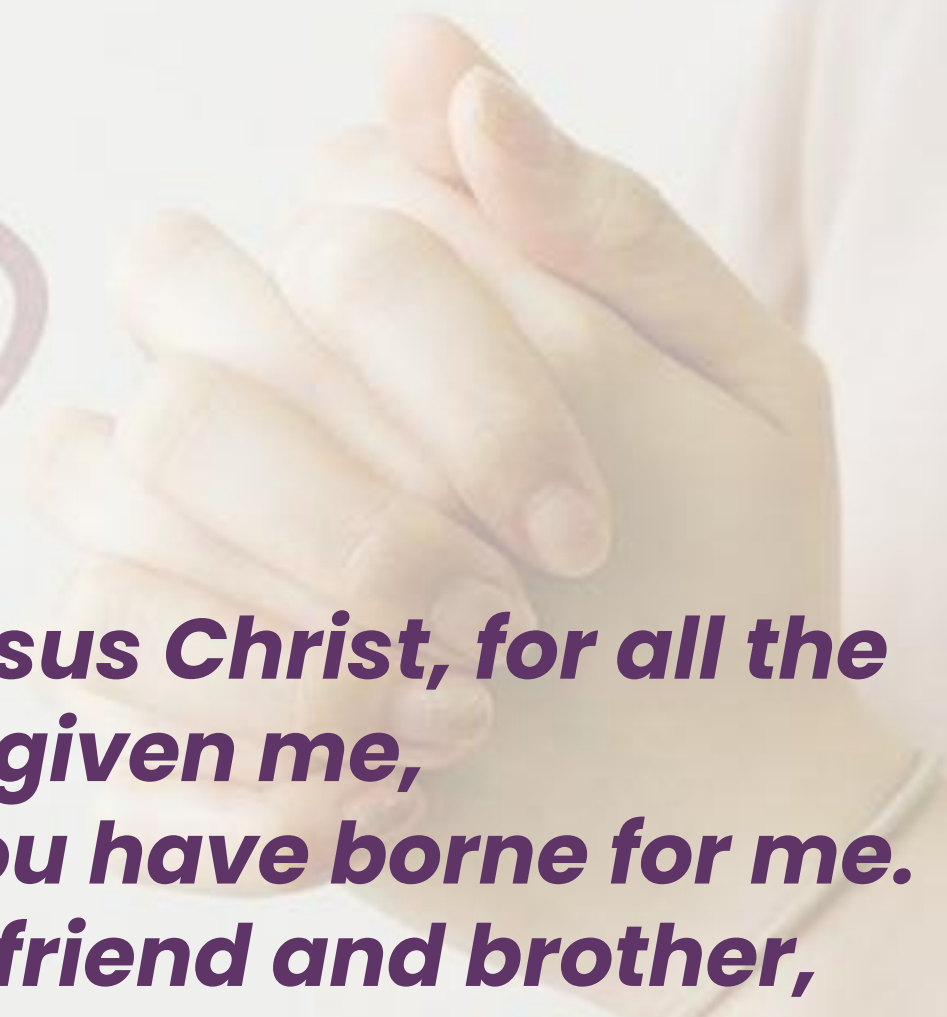
Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
H: temptation in the Wilderness (Matt 4:1-11) B: Know Ash Wednesday marks the beginning of the season of Lent and is the first of the forty days of Lent leading up to Easter. The forty days refer to the time Jesus spent in the desert during which he was tempted. C: Know what the ashes on Ash Wednesday symbolise	U5.4.1. Explain what happens at the Ash Wednesday Mass and how Christians mark this day, using religious vocabulary to describe symbols and actions.	5.4.1 Temptations in the desert PB (p96-97) – use the Bible to read of Jesus’ temptation in the desert as opposed to the PB text. Consider asking pupils to say why they think the devil tempted Jesus with those three things – they may then arrive at the points made in PB (p97). Good link in PB (97) with Good News – that the baptism and then the temptations of Jesus led to the beginning of his ministry. In ‘Pause to discuss’ (p98) the first 3 bullets are simple retell questions – the final question though is an important one to ask – link to this what they have already learnt in Branch 3 and prior to Y5 about the ‘Good News’. 5.4.2 Ash Wednesday The ppt (PB p108) offers some further info about what happens at the Mass on Ash Wednesday and why	NB – the EO asks for a focus on <i>Mass on Ash Wednesday and how Christians mark this day</i>. The temptations of Jesus give us background and context to this day. Jesus was tempted just as we are because he is human, as we are (in all except sin). However, because Jesus is without sin <u>and also</u> fully God, he was able to resist temptation. A retell of the temptation in the wilderness is not the object of the learning. Link what happens at the Mass with the temptations (40 days, for example) and link Catholic belief with symbols and actions. See ppt from Diocese for links to clips about Ash Wednesday and Lent Consider exploring the Discern exemplar with pupils here: D5.4.2. <i>Thinking about the temptations Jesus faces in the wilderness, ask ‘what if’ questions about the times they have faced temptations in their own lives.</i>
H: a selection of Ash Wednesday readings e.g., Joel 2:12-18, Psalm 50:3-6, 12-14, 17, 2 Cor 5:20-6, Matt 6:1-6, 16-18 B: Know Ash Wednesday marks the beginning of the season of	U5.4.2. Make links between the Ash Wednesday readings and Lent as a time when Christians reflect on their sins and listen to God’s call to	5.4.1 Temptations in the desert Lent is explored in PB (p98-99). Ask pupils what they know about Lent already. They should have a <u>fairly sound</u> understanding by now.	NB – Lens content for Celebrate states, <u>Know a simple examen and/or act of contrition</u> (see column 1). As it will be Lent the Act of Contrition can be recalled from their learning in Y2 & 3 and it is likely there will be an opportunity for an examination of conscience as preparation to

Planning

Lent and is the first of the forty days of Lent leading up to Easter. The forty days refer to the time Jesus spent in the desert during which he was tempted. B: Know prayer is turning the heart towards God C: Know a simple examen and/or act of contrition L: Know prayer is a way of sharing with God everything that is in a person's heart, what makes them happy and what is troubling them	return to him. Describe some ways Christians act to answer that call in Lent, including the importance of prayer.	5.4.2 Ash Wednesday NB – the title in the TB is slightly different to the PB for 5.4.2. but the focus is the same TB (p43) mentions prayer, sacrifice and reconciliation as 3 areas of foci in Lent. They are, though pupils may be more familiar with prayer, fasting and charity. Fasting in Lent is a form of sacrifice, whether that be giving something up or doing some thing extra. The 2nd download (TB p43) is a prayer service for Ash Wednesday. This is prayer, nit RE. speak to your prayer and liturgy coordinator first if you are planning to do this during class prayer as there may already be something planned for Ash Wednesday. The PB (p102) has further info about Lent – it may be necessary for teachers to collate all this first and decide how best to share with class. The ppt (PB p108) offers some further info about answering God's call to return to him. 5.4.3 The Mass (Part 2) See note at the top of the doc NB – in the PB (p109 – 112) this is extra content. The TB (p44) offers summary info that links with the EO above.	receive the Sacrament of Reconciliation in school. There shouldn't be a need for an either/or. Note – the EO is 'to know' The EO offers examples of the readings said on Ash Wednesday. The PB covers <u>all</u> of these examples (p103 – 107) Read the scripture from the Bible first. Note the <i>Literal</i> sense i.e. who is the author? Who are they writing for? What is the message? They can explore the second part of the EO (<i>when Christians reflect on their sins and listen to God's call to return to him. Describe some ways Christians act to answer that call in Lent, including the importance of prayer</i>). Some of the prompts in the PB (p103-107) may help with this. Also – include reference to fasting and charity and the importance of Reconciliation in Lent. However, the Mass for Catholics is where, at the consecration, Jesus' perfect sacrifice is made present. The transformation that the Mass can bring to a person is offered each day, each week, but that transformative power of Christ is a particular focus in Lent so there may be material here in the PB you wish to explore.
B: Know a sin is a word, deed, or intention by which a person deliberately chooses to turn away from God B: Know sin separates people from love and from good. All sins are damaging but some	U5.4.3. Describe how Catholics define sin, making links with the Ten Commandments and Jesus' great commandment as guides for a good life	5.4.1 Temptations in the desert TB (42) the ppt – Sin and Consequences is a good overview of sin. It explores serious sin too but without labouring 'deadly' sins. It poses questions for pupils that may be good for discussion. It links with PB (p100) – Temptations and sins'	NB – stealing is mentioned, but there's no explicit links with the 10 Commandments and Jesus' great commandment in the ppt – look to the second ppt for this (TB p42)

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.***