

The Vine and the Branches

May 2025

Agenda

Prayer

- What is *Dialogue and Encounter*?
- Explore *Dialogue and Encounter*

Father in heaven,
may the faith you have given us
in your son, Jesus Christ, our brother,
and the flame of charity enkindled
in our hearts by the Holy Spirit,
reawaken in us the blessed hope
for the coming of your Kingdom.





May your grace transform us
into tireless cultivators of the seeds of the Gospel.
May those seeds transform from within both
humanity and the whole cosmos
in the sure expectation
of a new heaven and a new earth,
when, with the powers of Evil vanquished,
your glory will shine eternally.

May the grace of the Jubilee
reawaken in us, Pilgrims of Hope,
a yearning for the treasures of heaven.
May that same grace spread
the joy and peace of our Redeemer
throughout the earth.
To you our God, eternally blessed,
be glory and praise for ever.
Amen



Agenda

Prayer

- What is *Dialogue and Encounter*?
- Explore *Dialogue and Encounter*

The Big Picture

Has it been possible to see the story of salvation throughout the five branches now that you are near the end of teaching it?

How has this been possible?

Has it been possible to see the overarching theme for the year group being taught?

(Y1 – revelation; Y2 – Baptism; Y3 – Eucharist; Y4 – How people's lives are transformed by God)

To Know You More Clearly

Unpacking Branch Six

Diocese of Shrewsbury

1st March 2024

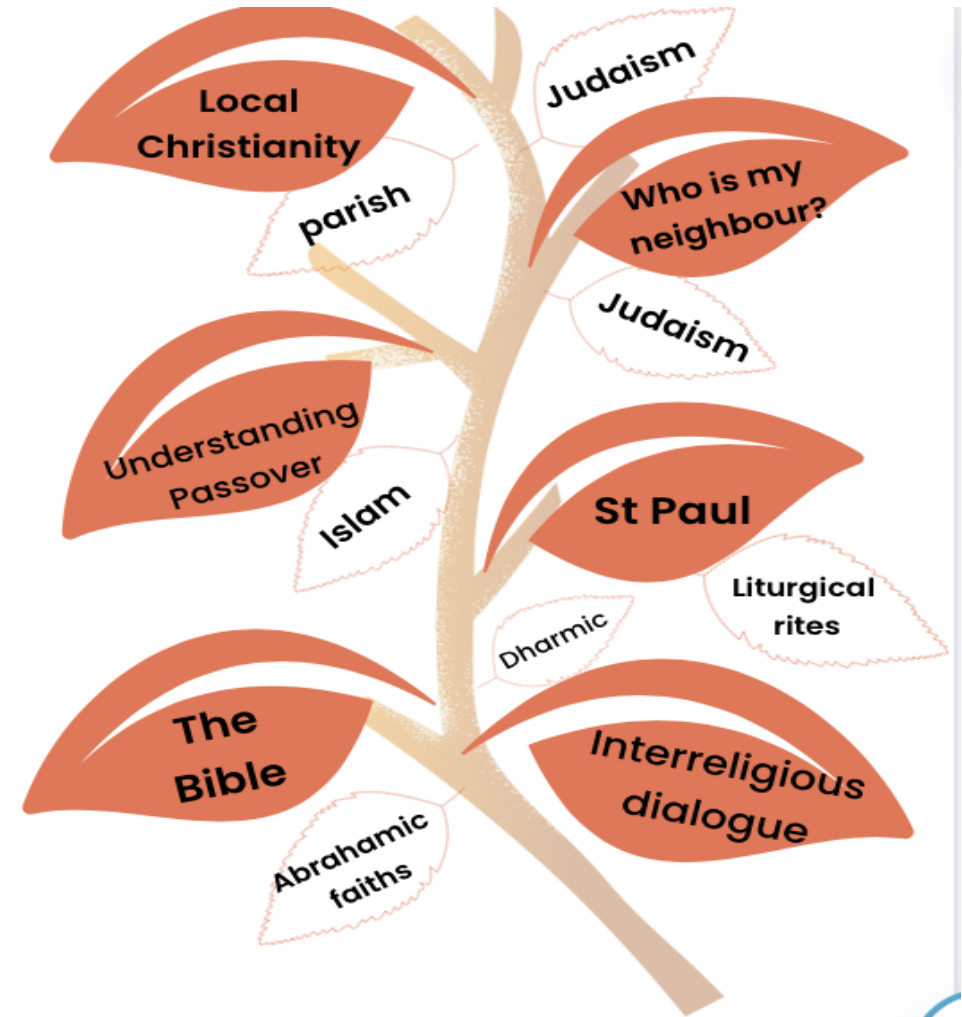
Nancy Walbank



What is Branch Six?



**Dialogue
&
Encounter
Ordinary time**



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Dialogue and Proclamation

It is not a new initiative...

"Men of Athens, I have seen for myself how extremely scrupulous you are in all religious matters, 23 because I noticed, as I strolled around admiring your sacred monuments, that you had an altar inscribed: To An Unknown God. Well, the God whom I proclaim is in fact the one whom you already worship without knowing it.

24 "Since the God who made the world and everything in it is himself Lord of heaven and earth, he does not make his home in shrines made by human hands. 25 Nor is he dependent on anything that human hands can do for him, since he can never be in need of anything; on the contrary, it is he who gives everything-including life and breath-to everyone. 26 From one single



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Dialogue and Proclamation

What does the Church teach?

“Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.” (GS,n:27)

Audium et Spes

of the Church in the Modern World

VATICAN COUNCIL II



Introduction by
CARDINAL ANGELO SCOLA

Nostra Aetate

"The Catholic Church rejects nothing that is true and holy in these religions." (n:2)



First World Day of Prayer, Assisi 1982

Ecclesiam Suam (1964)

- Self-awareness
- Call for renewal of the Church
- Dialogue, 'concerns the relationships that the Church of today should establish with the world that surrounds it and in which it lives and labours' n:13
- Dialogue is transcendent in origin, since God initiated dialogue in the Incarnation; the whole history of salvation is a dialogue, a fact we must recall and one that encourages us to open this dialogue with other(s) (n:72-4)



The Identity of a Catholic School for a Culture of Dialogue

“We cannot create a culture of dialogue if we do not have identity.”



Pope Francis visits synagogue in Rome
Image NBC news 17.01.16



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Dialogue and Proclamation

Thinking about implications for the RE classroom

- Dialogue and Encounter (branch six) is about understanding how the Catholic worldview informs relationships with people of different religious and areligious worldviews.
- It is about developing pedagogies of intercultural dialogue that allow genuine exchange and encounter to take place.
- It is not tied to the liturgical year so can be 'distributed'.
- It is not a block of time to 'exhibit' facts about a range of beliefs.



Branch Six

Dialogue and Proclamation

Starting points

Dialogue is:

- a. Learning about the diversity in Catholicism and Christianity.
- b. Understanding Christianity in a global and cultural context.

Encounter is:

- a. Discreet study
- b. Based on Ecclesiam Suam
- c. Love of neighbour involves respecting and esteeming their culture



Dialogue in local contexts

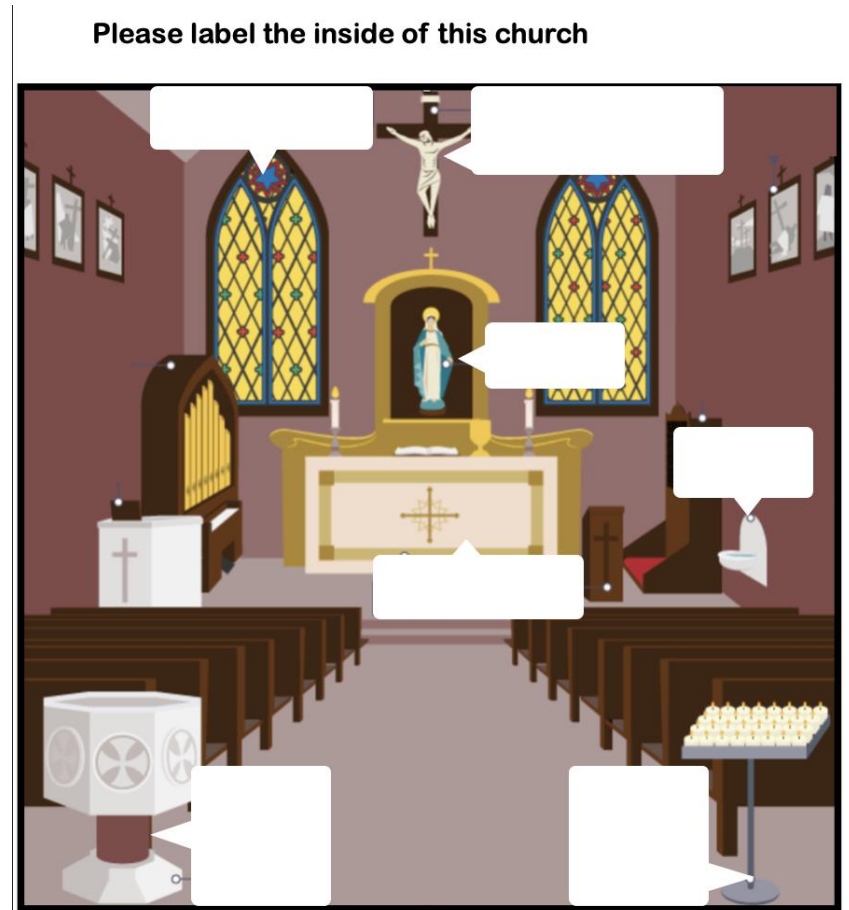
- No schematic approach to this branch, encounter begins in a local context, who is your community?
- For many children in Year One, meeting the local Catholic parish will be the first point of dialogue, where their worldview meets the sacramental, liturgical, Catholic worldview.
- Encourage schools to engage in 'real life' encounters rather than paper exercises.



This



Not



Branch Six

Dialogue and Proclamation

Where are the opportunities for dialogue in your area?

- What do you already do?
- Are there other Catholic communities e.g., Ukrainian, Syro-Malabar?
- Are there other Christian communities?
- Are there community projects where people of faith work together?



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Dialogue and Proclamation

Encounter – worldviews pedagogy

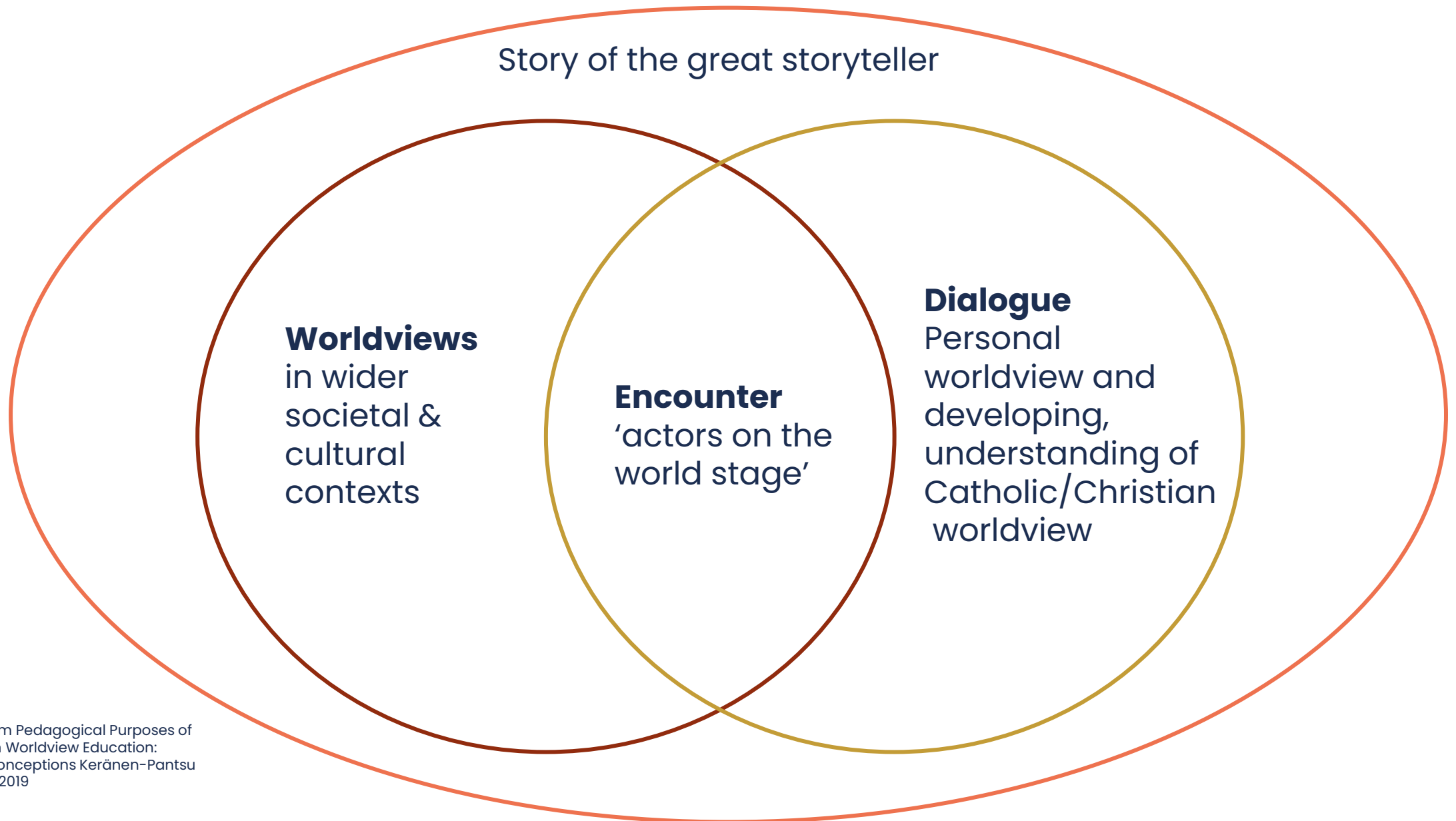
*“The narrative approach in worldview education provides means for teachers to promote conditions for a safe space and promote dialogue enabling worldview reflection. **Narratives** have a lot to offer for pluralistic and polyphonic education, opening up diverse ways of viewing the world.”*

Pedagogical Purposes of Narratives in Worldview Education: Teachers' Conceptions Keränen-Pantsu & Heikkinen 2019



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Dialogue and Proclamation



Adapted from Pedagogical Purposes of
Narratives in Worldview Education:
Teachers' Conceptions Keränen-Pantsu
& Heikkinen 2019



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Dialogue and Proclamation

Hello,
What's your story?
How does what
you believe
change the way
you live?



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Branch Six

Dialogue and Proclamation

What are the opportunities to encounter people with diverse worldviews in your school community?



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Dialogue and Proclamation

Learning about different religious worldviews

- Ideal local project enquiry
- Lived out today – links between belief and life
- Beginning in local context where possible
- Understanding context, such as, cultural, historic
- Develop an understanding of intercultural dialogue as a lived experience, the 'dialogue of life' (Meeting God in friend and stranger 2010)





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Dialogue and Proclamation

Dialogue

The first of these two lenses is called 'Dialogue' and is an exemplification of the Church's teaching on the relationship between **Catholicism and other Christian traditions**, between **Catholicism and Judaism**, between **Catholicism and other religions**, and between **Catholicism and non-religious or atheistic worldviews**.

It is called 'dialogue' because it focuses on the **importance of dialogue as the only authentic way of living faithfully in a pluralistic world**: 'The Church must enter into dialogue with the world in which it lives. It has something to say, a message to give, a communication to make.'

(RED p34-35)

Dialogue

Dialogue is part of the Christian vocation, with its root 'in the mystery of God who in Jesus enters into intimate dialogue with humanity' and is motivated by the desire to **love our neighbour**. In the same way Jesus encounters the Samaritan woman at the well, **the Church calls us to dialogue with those we encounter** as Jesus gently speaks to the woman at the well of the living water only he can provide. (RED p34-35)

Dialogue

In **Ecclesiam Suam**, Pope St Paul VI suggested that our path to dialogue can only be accompanied by deepening self-knowledge of our own faith and experiencing renewal as a result. He envisages the way to dialogue as a series of concentric circles. He suggests that after seeking **dialogue with other Christian denominations**, Catholics should seek to enhance **dialogue with those who believe in one God**. First, followers of the Jewish faith with whom much is shared, then followers of Islam. Judaism should be at the core of this study because the Church acknowledges that the beginnings of her faith are found amongst the history of the people of God in the Old Testament. (RED p34-35)

Dialogue

The story of the Exodus foreshadows the salvation of the Church, and the revelation of the Old Testament has been received through the Jews with whom God concluded the Ancient Covenant. The Catholic Church believes that through his suffering, death, and resurrection, Jesus reconciled Jews and Gentiles by making both one in himself. **Encompassing all these circles is a dialogue with all peoples as we 'share with the whole of the human race a common nature, a common life, with all its gifts and all its problems' and in a dialogue of hope we can work together for the common good. (RED p34-35)**

Encounter

In addition to understanding what the Church teaches about its relationship to other faiths, religions, and worldviews, pupils are also expected to **engage in a discrete study of other faiths, religions, and worldviews**, modelled on the concentric circles of Ecclesiam Suam outlined above. This is partly **because of the Church's own commitment to dialogue**, partly also because **to love our neighbour is also to respect and esteem his or her culture**, and finally because **to enter into dialogue is a means of learning how to live peaceably with difference**.



Christianity



Islam



Buddhism



Judaism



Hinduism

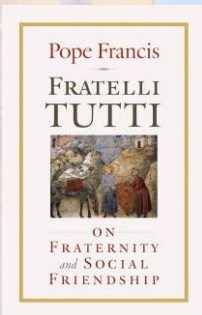
Encounter

Therefore, as they progress through school, pupils will study:

- Other Christian denominations
- Judaism
- Islam
- Dharmic religions and pathways
- Other religions and worldviews, including non-religious worldviews.



It is important for the **avoidance of a comparative approach**, and all the risks of relativism this brings, that the **study of other religions is a study of how those who profess that religion or worldview understand it on their own terms.** (RED p35)



Year Two: Dialogue



Notes for teachers (p111-112)

‘Those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen’ (1 Jn 4:20).

In the dialogue dimension of this branch, pupils will begin by studying the parable of the Good Samaritan which Jesus told in answer to the question, ‘Who is my neighbour?’. In his encyclical ‘Fratelli Tutti’ Pope Francis explains what the word neighbour meant in the time of Jesus. *‘In the society of Jesus’ time, [neighbour] usually meant those nearest us. It was felt that help should be given primarily to those of one’s own group and race. For some Jews of that time, Samaritans were looked down upon, considered impure. They were not among those to be helped. Jesus, himself a Jew, completely transforms this approach. He asks us not to decide who is close enough to be our neighbour, but rather that we ourselves become neighbours to all’* (80).

Year Two: Dialogue

It is useful for pupils to understand the context of the parable in Jesus' time and consider how the message of the parable speaks to their lives today. Pope Francis goes on to say, *'Jesus asks us to be present to those in need of help, regardless of whether or not they belong to our social group. In this case, the Samaritan became a neighbour to the wounded Judaeen. By approaching and making himself present, he crossed all cultural and historical barriers. Jesus concludes the parable by saying: "Go and do likewise" (Lk 10:37). In other words, he challenges us to put aside all differences and, in the face of suffering, to draw near to others with no questions asked'* (81). (RED p111)

CAFOD Year Two: Dialogue

missio
Today. Tomorrow. Together.

Pupils will think about what this means in the community where they live and look at how Christians work together to support their local community, for example, food bank initiatives or care for refugees. The Church teaches that all baptised people are part of the Church of Jesus, and it is the duty of all Christians to work for Christian unity (CCC 817-822).

To develop an understanding of this in a concrete way, pupils could explore a Christian charity that works across national boundaries, preferably finding one they can connect with locally, such as parish groups who work with international charities so that their experience of love of neighbour is active rather than descriptive.
(RED p111)



Aid to the
Church in Need
ACN UNITED KINGDOM



MISSION WITHOUT BORDERS



Year Two: Dialogue

Pope Francis reminds everyone that living according to this parable has the potential to radically transform society. *'The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good'* (67). Familiarity can reduce the power of this parable to helping children who have fallen over on the playground. Pupils should be encouraged to think deeply about Jesus' message in the parable and its implications. (RED p111)



Parable of the Good Samaritan, Bertram Poole

Year Two: Dialogue

1. See

Seeing, hearing, and experiencing the lived reality of individuals and communities.

Naming what is happening that causes you concern

Carefully and intentionally **examining** the primary data of the situation. What are the people in this situation doing, feeling, and saying? What is happening to them and how do you/they respond?

2. Judge

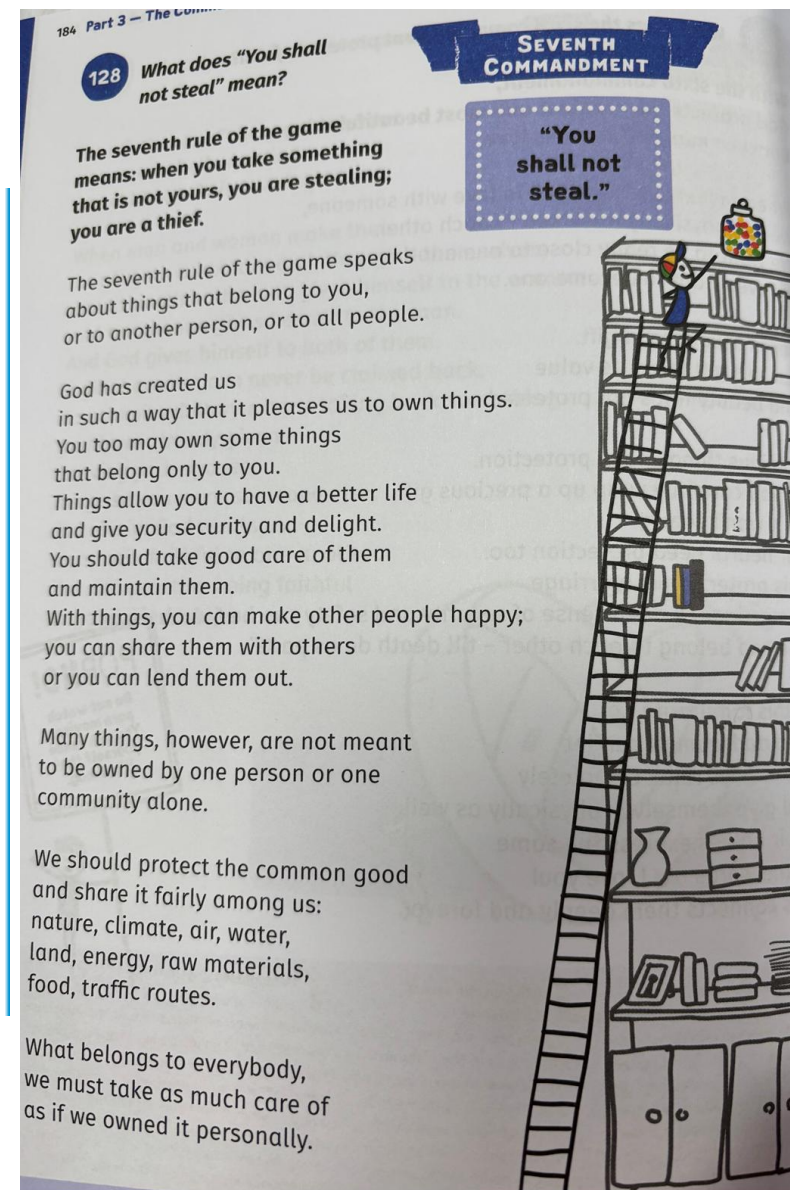
The word 'judge' is used here in a positive sense – to **analyse** the situation and **make an informed judgement** about it.

This involves two key parts:

- social analysis
- theological reflection.

3. Act

Planning and carrying out actions aimed at transforming the social structures that contribute to suffering and injustice.



Year Two: Dialogue

CCC Links	Knowledge lens content
Good Samaritan CCC 1465 Christian unity YC 131 CCC 820-822	Dialogue By the end of this unit of study, pupils will have encountered the following key text: • The parable of the Good Samaritan (Lk 10:25-37) By the end of this unit of study, pupils will know that the Church teaches: • Christians should collaborate in service of humanity. By the end of this unit of study, pupils will know about Christianity locally through: • Learning about their local Christian community. • Learning about ways Christians where they live come together to support the local community.

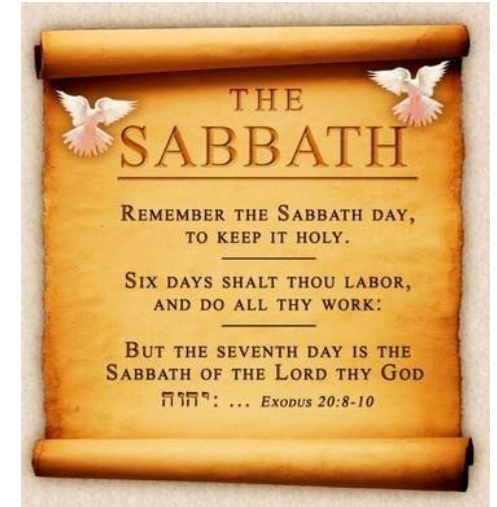
Year Two: Dialogue

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U2.6.1.	Say what the story of the Good Samaritan teaches about how Christians should live. (RVE)
U2.6.2.	Describe an initiative Christians work on together locally and globally in the service of others. (RVE)
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:	
D2.6.1.	Considering an answer, with relevant reasons, to the question ‘Who is my neighbour?’ (RVE)
Respond During this unit of study, pupils will be invited to respond to their learning, for example by:	
R2.6.1.	Reflecting on the question ‘Who is my neighbour?’ in their life and wondering about how they can act as a good Samaritan in their local community. (RVE)

Year Two: Encounter

Notes for teachers – Judaism (p111-112)

In the encounter part of this branch, pupils will learn more about Judaism as part of the religious education curriculum. As always, encountering other religious beliefs should be a first-hand experience where possible, allowing people to speak about their religious beliefs. In learning about Judaism, pupils should take a religious law or belief from the Torah, studied the previous year, and explore how people live this out. For example, the commandment to keep holy the Sabbath day could lead to pupils learning about how Shabbat is celebrated in the home and at the synagogue.



Visual Learning in RE: Celebrating Shabbat

This presentation from RE Today uses original photographs to raise questions and share simple information with 6-8s.

This is Liora's house. She lives here with her Mum, Dad, brother and sister. Liora and her family are Jewish. What do you know about Jewish people?

**I wonder what Liora is looking at?
There is one on every doorway in her house. Why do you think that might be?**





I wonder what Liora and her family do on their special day. What would you do on a special day in your family?

This is Liora and her brother and sister. They are at home in their sitting room, dancing.

It is a special day for Liora and her family. This special day happens every week. Do you know what it is?

Liora and her family are getting ready to celebrate Shabbat. Shabbat happens every week. It starts on Friday evening at sunset and ends on Saturday evening at sunset. It is a special day of rest and worship for Jewish people. What do you think happens on Shabbat?



**What would you do on a day
of a rest and worship?
Who would you invite to share
the day with you?
How would it be different to
other days of the week?**



What is Liora holding? What has it got to do with Shabbat?

Liora is lighting the Havdalah candle. This candle is lit on sunset on Friday and is not blown out until sunset on Saturday.
The candle has 5 wicks. Why do you think it has got 5 wicks?

I really like celebrating Shabbat with family and friends. I like stopping for a whole day and not rushing around so much. I hope everything is ready for Shabbat soon.



Liora is looking at the table prepared for Shabbat. What can you see? What do you think the different things are for?



What do you think is in the cup?

Why do you think there are two candles lit on the Shabbat table ?



Why do you think
they might be
covering their
eyes?



What do you think
is under the cloth?
What are the clues?

Under the cloth there is something that we eat at least once every Shabbat and usually at the beginning of the Shabbat meal on Friday night.

Have you guessed what is under the cloth yet?



Why do you think the bread
is made before Shabbat?
What words might Mum use
to say a blessing over the
bread?

Under the cloth there is a
plaited Challah loaf. This
was cooked before the
day of rest began.
Before the bread is eaten
a blessing is said. It smells
lovely and fresh, and
tastes even better.





Liora says, 'On Shabbat we spend time together with family and friends, talking, learning about what we believe and just having some fun. I love Shabbat because it is a time to stop being so busy. After Shabbat I feel ready for our busy life again.'

What would you like about Shabbat?

**What did you learn
about... ?**

Liora

prayers

Jewish
people

Shabbat

blessings

rest

preparing

Havdalah
candle

Mezuzah

Challah loaf

Possible learning activities: teachers could...

- use the presentation on a whiteboard with a whole class, pausing for conversation and ideas at each slide
- show a selection of slides – and ask pupils questions such as:
 - If you had to choose one picture for a picture book for 3-5 year-olds Shabbat, which would you choose and why?
 - If you had to choose one picture to show to parents at a parents' evening to show what you have been learning, which would it be and why?
- use the keyhole strategy to look around a picture and make some deductions before showing the whole picture. To do this you will need to import the picture into your interactive whiteboard software.
- enable children to find out more about how Jewish people celebrate Shabbat by emailing a believer questions at <http://pof.reonline.org.uk/emailproject/index.php>
- share part of the story of the slaves escaping Slavery in Egypt led by Moses
- prepare a set of instructions for a successful Shabbat

Learning objectives:

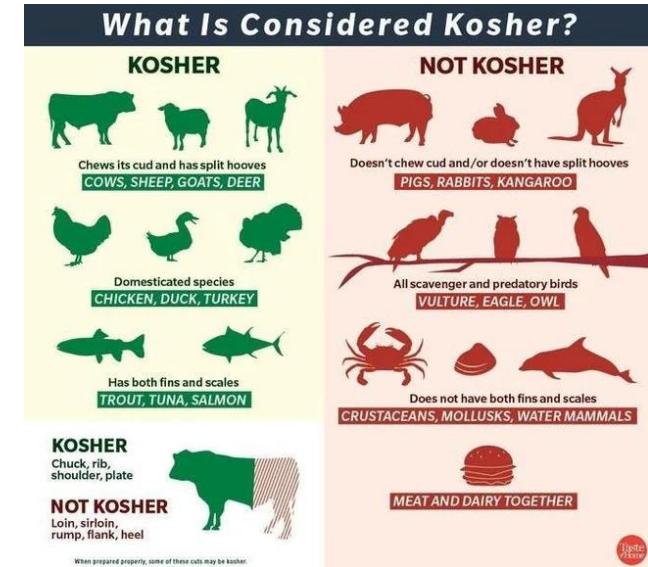
This work intends to enable children in the infants to:

- Use their curiosity and questioning to learn about religion
- Recognise features of the Jewish Festival of Shabbat
- Talk thoughtfully about the importance and meaning of Shabbat
- Identify similarities and differences between Shabbat and another festival
- Respond sensitively to the experiences of others, including religious experiences

Year Two: Encounter

Notes for teachers – Judaism (p111-112)

Alternatively, pupils could look at Kosher food labels and link these back to Jewish food laws (kashrut) that are largely found in the books of Leviticus and Deuteronomy. Pupils would not be expected to know these rules, rather to **make the link between what is in the Torah and Jewish religious beliefs and practices**. Pupils will also see examples of written religious words in Hebrew, such as Shabbat written as שבת and begin to understand that handwriting the Torah has an important place in Judaism.

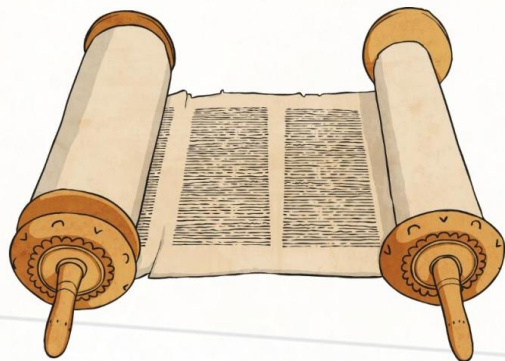


Kosher Food and Drink

Jewish food and drink laws are known as 'Kashrut' laws and Jews believe that these rules are a test of obedience and self-control.

Kosher means 'fit to eat'.

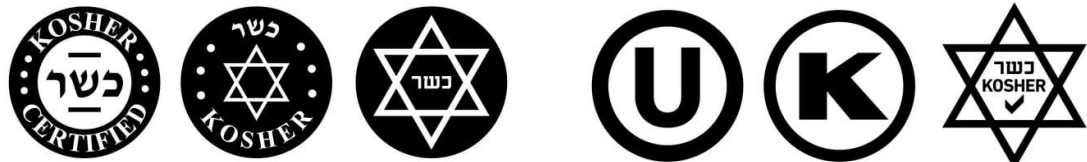
Jewish people only consume kosher food and drink. The Torah (Jewish holy book) indicates to Jews which foods are not permitted (trefah foods).



The Kashrut Laws are the dietary laws which come from the Torah. These laws discuss how to prepare food, food which is considered fit for purpose (Kosher), food which is not considered fit for purpose (Traife), and foods which may not be consumed together. Depending on your stream, Jewish people might interpret these laws in different ways. Some Jewish people might follow all of the Kashrut laws, some Jewish people might follow some of the laws, and some Jewish people might follow none at all.

Download this resource to read an English translation of some of the Kashrut Laws as they appear in the Torah.

[Kashrut Laws](#)



KASHRUT (JEWISH DIETARY LAWS)

- I Meat and dairy cannot be eaten together
- II Land animals must have cloven hooves and chew cud
- III Seafood must have fins and scales
- IV No eating birds of prey
- V All animals must be slaughtered according with Jewish law
- VI Ingredients from a kosher animal is kosher.
Ingredients from a non-kosher animal is not kosher

Year Two: Encounter

A Sofer is a specially trained scribe who is responsible for handwriting the holy texts onto parchment using a special quill and ink. The parchment on which the Sofer writes is made from the skin of a kosher animal, traditionally the skin of a goat or calf. The special ink used to write the holy texts is traditionally made from gall nut.



<https://siennajewisharts.com/calligraphy/>



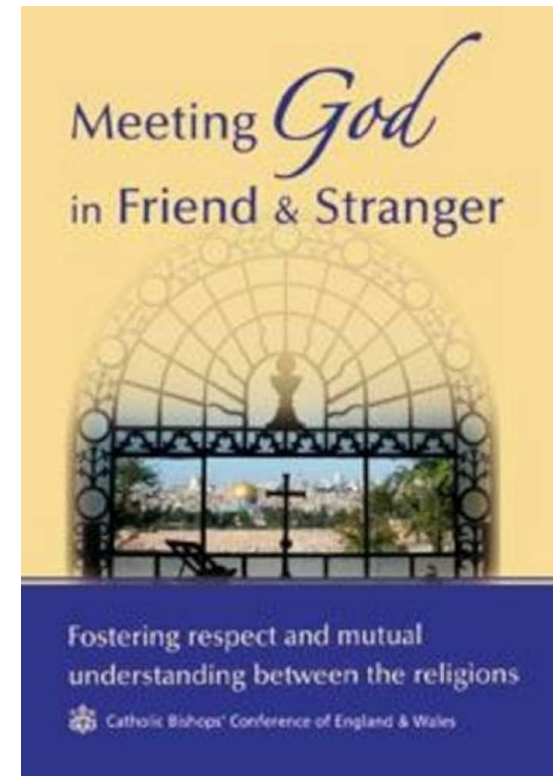
<https://jewishmuseum.org.uk/schools/asset/ketubah/>

Year Two: Encounter

Notes for teachers – Judaism (p111-2)

It is important that all pupils can talk about their religious experiences in order to develop mutual attitudes of respect and understanding, living out the spirit of neighbourliness.

‘We engage in dialogue by simply being good neighbours and friends, we can work together on issues that concern us and our communities, we can try to understand and experience something of each other’s religious life and culture, or we can talk about our beliefs and spirituality.’



Year One: Encounter

Notes for teachers – Judaism (p93)

The Board of Deputies of British Jews has suggested that pupils **begin learning about Judaism through understanding the Jewish belief in one God and that they have a sacred text, the Torah**. The Torah contains stories of the Jewish people and acts as a guide on how to live a good life. It is age-appropriate for pupils to learn about Judaism by **learning that five books make up the Torah and to understand that the Torah's stories, laws, and poetry are central to Jewish culture**. Where possible, pupils should learn about Judaism by **talking to Jewish people**. Where this is not possible, teachers should **consider the sources** they use to teach about the Jewish faith and ensure that they **authentically represent Jewish beliefs and do not foster stereotypes** — for example, using images or recordings available at the Jewish Museum of London's website, such as Torah chanting or inclusive Jewish imagery.

Year One: Encounter

Knowledge lens content

Encounter

By the end of this unit of study, pupils will have encountered the following:

- Aspects of modern Jewish life in Britain, including specific vocabulary about the Jewish belief in one God and the Torah as a special text which contains stories of the Jewish people's history and is a guide for Jewish life.

Year Two: Encounter

Knowledge lens content

Encounter

By the end of this unit of study, pupils will have encountered the following:

- Recognise links and simple connections between some Jewish religious laws, beliefs, worship, and life. (e.g., keeping the Sabbath day holy and how this is celebrated in the synagogue and in Jewish homes).
- Recognise that most Jewish religious words are in Hebrew (the original language of the Torah and other sacred Jewish/Christian texts).
- Listen to the religious experiences of others from different communities in the class and the local area.

Year Two: Encounter

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U2.6.3.	Make simple links and connections between some Jewish religious laws, beliefs, worship, and life (e.g., Keeping the Sabbath day holy and how this is celebrated in the synagogue and in Jewish homes).
U2.6.4.	Talk about respecting the beliefs of people from different communities in their local area. (RVE)
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:	
D2.6.2.	Exploring some examples of Hebrew calligraphy, for example, through the work of a sofer (scribe), and asking 'I wonder' questions about what they have seen.
D2.6.3.	Listening to the stories and experiences of others from different communities in the class and the wider community. (RVE)
Respond During this unit of study, pupils will be invited to respond to their learning, for example by:	
R2.6.2.	Reflecting on how communities could be transformed if people acted as good neighbours. (RVE)

Year One: Encounter

<https://jewishmuseum.org.uk/schools/in-the-classroom/>



Learning Portal

Browse our extensive objects, videos and audio in the Jewish Museum London collection with prompts to support classroom learning.

[Browse the Portal](#) >



Inclusive Judaism Image Library

Download photographs direct from the UK's vibrant Jewish community to your classrooms today.

[Explore Image Library](#) >

Year One: Encounter

<https://www.manchesterjewishmuseum.com/your-visit/schools-and-groups/>

MANCHESTER JEWISH MUSEUM

WHAT'S ON

COLLECTION

VISIT US

GET INVOLVED

ABOUT US



Manchester Jewish Museum Schools visit, Chris Payne 2021

Here, at Manchester Jewish Museum, we give your students playful, engaging and imaginative ways to explore the historic synagogue and stories in our gallery through film making, baking and exploration activities!

Our museum includes a learning studio with kitchen, an educational gallery, as well as a recently restored synagogue, providing the perfect hands-on environment for schools wishing to learn more about Jewish culture.



Year One: Encounter

<https://www.jewfaq.org/>



Judaism 101

Today is true Nissan 5784
Yom Ha-Shoah

Ask JewFAQ

IdeasPeoplePlacesThingsWordsDeedsTimesLife CycleReference

Judaism 101

*Answering Frequently Asked Questions
about Jews and Judaism in plain English
for a quarter of a century*

Judaism 101 or "Jew FAQ" is an online encyclopedia of Judaism, covering Jewish beliefs, people, places, things, language, scripture, holidays, practices and customs, written from a traditional perspective in conversational language you can understand.



Passover

sunset April 22, 2024 - nightfall April 30, 2024

The journey from slavery in Egypt to freedom, remembered with a retelling of the story at a family gathering followed by a week of unleavened food.

Count the Omer!

evening of April 23, 2024 - evening of June 11, 2024

We count the 49 days from Passover (the Exodus from Egypt) to Shavu'ot (receiving the Torah at Mount Sinai) to emphasize the connection between these two important holidays.

Today is day 9, making 1 week and 2 days of the Omer. (Add 1 day after sunset)



Year One: Encounter

BBC Websites

<https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-jewish-story-of-moses/zmfp382>

How do Jewish people show care?

<https://www.bbc.co.uk/bitesize/topics/zqbw2hv/articles/zc2fsk7>

A visit to a synagogue

<https://www.bbc.co.uk/bitesize/topics/zqbw2hv/articles/zsdhtrd>

Further information

<https://www.bbc.co.uk/bitesize/topics/zqbw2hv/articles/zvwphcw>

NATRE

Symbols of Judaism

<https://www.youtube.com/watch?v=pKXBEmdmPl0>

Real people real faith

<https://www.natre.org.uk/about-natre/projects/real-people-real-faith/real-people-real-faith-ks1/>

RE Online

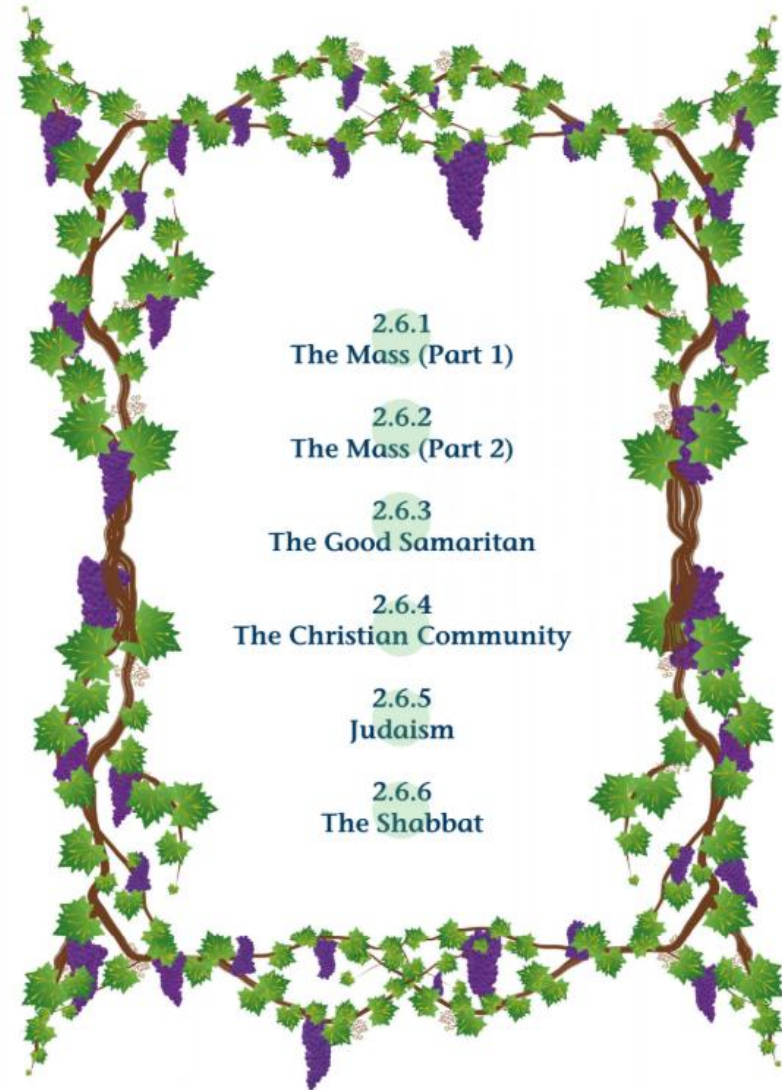
<https://www.reonline.org.uk/>

Year Two: Dialogue and Encounter

The Vine and The Branches



Dialogue & Encounter Branch 6



Year Two: Dialogue and Encounter

Key vocab:

- Samaritan
- Sabbath
- Shabbat
- synagogue
- neighbour
- respect

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 (Dialogue and Encounter) 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

NB: the first 2 lessons in V&B are extra to the requirements of the RED model curriculum. However, they may prove helpful lessons for preparation for Mass in school. Please note, the TB (p62) states (*The lessons on the Mass can be taught and repeated at any time during the school year*). The PLD reminds us of the importance of preparing the school community for the celebration of Mass.

If you choose not to teach these 2 lessons in the final half term, it is certainly possible to spend more curriculum time on U2.6.2 and U2.6.3. There is scope for research here, for example.

Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
D: The parable of the Good Samaritan (Lk 10:25-37) D: Learning about their local parish community. D: Learning about their local parish church.	U2.6.1. Say what the story of the Good Samaritan teaches about how Christians should live.	2.6.3 The Good Samaritan The account of the Good Samaritan is in TB ppt (p64) and PB p160-1. Consider sharing first from the Bible, so class can 'Hear' the word of God. PB (p160), 'Who is our Neighbour' and TB (p64) 'Explain' has some context for the parable. Add this to the context given by the RED (p111) <u>in order to</u> understand the literal sense of this account. ALSO put into the context of what pupils have already learnt about the author of the Gospel of Luke. NB PB (p64) 'Display ideas' may be better suited with 2.6.4 The Christian Community as the EO U2.6.2 (see row below) requires pupils to describe an initiative... 'Reflection' on p64 PB refers to a story and a song that may be purchased here if you wish to https://www.ocp.org/en-us/collections/dg/336/stories-and-songs-of-jesus	Carefully read the Notes for teachers from RED (p111-112) NB – the EO requires pupils to know the account i.e. what happened, but the EO isn't a retell – it's to show understanding of the parable so links can be made with what <u>it</u> teaches Christians about how we should live. The RED (p 111) and the ppt from the Diocese refers to Fratelli Tutti, the encyclical (circular letter to the Church i.e. it goes around the <i>whole</i> global Church) from Pope Francis. Explore the message of Fratelli Tutti – a theme that is to continue with Pope Leo XVI- with the class. Quotes from Fratelli Tutti are shared in the RED and Diocesan ppt, which are crucial for understanding the significance of this parable for Christians. Consider using the resources from CAFOD https://cafod.org.uk/education/fratelli-tutti-for-schools Consider exploring the exemplar Respond EO from the RED: R2.6.1. Reflecting on the question 'Who is my neighbour?' in their life and wondering about how they can act as a good Samaritan in their local community. NB – this can be linked to earlier learning e.g. C&C, care for Creation (and Laudato Si) and any wider connections to how they, and the school have been good Samaritans locally and globally this year. NB note the caution in RED: <i>Familiarity can reduce the power of this parable to helping children who have fallen over on the playground. Pupils should be encouraged to think deeply about Jesus' message in the parable and its implications.</i> (p111)

Planning

D: Christians should collaborate in service of humanity.

D: Experience music, art, or religious objects that reflect Christian communities in a place outside their local parish.

U2.6.2. Describe an initiative Christians work on together locally and globally in the service of others.

2.6.4 The Christian Community

Consider exploring the 'Display' activity from PB (p64) here.

Consider researching in depth the work of Christians on an initiative where they are working together locally and globally in the service of others.

Ppt guidance from Diocese references CAFOD, Missio, CAN, Mary's Meals, Mission without Borders and Christian Aid, however, there may be a local charity that local Christian parishes support:

NB – the RED states: *pupils could explore a Christian charity that works across national boundaries, preferably finding one they can connect with locally, such as parish groups who work with international charities so that their experience of love of neighbour is active rather than descriptive.* (RED p111)

What charities do your local parish support and how do they support them? Do they have a rep in the parish who might be able to come into school to meet with the children?

What about other churches in the local area? Do they support Christian Aid week? Which church do those who deliver the envelopes to the local houses come from?

NB – foodbanks are often ecumenical endeavours i.e. a number of different Christian denominations' churches working together.

Remember to note the caution in RED: *Familiarity can reduce the power of this parable to helping children who have fallen over on the playground. Pupils should be encouraged to think deeply about Jesus' message in the parable and its implications.* (p111)

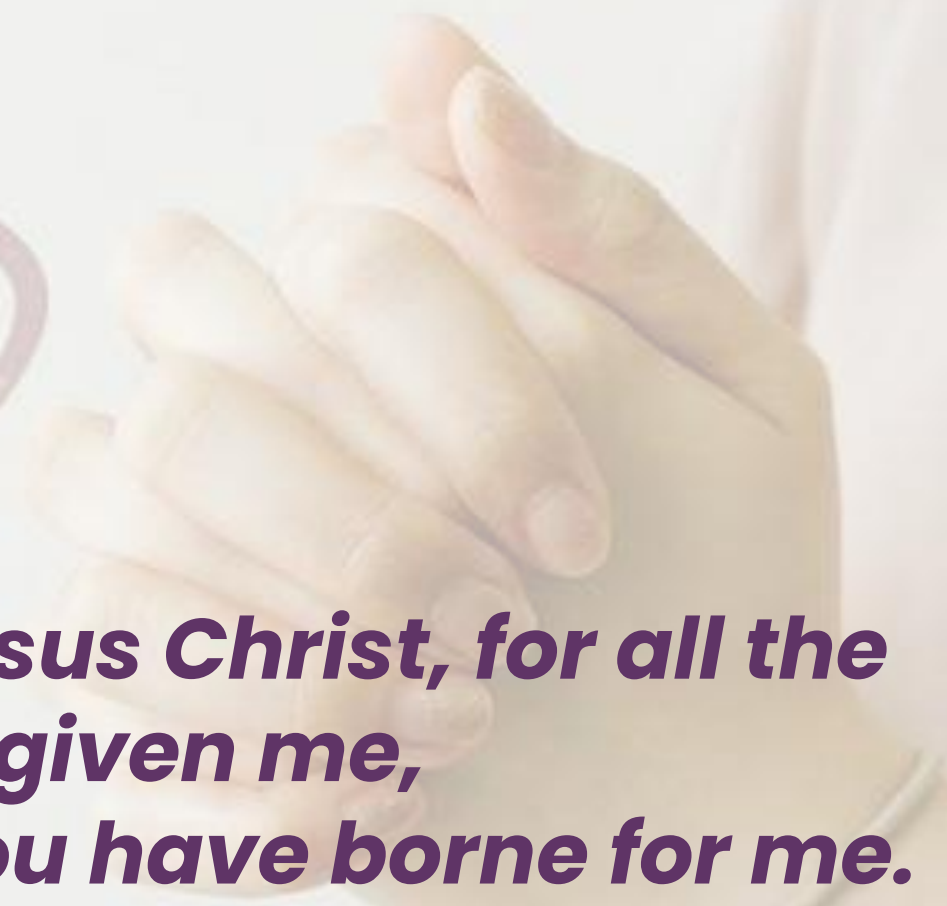
CAFOD link- CST – CAFOD working with partners on the ground. This is possible due to funding and awareness/campaigning in England and Wales

NB: What is Pope Francis saying in Fratelli Tutti? Everyone can do this – everyone can engage and seek to transform society for the better - not just Christians, but especially Christians – working towards the Common good (CST)– see YC4K 128 (p184) – context of stealing

Consider exploring the exemplar Respond EO from the RED: **R2.6.2. Reflecting on how communities could be transformed if people acted as good neighbours**

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.***