

The Vine and the Branches

May 2026

Agenda

Prayer

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



Prayer

Hail Mary,
full of grace,
the Lord is with thee.

Blessed art thou amongst women,
and blessed is the fruit of thy womb,
Jesus.

Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.
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; Y5 – The significance of the OT in the Christian understanding of the revelation of Jesus; Y6 – The Gospel of St John)

To Know You More Clearly

Unpacking Branch Six
Diocese of Shrewsbury

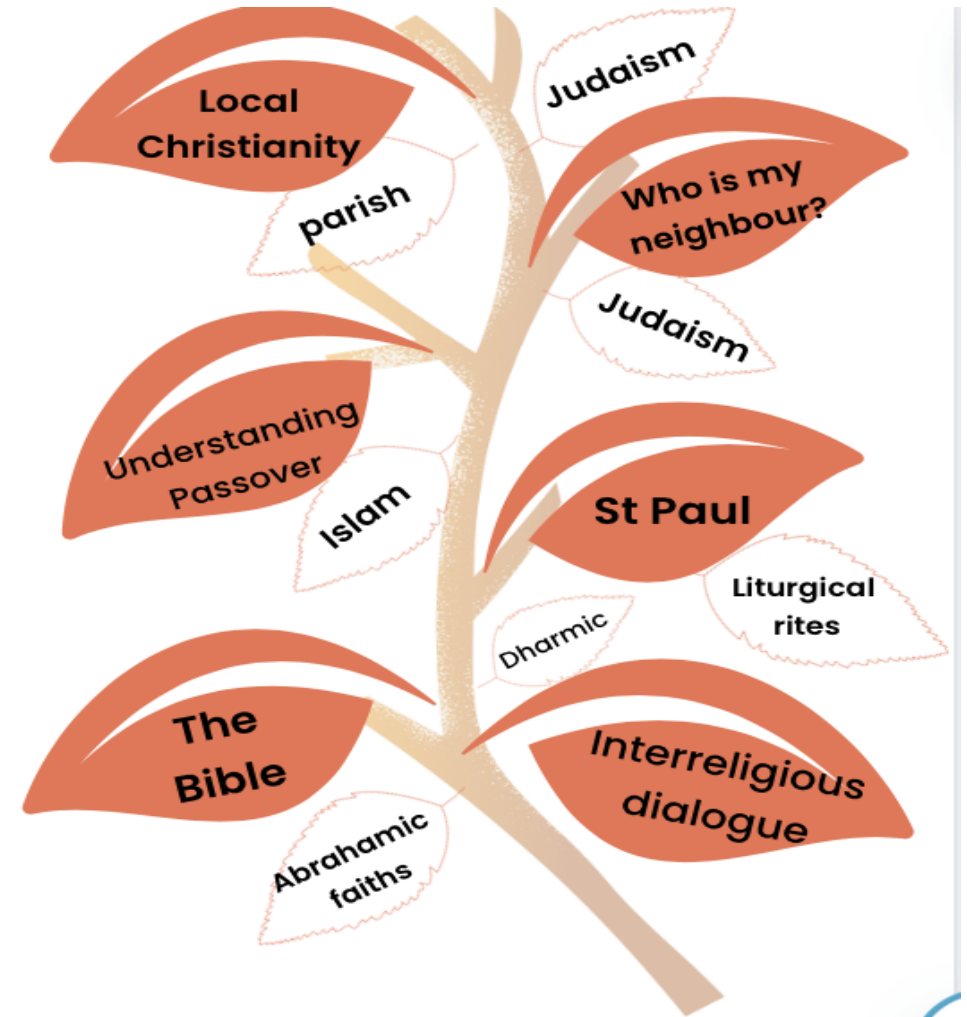
1st March 2024

Nancy Walbank

What is Branch Six?



**Dialogue
&
Encounter
Ordinary time**



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



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

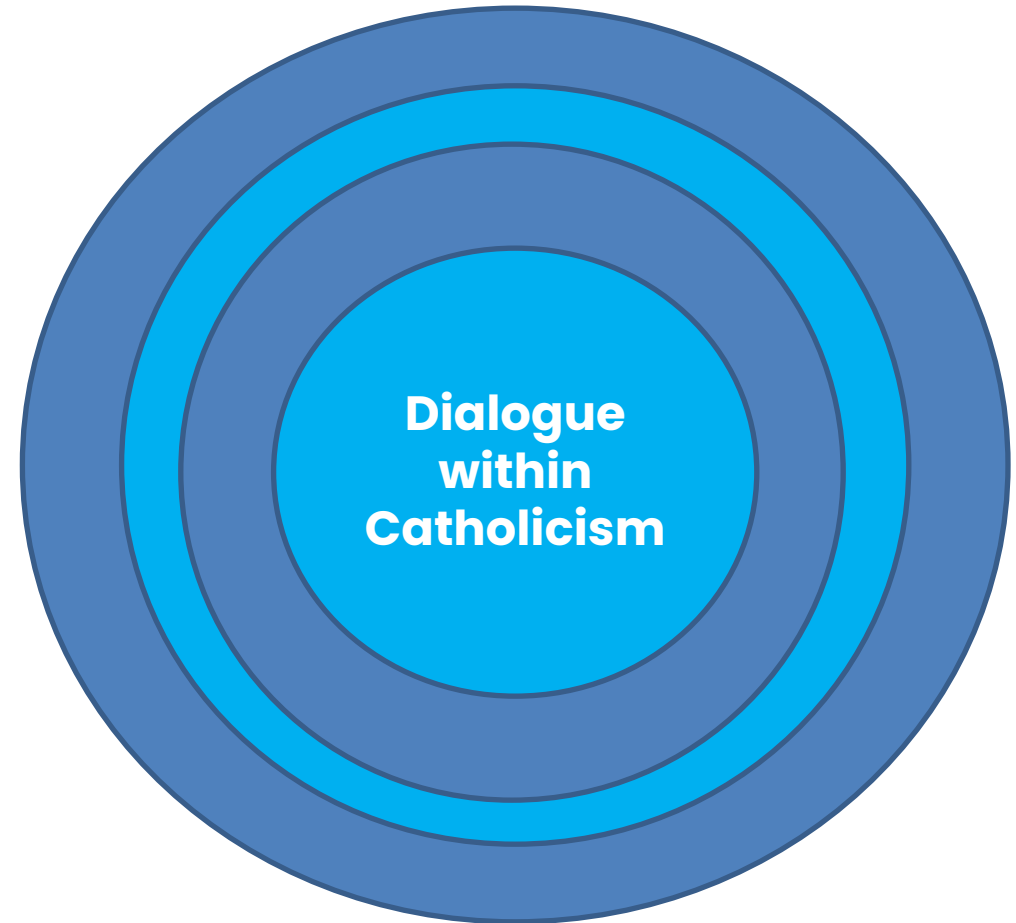


Introduction by
CARDINAL ANGELO SCOLA



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



20:22

39%

← Post



Vatican News
@VaticanNews

Follow

Pope Leo XIV holds a special audience for ecumenical and interreligious delegations who took part in the Solemn Mass for the Inauguration of his Petrine Ministry.

In his address, the Holy Father highlighted Pope Francis' emphasis on universal fraternity.

Pope Francis "promoted both the ecumenical path and inter-religious dialogue," Pope Leo said, "above all by cultivating interpersonal relations, in such a way that, without taking anything away from ecclesial bonds, the human trait of encounter was always valued. May God help us to treasure his witness!"

Post your reply



RED (p16) - Catholic religious education curriculum must include the study of other religions and worldviews.

The first reason is because the Church itself teaches that by virtue of their baptism, Catholics are called to engage in **dialogue with others**...The Church teaches that a shared commitment to the promotion of peaceful societies requires educational institutions to allow various **cultural expressions to coexist** and in that context to **promote respectful dialogue**.⁹⁷ This commitment to **authentic dialogue** is an expression of our Catholic identity, not a dilution of it. The authenticity of the dialogue is secured by observing **three fundamental guidelines**: **first, a respect for one's own identity and that of others**; **second, the courage to recognise difference and to embrace those who are different as 'fellow-travellers'**; **third, a journeying together with these fellow-travellers in a sincere shared search for truth**.⁹⁸ In Catholic schools, where the presence of partners in dialogue occurs naturally due to their diverse nature, religious education becomes ideally placed to facilitate this dialogue. **The dialogical attitude is nurtured by the Catholic school through its provision of a pluralistic religious education curriculum and its modelling of respectful dialogue in classroom practice**. This latter is a particularly powerful witness in the context of a culture where the rise of social media has had such a detrimental impact on the civility of public discourse.

The second reason is that it **prepares Catholic pupils for the world they will encounter outside of the Catholic atmospheres of the home, parish, and school**. Outside of these contexts, sometimes the best a Catholic can hope for is indifference to religious commitment, at worst what is actually encountered is hostility. As Catholic pupils mature, **the cultural milieu into which they emerge from school is one that is both increasingly religiously pluralistic and at the same time increasingly secular**. If we have **not prepared them for an encounter with this context through equipping them with compelling arguments for the faith, then we leave them intellectually vulnerable**. If we do not expose them to intercultural dialogue in the context of a school where the faith is known and loved, we deny them the opportunity to hear the responses and challenges the Church has to offer contemporary culture which has often 'been shaped by the climate of secularism and ethical relativism'.⁹⁹

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.

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?
- E.g. 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

Please label the inside of this church



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?



Encounter – worldviews pedagogy

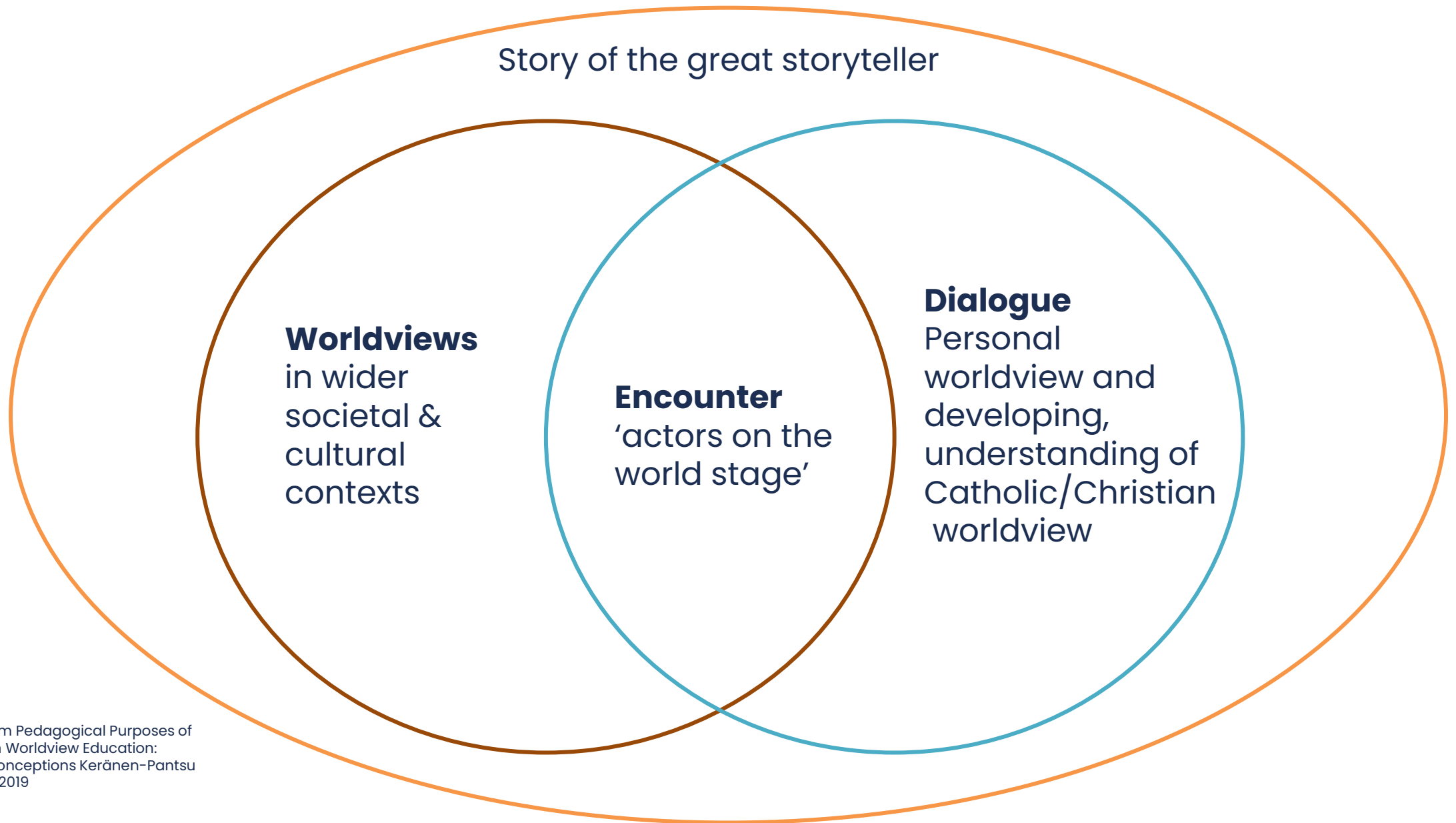
*“The narrative approach in worldview education provides means for teachers to promote conditions for a safe space and promote dialogue enabling worldview reflection. **Narratives** have a lot to offer for pluralistic and polyphonic education, opening up diverse ways of viewing the world.”*

Encounter – worldviews pedagogy

While religious education is taught in the context of a school that is committed to a Catholic worldview, **all people, whether consciously or unconsciously, hold a worldview**. Each of us goes out into the world upon a vision, discerning meaning in it, drawing on deep moral sources, entering relationship, joining in common cause, acting from a general framework about how things are and what is worth pursuing.

Religious education allows all pupils to discern for themselves the vision of reality that motivates the shape they will give to their own lives. A religious education curriculum that includes the study of other religions and worldviews allows **all pupils in the classroom to become agents of dialogue so that, wherever they stand, they have a stake in the conversation**. Religious education ultimately provides all young people with ‘the cultural tools necessary for giving direction to their lives’, and through ‘the routine of the classroom, to experience real listening, respect, dialogue and the value of diversity’. In so doing, it will help ‘young people ‘to understand their own time and plan their lives around a credible premise’.¹⁰¹

(RED p17)



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



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



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)



Year Six: Dialogue

Notes for teachers (RED p182-3)

‘As pupils reach the end of the primary phase of their education, they should consider what dialogue means in action. The Catholic Bishops’ Conference of England and Wales identified different ways Catholics can enter dialogue with people of goodwill in their document *‘Meeting God in friend and stranger’* (2010). The pathways most appropriate for pupils are:

- The dialogue of **life** – what it means to be a good neighbour.
- The dialogue of **action** – how Christians and others collaborate for justice and freedom for all people.
- The dialogue of **religious experience** – how people share their spiritual riches’.

Year Six: Dialogue

Notes for teachers (RED p182-3)

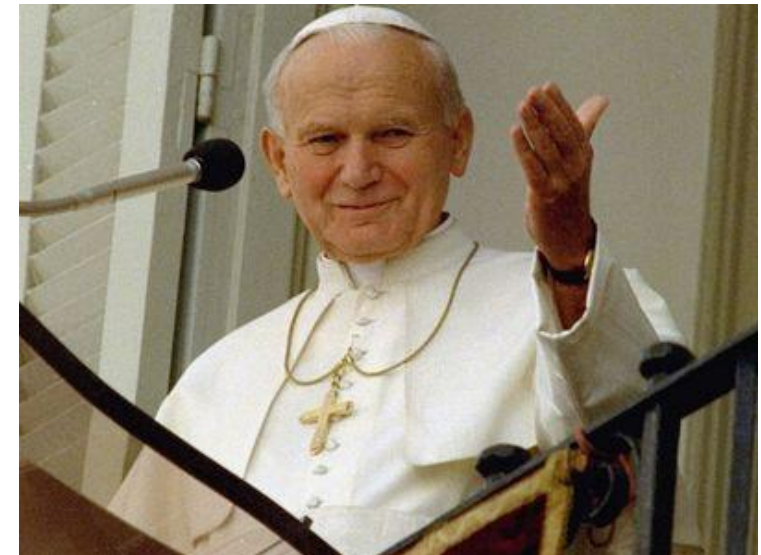
‘Pupils do not need to know the language of dialogue, but teachers should consider how they and others experience **neighbourliness, collaboration, and sharing spiritual riches**. This could be practically in projects (such as focusing on caring for our common home in their local area), learning about the lives of those committed to interreligious dialogue. or charitable organisations that work for justice and freedom. For example, pupils could learn about St Francis of Assisi, who met Sultan Al Malik during a conflict between Christians and Muslims. St Francis wrote in the rule of his religious order that when his followers travelled, **‘they should not be quarrelsome, dispute with words, or criticise others, but rather should be gentle, peaceful and unassuming, courteous and humble, speaking respectfully to all as is fitting’** (Rule of St Francis III).’

Year Six: Dialogue

Notes for teachers (RED p182-3)

‘Pope St John Paul called a gathering of leaders of religious faiths at Assisi in 1986. He called people to live in the ‘Spirit of Assisi’ recognising that people of faith could come together to pray in their own way for common goals, such as peace and justice. ’

The coming together of so many religious leaders to pray is in itself an invitation today to the world to become aware that there exists another dimension of peace and another way of promoting it which is not a result of negotiations, political compromises or economic bargainings. It is the result of prayer, which, in the diversity of religions, expresses a relationship with a supreme power that surpasses our human capacities alone.



Year Six: Dialogue

Notes for teachers (RED p182-3)

‘Alternatively, pupils could learn about the life and work of other individuals, for example, Katharine Drexel, Ruth Pfau, Matteo Ricci, or the Trappist monks of the Monastery Notre-Dame de l’Atlas of Tibhirine’



Year Six: Dialogue

Katharine Drexel



St Katharine Drexel is the patron saint of racial justice and philanthropists

"Love does not consist of great sweetness of devotion, but in a most fervent determination to strive to please God in all things."

"My children, our love is not just to be words or mere talk, but something real, and active."



Mission Statement of the Order:

Guided by the spirit of Katharine Drexel, we are called to share the Gospel message with the poor, especially among the Black and Native American peoples, and to challenge all forms of racism as well as the other deeply rooted injustices in the world today.

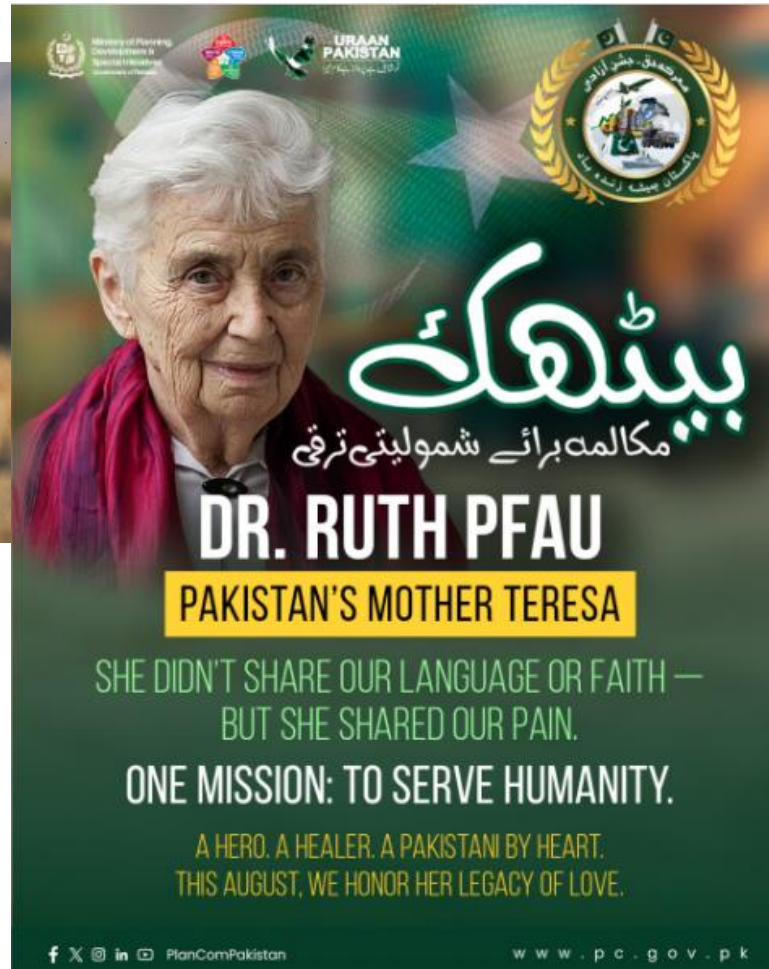
<https://www.katharinedrexel.org/sisters-of-the-blessed-sacrament/>

Year Six: Dialogue

Ruth Pfau



My life belongs to
humanity, and I had
to work to end the
sufferings



[ICN - Independent Catholic News](http://www.icnnews.org)

“She never
preached
she led by
example”



[BBC News - Pakistan's 'Mother Teresa' dies aged 87](https://www.bbc.com/news/health-40888888)

Year Six: Dialogue

Matteo Ricci



Matteo Ricci, a 16th-century Jesuit missionary to China, is renowned for advocating cultural adaptation and dialogue, often highlighting the enduring power of written words over spoken conversation

"The whole point of writing something down is that your voice will then carry for thousands of miles, whereas in direct conversation it fades at a hundred paces"

"Ricci's method of dialogue was one of process more than pressure. Dialogue is patient; it convinces rather than compels."

<https://churchlifejournal.nd.edu/articles/in-the-footsteps-of-dialogue-china-and-the-legacy-of-matteo-ricci/>

Year Six: Dialogue

Trappist monks of the Monastery Notre-Dame de l'Atlas of Tibhirine



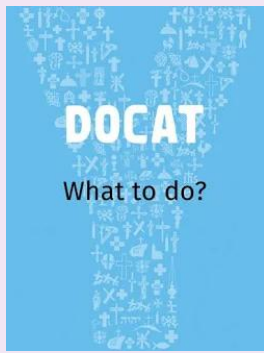
The monks followed the Rule of Saint Benedict, spending their time in silence and prayer. Prayer set the rhythm of the days of the monastery, which lived in peace with the neighbouring village. They bonded with their Muslim neighbours by teaching French, providing employment at the monastery's farm, and medicine, and clothes and shoes for the poor.

The farm and the adjacent lands to the abbey (374 hectares) were nationalized in 1976. The monks created with villagers, an agricultural cooperative to cultivate these lands together.

“The monastery of the Notre-Dame de l'Atlas in Tibhirine served as a spiritual oasis for the people of Algeria. Br. Christian ensured that Muslims were welcome to come to this tranquil setting to pray and go on retreat. Ecumenical ribats, or dialogues of understanding, were regularly held between Christian and various Muslim elders. His brother monks, all originally from France, came to Tibhirine for the opportunity to serve God in simplicity. One of the brothers, Luc, was a physician who worked tirelessly to meet the many needs of the rural community. In addition to praying the seven Daily Offices, the brothers worked the land to maintain their vegetarian diet, cultivated lavender, and, most famously, produced over 800 pounds of pure dark honey each season (“Trappist gold”). As Kiser describes, the production of honey had a special resonance for Christian: “Bee colonies reminded him of monks. Like a good monk, good honey, he would pun, was sine cera—without wax. Sincere. Pure.”

<https://humanumreview.com/articles/a-love-divine-the-gift-of-the-monks-of-tibhirine>

Year Six: Dialogue



Notes for teachers (RED p182-3)

‘They could also explore how charities uphold the principles of **Catholic social teaching** and show dialogue in action.

All Christians are responsible for supporting the dignity of all people and are called to participate in promoting **the common good**.

Teachers could also encourage students to look at what is happening in their local community and consider their responsibilities alongside possibilities for participation.’

The Common Good

w



WHAT IS CST

- Reading the signs of the times in the light of Scripture e.g.
 - Jesus said, “*You* give them something to eat” (Mt 14:16)
 - Pope Paul VI quotes St Ambrose, ‘*The earth belongs to everyone – not to the rich*’
 - We all have a responsibility to feed the hungry.
 - But better than that – let us work for a world where no one is hungry!
- Modern CST began in 1891 in response to oppressed workers demanding justice and a fair wage.
- Pope Leo XIII ‘*The state should watch over these societies of citizens banded together in accordance with their rights*’

Rerum Novarum

(Of new things)

Year Six: Dialogue

Notes for teachers (RED p182-3)

‘The term ‘worldview’ is more than a point of view. It recognises that everyone is shaped by life experiences and has beliefs that matter to them. Worldviews are not exclusive.

People may hold multiple world views simultaneously, for example, being a vegan and a Christian. Theos Think Tank produced a short video to explain world views which teachers can find at <https://youtu.be/AFRxKF-Jdos> (13/05/21).

NOBODY STANDS NOWHERE



Year Six: Dialogue

CCC Links	Knowledge lens content
Common good YC 327-328 CCC 1907-1917, 1925-1927	Dialogue By the end of this unit of study, pupils will know that the Church teaches: • That Catholics should work to promote ‘unity and love’ (Nostra Aetate 1) among all people. • That the Church is called to ‘enter dialogue with the world in which it lives. It has something to say, a message to give’ (Ecclesiam Suam 65). • That Christians are responsible for promoting the common good. By the end of this unit of study, pupils will know: • Some practical ways in which people can work together towards common goals. • The term ‘worldview’ and its meaning.

The Church's mission today: insights from Cardinal Marengo

Cardinal Giorgio Marengo – Consolata Missionary and Apostolic Prefect of Ulaanbaatar in Mongolia – talks about how creating a specific and personal encounter with Christ must remain at the heart of the Church's mission.

The importance of specific missions

In a recent interview with *Fides News*, Cardinal Marengo, who serves the youngest Church in the world, stressed how important personal and in-person missions still are, even in our digitally connected world.

The Cardinal explained that, while we are all called to spread our faith through our Baptism, there's still a global need for missionaries who go to places where Christ isn't well known. He shares:

'In fact, I believe that, precisely in our time, it is worth recognising the specificity of the first proclamation of the Gospel; the Gospel that is proclaimed to those who do not know what it is.'



missio

Year Six: Dialogue

Expected outcomes

Understand

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

- | | |
|---------|--|
| U6.6.1 | Explain in an age-appropriate way the meaning of ‘the common good’ and the principles of Catholic Social Teaching. |
| U6.6.2. | Describe some ways Christians work together with people of different worldviews to promote the common good. |
| U6.6.3. | Use the term ‘worldviews’ and understand its meaning, giving simple examples. |

Year Six: Dialogue

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:

- | | |
|---------|--|
| D6.6.1. | Reflecting on the statement ‘Everyone should be concerned to create and support institutions that improve the conditions of human life’ (CCC 1926), consider how this challenges people to change. (RVE) |
| D6.6.2. | Considering the term ‘common good’, discuss why charities with different worldviews work to promote the same goals. (RVE) |

Respond

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

- | | |
|---------|---|
| R6.6.1. | Considering how engaging in dialogue with those who hold different beliefs could transform their own lives and the future of the communities. (RVE) |
| R6.6.2. | Identifying ways, they could act to differently because of their learning about Catholic Social Teaching dialogue. (RVE) |

Year Six: Encounter

Notes for teachers (p182-3)

‘The encounter element of the branch introduces Dharmic faith pathways.

These are faith pathways that originated in the Indian subcontinent. They include Hinduism, Jainism, Buddhism, and Sikhism.

Pupils are only expected to learn about one Dharmic pathway.

Teachers should consider the students in the school and the profile of their local community when deciding which pathway to study so that pupils encounter faith in the context of modern Britain.’

Year Six: Encounter

CCC Links	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 Dharmic beliefs, practices, and way of life (e.g., Hinduism or Sikhism or Buddhism or Jainism).

Year Six: Encounter

Expected outcomes

Understand

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

- | | |
|---------|--|
| U6.6.4. | Recognise links and simple connections between some Dharmic beliefs, practices, and way of life making links between them. |
| D6.6.3. | Explore some examples of creative expressions of faith from a Dharmic pathway. |
| D6.6.4. | Listening to the stories and experiences of those who follow a Dharmic pathway in the class or the wider community and asking questions about their laws, beliefs, worship, or life. |

Hindu Ways:
Learning from Hindus:
Sanatan Dharma



My Life, My Religion: **Hinduism**

Lat Blaylock, RE Today

Clip title	1. Introducing Simran and Vraj, two young Hindus	Suitable for KS2, 7–11s
Themes	Hindu identity, community, family	
Link	http://www.bbc.co.uk/programmes/p02n5xj7	
Description	Simran, 14, introduces herself and her Hindu religion Simran likes music, photography, food and playing with her brother Vraj, who’s 11. He likes Tae Kwon Do. They show us some of their hobbies and interests. They explain their vegetarian way of life and connect it to Hindu beliefs. This belief is all connected up: the one ultimate truth, Brahman is understood in different ways through the many gods and goddesses of Hindu dharma (means ‘way of life’). In the series ‘My Faith, My Religion’ children from	



Hinduism

View article for:

Kids

<https://kids.britannica.com/kids/article/Hinduism/353249>

Statues of Hindu gods adorn a temple in Singapore.

© R.M. Nunes/Fotolia

Introduction



Hinduism is one of the world's oldest religions. Some ideas and practices of Hinduism date back more than 3,000 years. Over the centuries, however, its followers – called Hindus – have developed many new ideas and combined them with the old ones. More than 1 billion people practice Hinduism worldwide. Most of them live in **India**, where Hinduism began, but many live in other places throughout the world.

Beliefs



Hinduism does not have a specific founder or central organization. No one has set down a list of beliefs for all Hindus to



Year Six: Encounter

Some helpful websites - Hinduism:

BBC – My life, my religion videos

https://www.youtube.com/playlist?list=PLcvEcrsF_9zLN3DARB_4G8Y5EHbSTRDL

Britannica for kids

<https://kids.britannica.com/kids/article/Hinduism/353249>

BBC Bitesize

<https://www.bbc.co.uk/bitesize/articles/zmpp92p>

British Hindus

<https://britishhindus.org.uk/>

BBC The story of Hinduism in Britain

<https://www.bbc.co.uk/programmes/n3ct1jb0>

What does it mean to be a Hindu today?

<https://www.retoday.org.uk/Primary/Syllabus/What%20does%20it%20mean%20to%20be%20a%20Hindu%202018.pdf>

Textbook

<https://www.retoday.org.uk/school-support/publications/samples/primary-curriculum-book-Exploring-Hindu-Worldviews/>

Sikhism

View article for:

Kids

Students

Scholars



A Sikh leader reads from the Adi Granth.

© Hari Singh (CC BY-SA 3.0)

Related Articles



Introduction



Sikhism is a religion of **India** that was started by a man named Nanak. He was the first of the 10 Gurus, or teachers, of the Sikhs. Most Sikhs live in the state of Punjab in northwestern India.

Beliefs



Sikhs believe that there is one God. All people are considered equal and have the opportunity to become one with God. But first they must overcome self-centeredness by honoring God, working hard, and sharing with others.

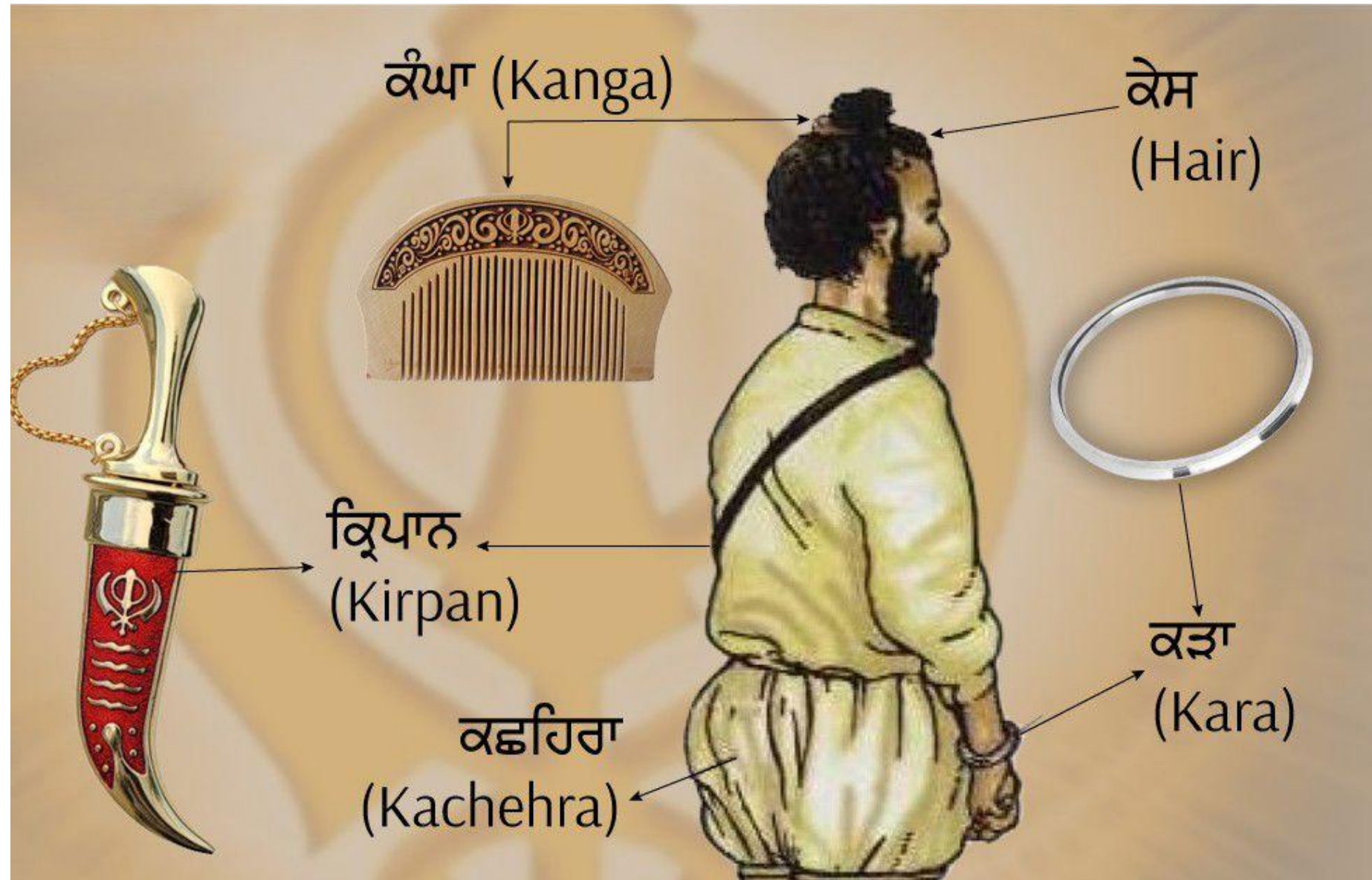
The main Sikh temple is the Harimandir, or Golden Temple, in Punjab state. The Sikh religious book is called the *Adi Granth* (First



Did You Know?

The Sikhs call their faith Gurmat, which means "the way of the guru" in Punjabi.

The Panj Kakkar, or Five K's, remain a cornerstone of Sikh identity and faith in the 21st century. Established by Sri Guru Gobind Singh Ji during the formation of the Khalsa Panth in 1699, these sacred symbols continue to shape the lives of Sikhs worldwide, adapting to modern challenges while preserving timeless values.



<https://dvnetwork.org/page/the-five-ks-in-modern-times>

Year Six: Encounter

Some helpful websites - Sikhism:

BBC – My life, my religion videos

<https://www.bbc.co.uk/programmes/p02mx39q>

Britannica for Kids

<https://kids.britannica.com/kids/article/Sikhism/353772>

BBC Class clips

<https://www.bbc.co.uk/teach/class-clips-video/articles/zkc4y9q>

The Sikh Coalition – about Sikhs

<https://www.sikhcoalition.org/about-sikhs/>

Sikh Net – Who are Sikhs?

<https://www.sikhnet.com/pages/who-are-sikhs-what-is-sikhism>

What is Sewa?

<https://www.retoday.org.uk/uploads/Sewa%20-%20Selfless%20Service%20in%20Sikhi%20S.pdf>

Textbook

<https://www.retoday.org.uk/school-support/publications/samples/exploring-sikh-worldviews/>

Year Six: Dialogue and Encounter

The Vine and The Branches



Dialogue & Encounter Branch 6

6.6.1
The Common Good

6.6.2
Worldviews

6.6.3
Promoting Unity and Love

6.6.4
Dialogue of Life, Action,
Religious Experience

6.6.5
Hinduism

Year Six: Dialogue and Encounter

Key vocab:

- dialogue
- worldview
- Catholic Social Teaching

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

Year Six: Dialogue and Encounter

(TB = Teacher Book; PB = Pupil Book; RED = RE Directory; EO = Expected Outcomes
GNT = Good News Translation of the Bible; YC4K = YouCat for Kids)

NB: The RED offers a very helpful foundation for teachers on what the Church means by 'dialogue': *Since the Catholic school stands at a meeting place of faith and culture it is uniquely placed to become a 'place of integral formation'³⁹ where pupils can integrate faith and life. Like a city on a hill that cannot be hidden (Mt 5:14), the Catholic school should be a visible sign to the community of the presence of God in their midst. Pupils at a Catholic school will learn that they are part of the world, but are called, at the same time, to be at its service in their Christian distinctiveness: salt for the Earth (Mt 5:13), light for the world (5:14), and leaven in the lump (Mt 13:33).⁴⁰ The Catholic school therefore becomes a place of genuine encounter and dialogue, so that in response to contemporary culture, pupils become discerning rather than docile, its critics not its creatures. This is 'another way of saying that the school is an institution where young people gradually learn to open themselves up to life as it is, and to create in themselves a definite attitude to life as it should be'.⁴¹* (RED p9)

See also 2.1.4. A pluralistic curriculum (RED p16-18) AND the lens content information (RED p34-5)

NB: read the Theological Notes (TB p62-63) as they offer helpful context for the branch with quotes from YouCat and the Catechism on the Common Good, and from Nostra Aetate on Hinduism

NB: Teacher Book (TB at end of book – after p68) has a final section entitled 'Does it matter what religion we believe in?'. This may provide helpful context for teachers when encountering different religions in class.

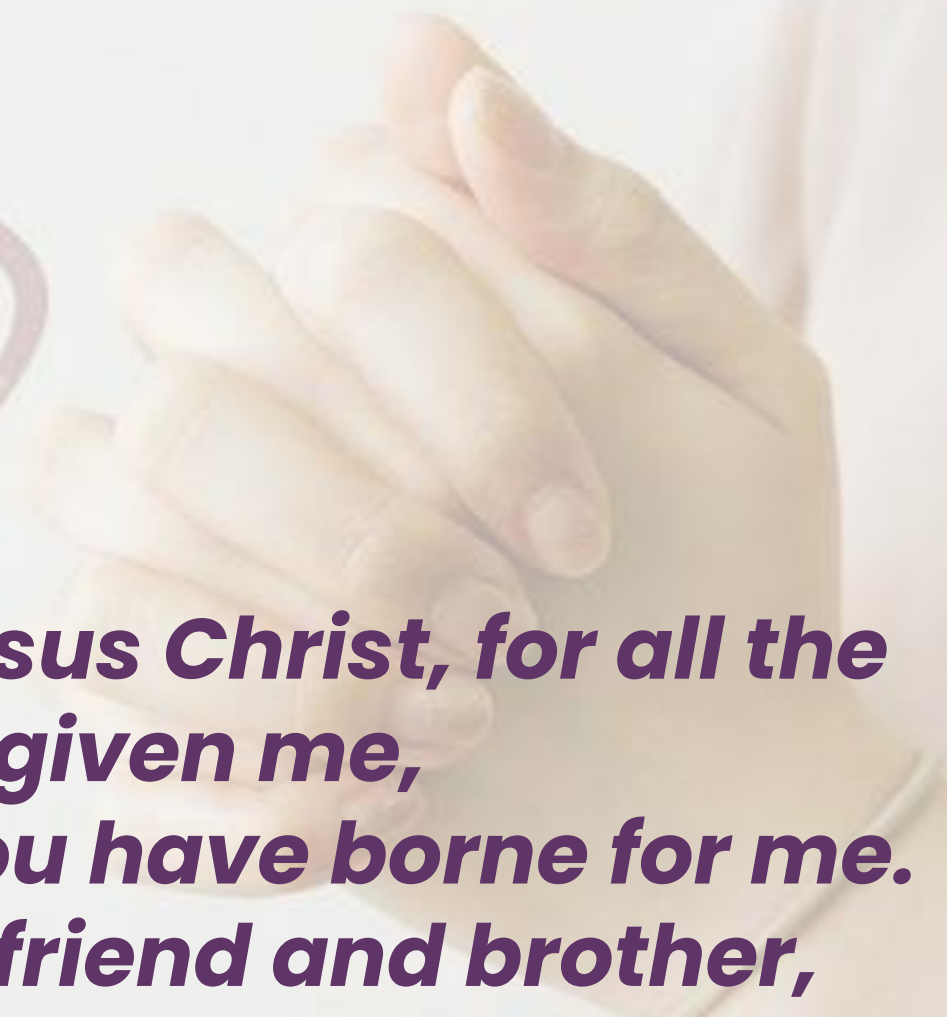
Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
D: Know that Catholics should work to promote 'unity and love' (Nostra Aetate 1) among all people D: Know that the Church is called to 'enter dialogue with the world in which it lives. It has something to say, a message to give' (<u>Ecclesiam</u>)	U6.6.1. Explain in an age-appropriate way the meaning of 'the common good' and the principles of Catholic Social Teaching.	6.6.1 The Common Good PB (p 184-6) explores CST principles. More can be made of these – especially in the context of the Common Good. Refer to <u>DoCat</u> for further teacher understanding NB – PB (p187-8) focuses on St Kateri – she is patron saint of the environment and ecology. This certainly links to stewardship plus subsidiarity and the	Refer to Diocesan ppt plus Catholic charity resources on CST to support understanding of the Common Good Explore what this looks like in school, in the local community, nationally and globally https://cafod.org.uk/education/primary-teaching-resources/cst-resources-for-children https://missiontogether.org.uk/catholic-social-teaching/Mini Vinnie's See, Think, Do worksheet pdf

Planning

the world in which it lives. It has something to say, a message to give' (<u>Ecclesiam Suam</u> 65). D: Know that Christians are responsible for promoting the common good. D: Know some practical ways in which people can work together towards common goals		NB – PB (p187-8) focuses on St Kateri – she is patron saint of the environment and ecology. This certainly links to stewardship plus subsidiarity and the preferential option for the poor. If exploring this learning, make underscore how she contributed to the common good.	https://missiontogether.org.uk/catholic-social-teaching/Mini Vinnie's See, Think, Do worksheet pdf Pupils should be confident in understanding what the common good is. They should be able to explain what 'the common good' means through the principles of CST. Look at the lens info – why are Christians responsible for promoting the common good? What is the 'message' the Church <u>has to</u> give to the world? (see <u>Ecclesiam Suam</u> 65)
D: Know that Catholics should work to promote 'unity and love' (Nostra Aetate 1) among all people D: Know that the Church is called to 'enter dialogue with	U6.6.2. Describe some ways Christians work together with people of different worldviews to promote the common good.	6.6.2 Worldviews This EO (U6.6.2) is referenced in PB p191. The EO is given at the bottom of the <u>page</u> and an example is offered through Fr Aldo <u>Giachi</u> on the next few pages. There is a ppt too in the TB (p64)	Refer to the 'Notes for Teachers' (RED p182-3) for further examples that could be explored with the class. NB – see also the Diocesan presentation for helpful links to find out more about the people listed in the RED as examples of people working towards a common goal, 'promoting unity and love'.

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.***