

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

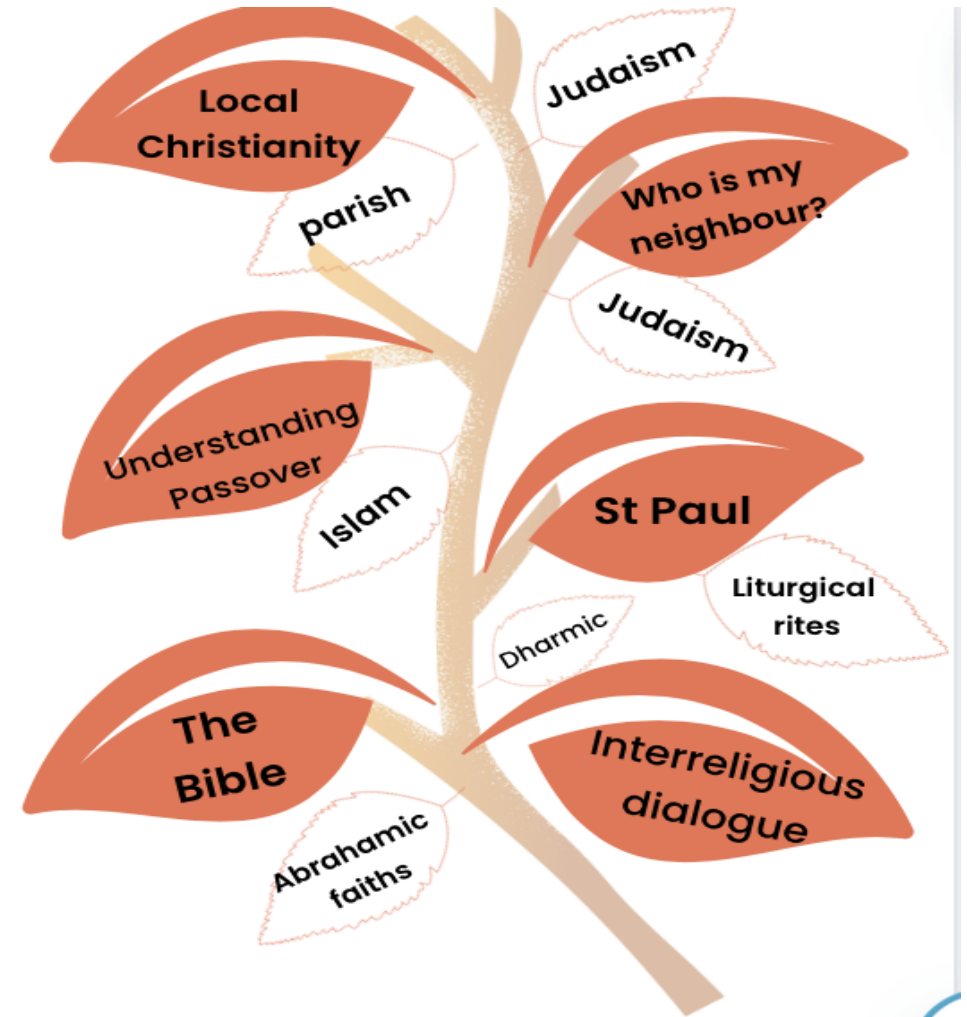
Nancy Walbank



What is Branch Six?



**Dialogue
&
Encounter
Ordinary time**



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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)



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Dialogue and Proclamation

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

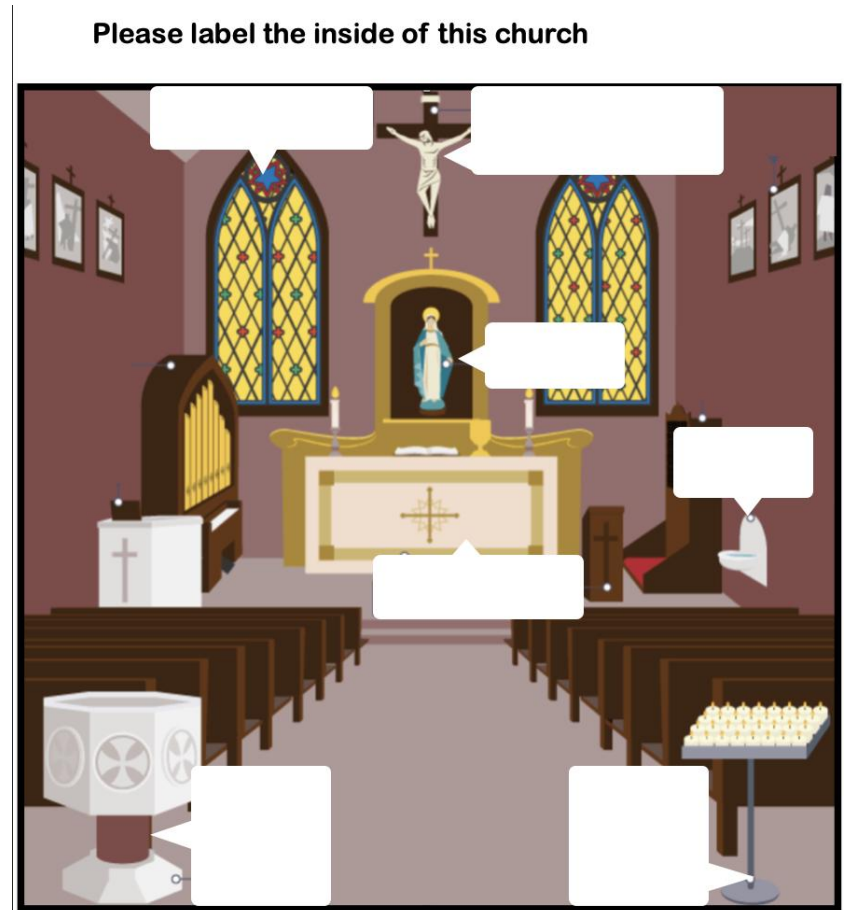
- No schematic approach to this branch, encounter begins in a local context, who is your community?
- E.g. for many children in Year One, meeting the local Catholic parish will be the first point of dialogue, where their worldview meets the sacramental, liturgical, Catholic worldview.
- Encourage schools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



This



Not



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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

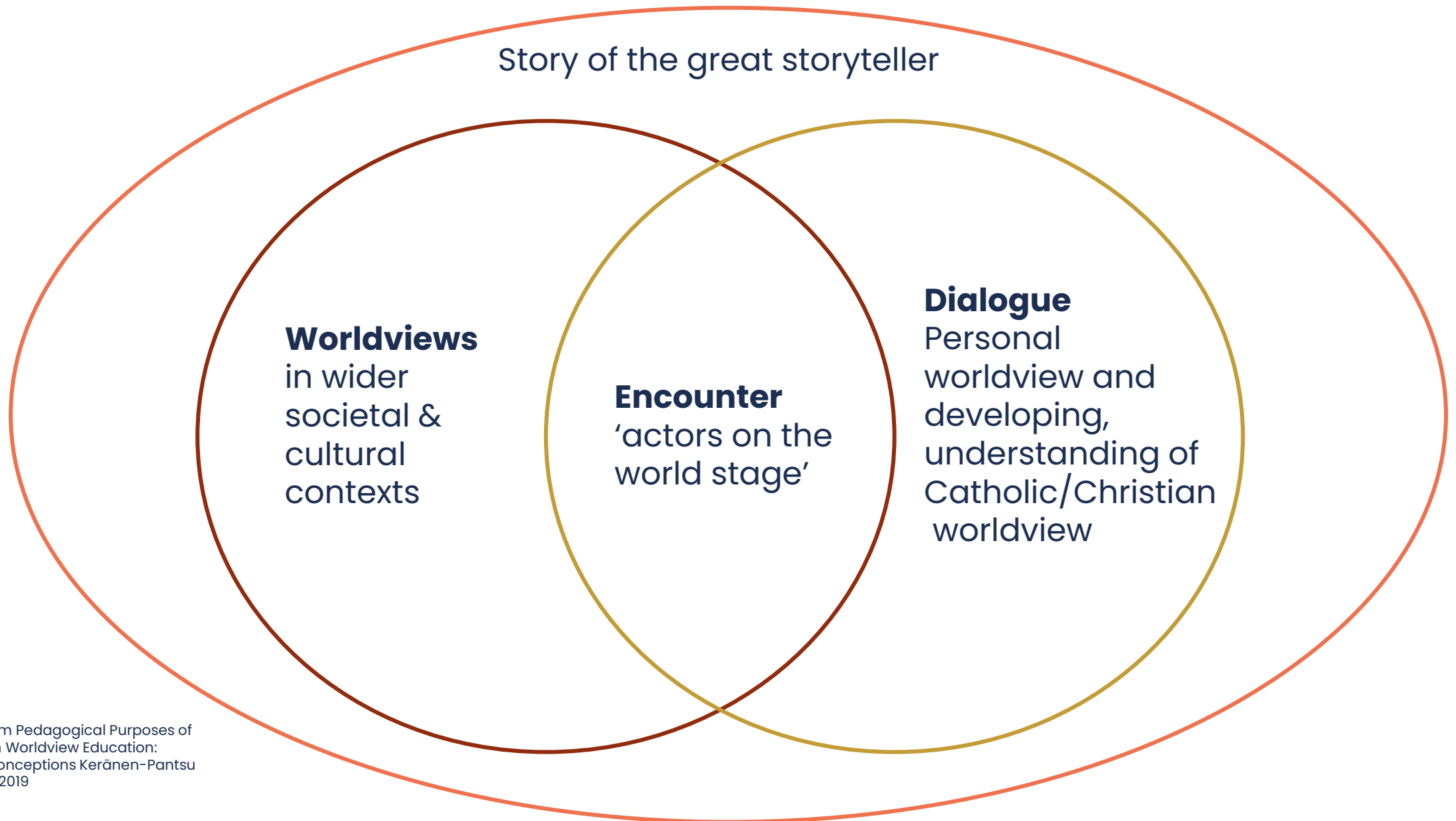
*“The narrative approach in worldview education provides means for teachers to promote conditions for a safe space and promote dialogue enabling worldview reflection. **Narratives** have a lot to offer for pluralistic and polyphonic education, opening up diverse ways of viewing the world.”*

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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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



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

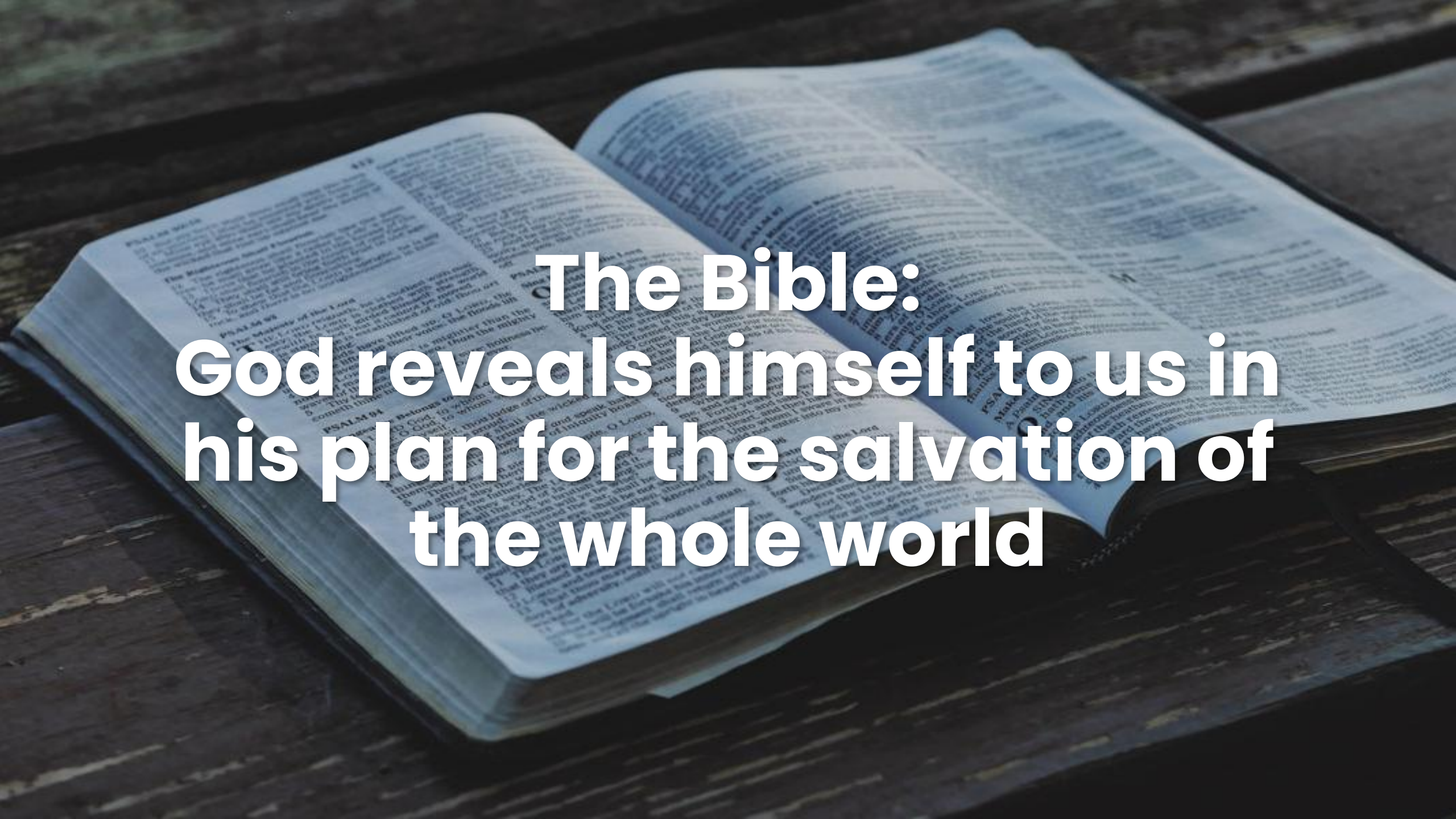


Year Five: Dialogue

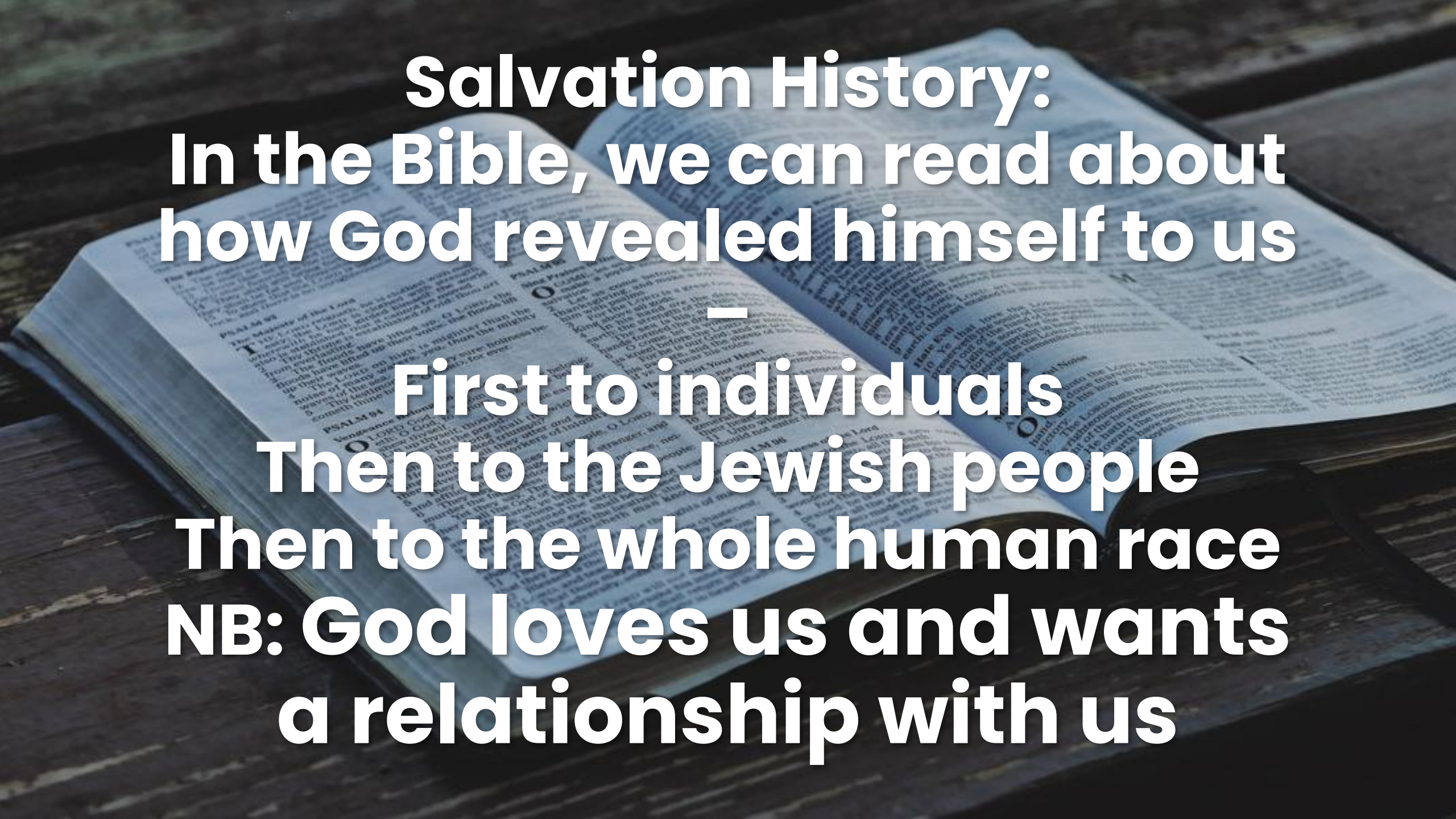
Notes for teachers (RED p164-5)

‘The Bible itself is a work of dialogue as the writers’ recount humanity seeking to ‘converse’ with God. It is important that pupils begin to understand how Christians view the Bible and the importance of the Church in helping people encounter the meaning of the text beyond what is written. The word ‘bible’ comes from a Greek word ‘biblia’ which means ‘little books’.



An open Bible is shown lying flat on a dark, textured wooden surface. The pages are slightly aged and feature printed text in two columns. The lighting is soft, creating a gentle glow on the paper. Overlaid on the center of the Bible is a large, bold, white text block. The text reads: "The Bible: God reveals himself to us in his plan for the salvation of the whole world".

The Bible:
God reveals himself to us in
his plan for the salvation of
the whole world

An open Bible is shown lying flat on a dark, textured wooden surface. The pages are slightly aged and feature printed text in a serif font. Overlaid on the Bible is white text with a subtle drop shadow. The text is arranged in a vertical sequence, starting with a title, followed by a main statement, a separator, and then a list of recipients of God's revelation, ending with a concluding statement.

Salvation History:
In the Bible, we can read about
how God revealed himself to us

—

First to individuals
Then to the Jewish people
Then to the whole human race
NB: God loves us and wants
a relationship with us

Year Five: Dialogue

Notes for teachers (RED p164-5)

‘The Bible is not one large volume as pupils will perceive it in their classrooms. It is a collection of different writings gathered over time. Within these writings, there are different types of literature, gathered from different sources, probably including oral accounts, that have been gathered and edited over centuries.’

GENRES IN THE BIBLE

LAW

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

HISTORY

Joshua	1 & 2 Chronicles
Judges	Ezra
Ruth	Nehemiah
1 & 2 Samuel	Esther
1 & 2 Kings	Acts (NT)

POETRY

Psalms
Song of Solomon
Lamentations

WISDOM

Job
Proverbs
Ecclesiastes

MAJOR PROPHETS

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

MINOR PROPHETS

Hosea	Nahum
Joel	Habakkuk
Amos	Zephaniah
Obadiah	Haggai
Jonah	Zechariah
Micah	Malachai

EPISTLES

Romans	Titus
1 & 2 Corinthians	Philemon
Galatians	Hebrews
Ephesians	James
Philippians	1 & 2 Peter
Colossians	1, 2 & 3 John
1 & 2 Thessalonians	Jude
1 & 2 Timothy	

GOSPELS

Matthew
Mark
Luke
John

PROPHECY

Revelation

Year Five: Dialogue

Notes for teachers (RED p164-5)

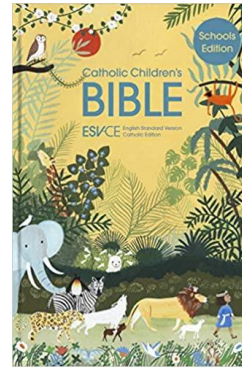


‘However, the Church teaches that this library has been **written by those inspired by the Holy Spirit**. It is more than a work of literature from the ancient and classical world. **‘All scripture is inspired by God** and can profitably be used for teaching, for refuting error, for guiding people’s lives and teaching them to be holy’ (2 Tim 3:16). But because it carries the human fingerprints of its many authors, **the Church assists Catholics in their reading and interpretation of sacred texts.**’

The Bible is the most important book in the world. written in it are the things we know about God. the Bible tells us how much God loves us. through the words of Sacred Scripture God directly speaks to us (YOUCAT for Kids)



"What would happen if we treated the Bible like we do our mobile phones? If we went back to retrieve it when we forgot it at home? If we took it out several times a day; if we read God's messages in the Bible like we read messages on the mobile phone? (Pope Francis)



How to read the Bible

'Scripture is intended to speak to today's believers, to touch their present lives with their problems, to enlighten the steps to be taken and the decisions to be made. This becomes possible only when believers read and interpret the sacred texts under the guidance of the same Spirit who inspired them.'

Pope Leo XIV. (General Audience, Vatican, February 2026).

We know that the Bible isn't always the easiest book to get your head around but it's definitely worth it! So we've put a short guide together to help you on your way.

The Bible was written for you. By reading it, you can let God's Word enter into your life. You don't need to read lots of the Bible for it to have an impact. Sometimes, just a few words or one sentence can transform your life. So it is better to read small amounts regularly. The more often you read a bit of the Bible, the more the Word fills your heart and soul.

Top 10 Key Points:

1. Pray before you start reading the Bible.
2. Learn how to find your way around.
3. Appreciate the variety of what's in the Bible.
4. Don't skip the 'first series' – the Old Testament.
5. Understand how truth is expressed in the Bible.
6. Explore the different senses of Scripture.
7. Interpret the Bible using the three Golden Rules.
8. Listen to what the Bible has to say about itself.
9. Recognise the Bible as food for your soul.
10. Read the Bible with other people and share ideas.

Here are 10 key points to help you enjoy Scripture.

6 Explore the different senses of Scripture

'The literal teaches history, the allegorical, what you should believe, the moral, what you should do, the anagogical, where you are going.'
Mediaeval couplet summarising the significance of the four senses.

Catholics believe that there are these different senses to our understanding of the Bible:

The literal sense is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation.

*When was the text written?
What is the main theme, plot, event that is happening?
What is the basic meaning and style of writing?*

All other senses of Sacred Scripture are based on the literal sense.

The spiritual sense.

In light of the unity of God's plan for the world, not just the text of Scripture but also the realities and events about which it speaks, can be signs for every generation to understand. These are divided into three areas:

The allegorical sense.

We can find a more profound understanding of events by seeing their significance in Christ; so the crossing of the Red Sea is both a sign of Christ's victory and of Christian baptism.

The moral sense.

The events we read about should lead us to act justly to all people and to the created world.

The anagogical sense.

(Greek: anagoge, 'leading'). We can see the realities and events in the Bible in terms of their eternal significance, leading us home to God. So the Church on earth is a sign of the heavenly Jerusalem.

By reading in this way, and through using these senses, we can ask questions such as:

Where is Jesus in this text?

Who does God show himself to be?

Where am I in this text?

How am I called to respond to God's grace?

Where is the Church (on earth and in heaven) in this text?



7 Interpret the Bible using the three golden rules

The Christian faith is not a 'religion of the book'. Christianity is the religion of the 'Word of God', a word which is 'not a written and mute word, but the Word is incarnate and living.'

St Bernard of Clairvaux (Catechism of the Catholic Church, #108).

To help us read and interpret the Bible, the Church offers three golden rules to guide us.

1. Pay attention to the unifying theme of the Bible, which is God's self-revelation to us.

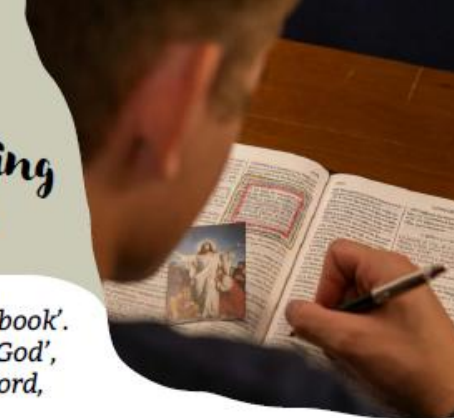
As the Church puts it, 'all divine Scripture speaks of Christ, and all divine Scripture is fulfilled in Christ.' (Catechism of the Catholic Church, 134) The whole point of reading the Bible is to get to know God personally. Understanding more about what God says and does – as well as how God was awaited, listened to and followed, can help us all to build a closer relationship with God in Christ.

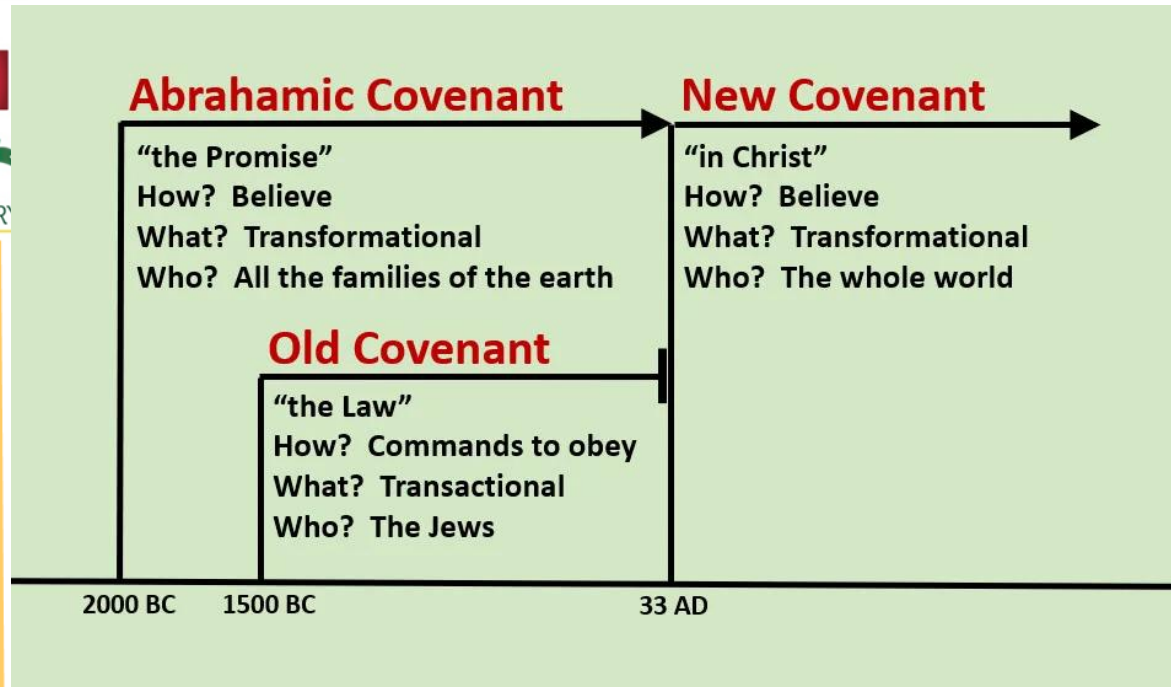
2. Read Scripture within the context of the living tradition of the Church.

Scripture and Tradition go hand in hand. The traditions of the Church, which go back to the apostles, are not just dusty old ideas. They are timeless truths that can shine a light on our lives today. The Holy Spirit guides the Church so that we can appreciate how the Church's traditions – including Scripture – apply to new learning and developments in the world.

3. Compare any passage with what other parts of the Bible have to say on the subject.

It's important to consider how a verse or passage relates to other parts of the Bible. Often, themes, ideas or stories are repeated elsewhere. In some versions of the Bible, you will find 'cross -references' in the margin. These are references to other parts of the Bible that are similar in content, or which refer to the text. Cross-references are always worth reading. They will help you to get the big picture. The online tool www.biblehub.com can help you with this if your bible doesn't contain them.





Year Five: Dialogue

Notes for teachers (RED p164-5)

‘Pupils should recognise that the texts that Christians refer to as the Old Testament are texts of the Jewish religion. For Christians, they are ‘old’ as Jesus Christ fulfils a new covenant which the New Testament recounts. However, God’s covenantal relationship with Abraham told in the book of Genesis remains and the texts of the Old Testament remain relevant to Christians.

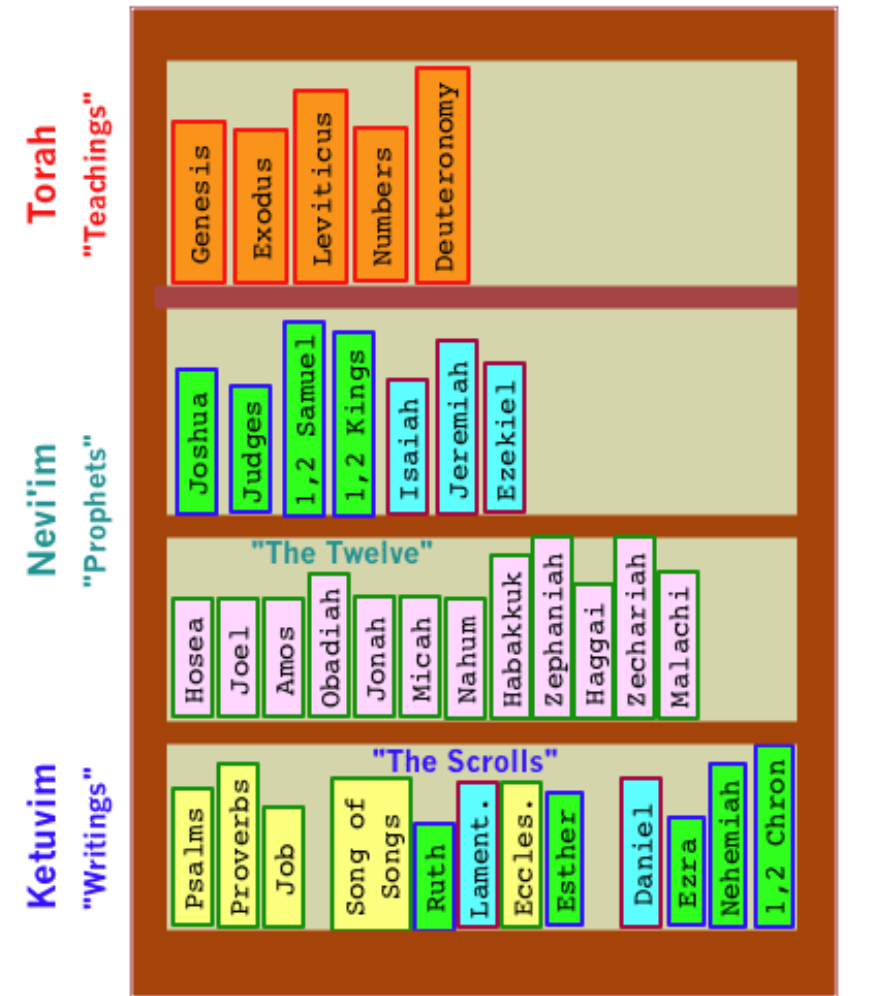
However, Christians read the Old Testament in the light of Christ, seeing signs of him in the words, actions, and deeds of the Old Testament.’

Year Five: Dialogue

Notes for teachers (RED p164-5)

‘The Jewish religion does not share this interpretation and teachers may wish to highlight the importance of being respectful to different understandings of sacred text. This is the nature of understanding intercultural dialogue. The Church proclaims an understanding of Sacred Scripture as part of the revelation of God made complete in Jesus Christ while respecting that different religious and non-religious views may not share in the same revelation.’

Hebrew Scriptures --The Tanakh: The Jewish Canon--



KEY

- Classification of these books in the Christian canons.
- = Pentateuch
 - = the Prophets
 - = the Wisdom Books
 - = the Major Prophets
 - = the Minor Prophets

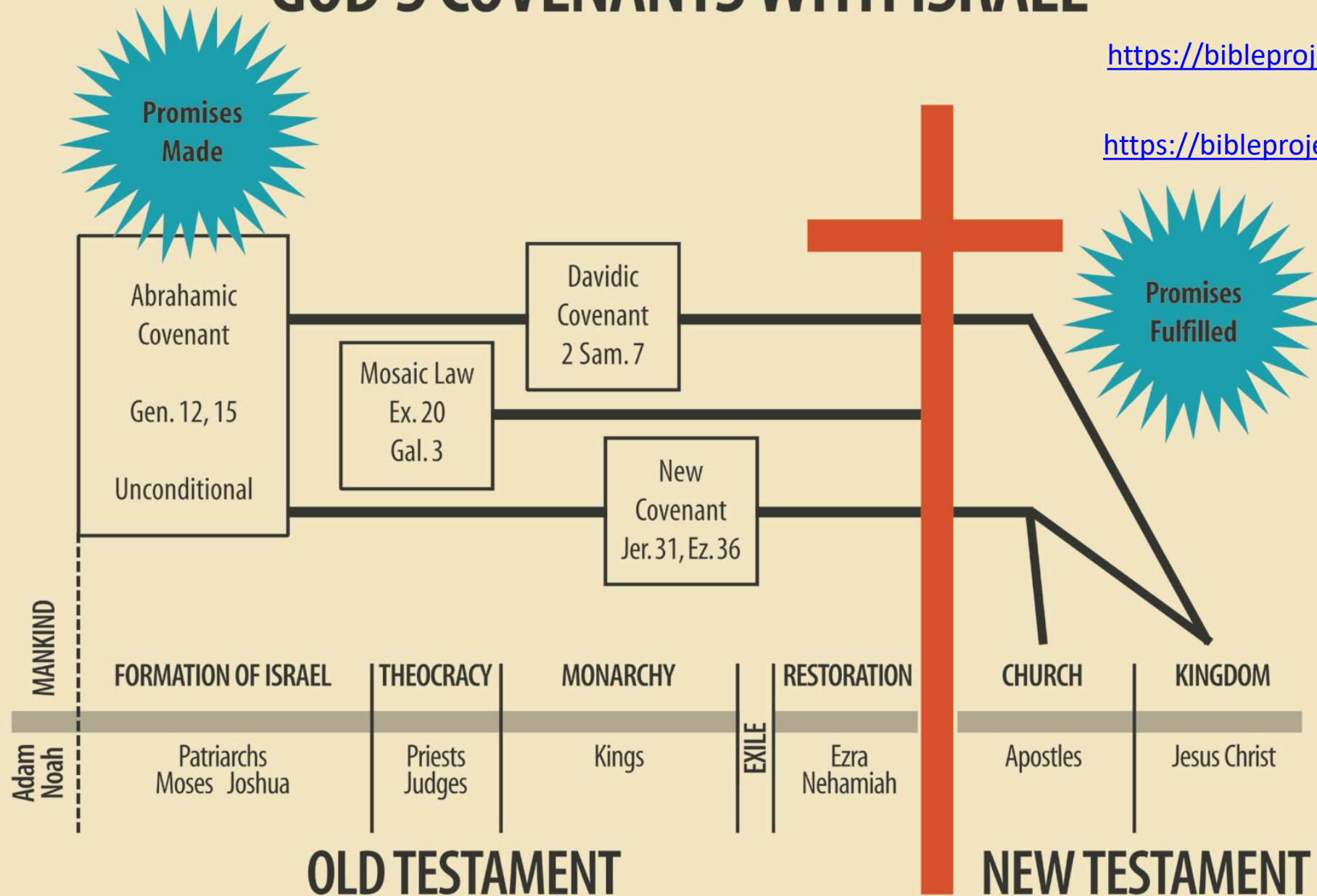
Year Five: Dialogue

CCC Links	Knowledge lens content
Sacred Scripture YCfK 12, YC 12-19, CCC 81, 120-123, 134-141	Dialogue By the end of this unit of study, pupils will know that the Church teaches: • The many different writers of the Bible were inspired by the Holy Spirit. • What Christians call the Old Testament originates in Hebrew scriptures. • The Old Testament is important for Christians because it speaks of God's covenant with Abraham and is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity. By the end of this unit of study, pupils will know: • The Bible was originally written in Hebrew, Aramaic, and Greek which were the languages of the writers. • God's covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity.

GOD'S COVENANTS WITH ISRAEL

<https://bibleproject.com/videos/covenants/>

<https://bibleproject.com/guides/covenants/>



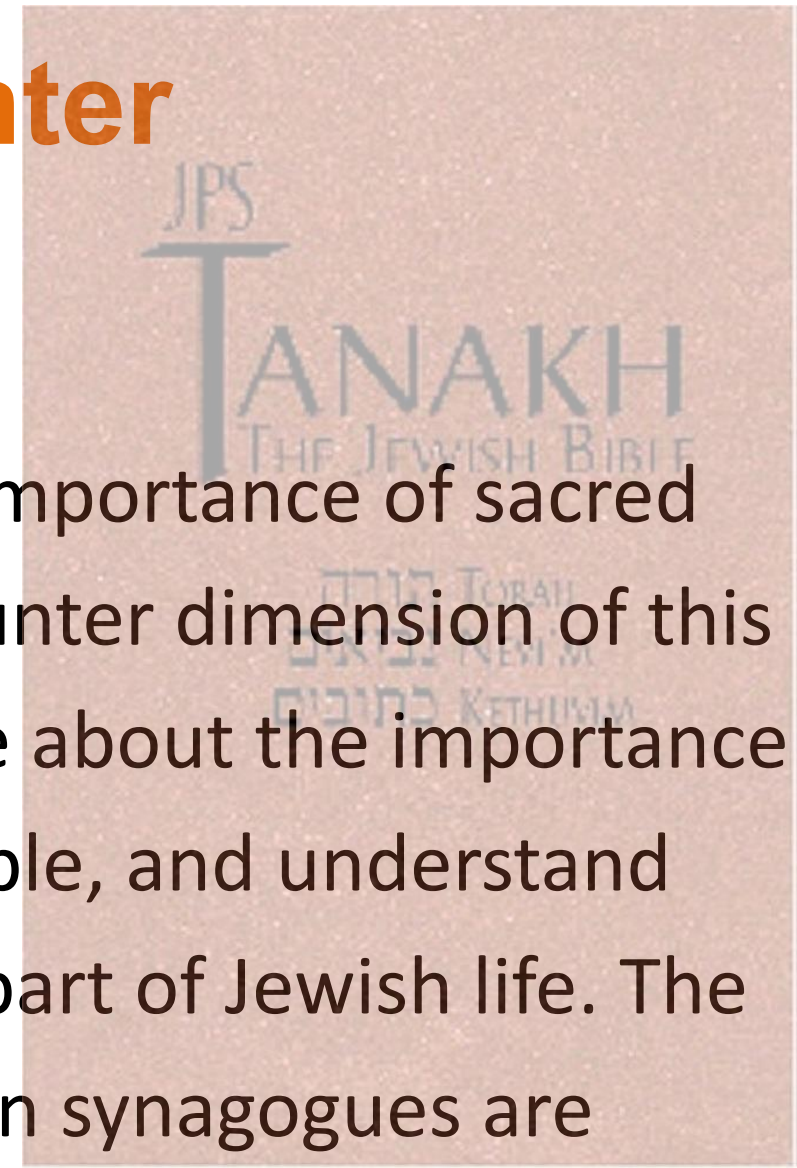
Year Five : Dialogue

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U5.6.1.	Explain that the Bible came together over a period of more than a thousand years and contains sacred texts from Judaism, the four Gospels, and other early writings of the Church.
U5.6.2.	Know that the Church teaches that Sacred Scripture is the inspired Word of God and the Church helps Catholics read and understand the Bible.
U5.6.3.	Know that the Bible is translated from different languages into many languages. (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:	
D5.6.1.	Asking ‘How can Sacred Scripture be “truth” if not everything in it is right?’ (YOUCAT 15) and discussing how to read the Bible prayerfully and how the Church helps us understand Scripture.
D5.6.3.	Discussing why the whole Bible is important for Christians, not just the New Testament. (RVE)

Year Five: Encounter

Notes for teachers (p164-5)

‘In previous years, pupils have explored the importance of sacred scripture for the Jewish religion. In the encounter dimension of this branch, pupils will be invited to explore more about the importance of Hebrew, the holy language for Jewish people, and understand how prayer, beliefs and sacred objects form part of Jewish life. The Torah is central to Jewish life and the scrolls in synagogues are sacred objects.’



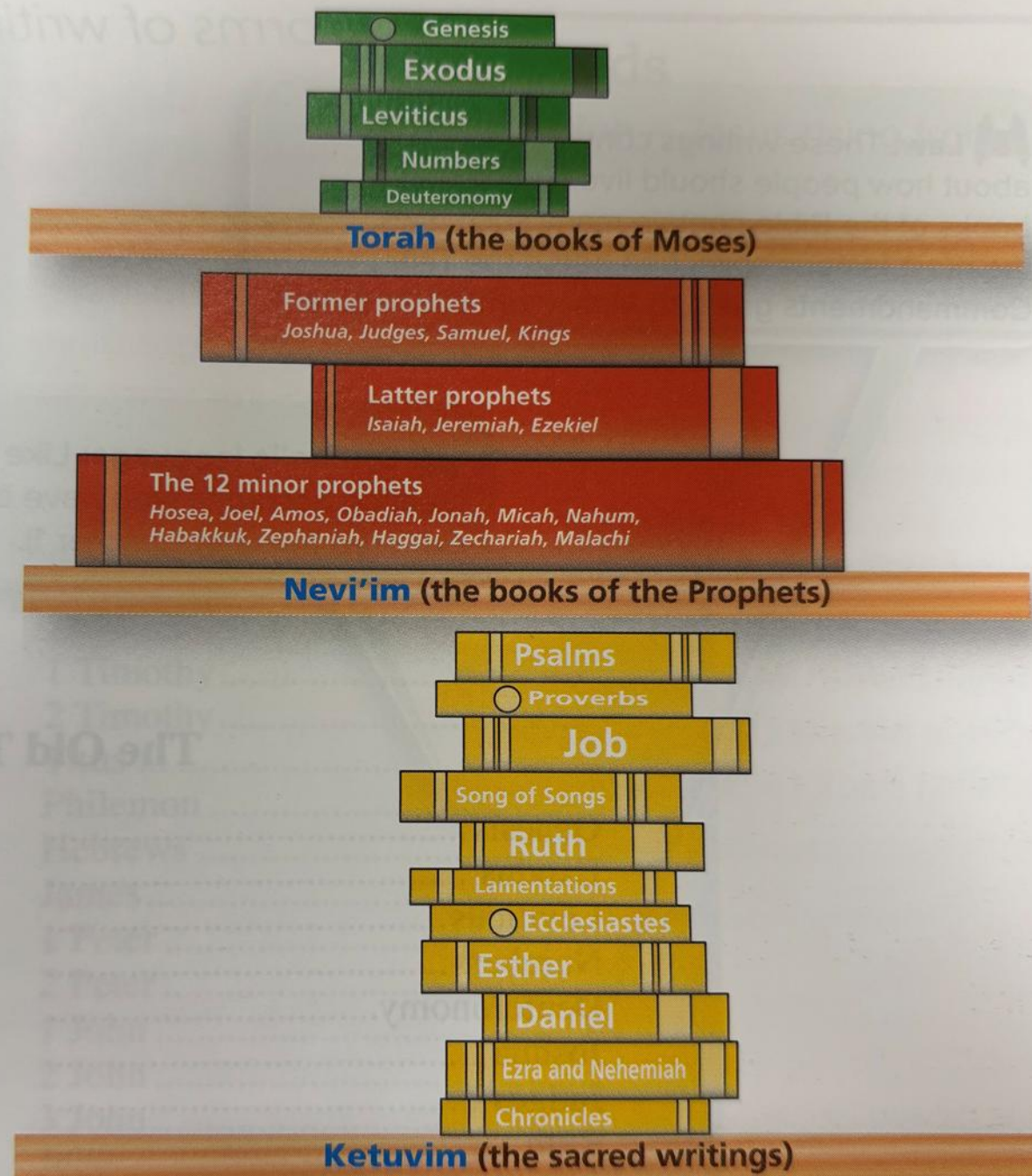
THE TANAKH



SADKA
RABINOWICZ
EDITION

KTAV

WITH THE SABBATH AND WEEKDAY PRAYERS



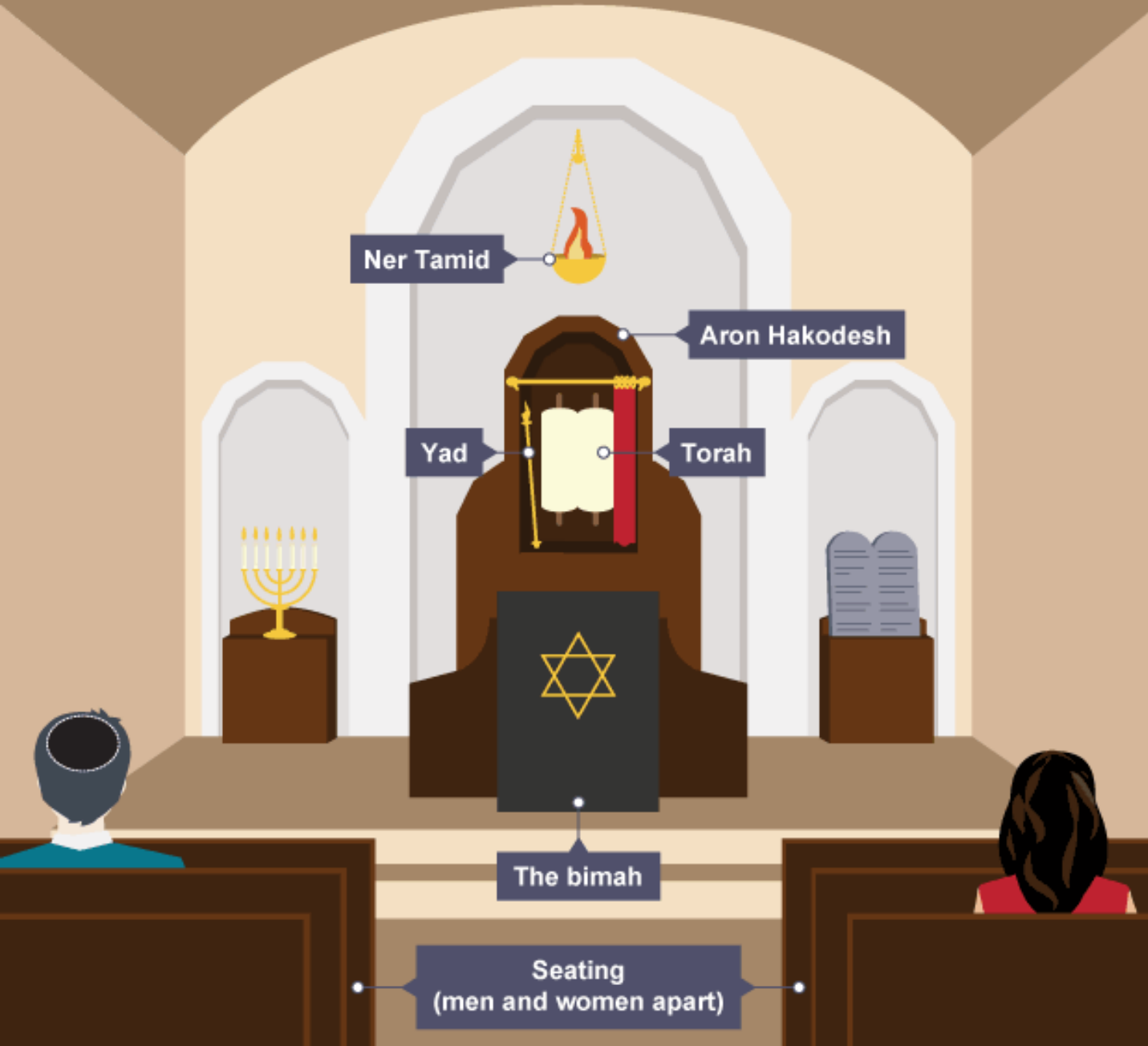


<https://www.myjewishlearning.com/article/the-torah-service/>



BBC Features of a synagogue

BBC Reading the Torah in the synagogue



Year Five: Encounter

ReformJudaism.org-what-names-God-are-used-Hebrew-bible

Notes for teachers (p164-5)

‘The Torah contains different names for God, many of which are familiar to Christians. The Shema prayer is the most important prayer in Judaism because it reminds Jewish people that there is only one God. The prayer is handwritten by a sofer (scribe) who uses ink and a quill to write. The written prayer, the Mezuzah, is placed inside a tiny box. The Mezuzah hangs on the doorposts of Jewish homes. The Mezuzah case can be made of many different materials and the Jewish Museum in London has further information on their website,

<https://jewishmuseum.org.uk/?s=mezuzah> .’



Site Search



Silver Mezuzah

Explore the Silver Mezuzah to learn more about home and prayer.

[Read more >](#)



Intern's Choice: Silver Mezuzah

Learn more about the Mezuzah from our intern, Cesare.

[Read more >](#)



Mezuzah and other Jewish Symbols

[Read more >](#)



A mezuzah (מְזוּזָה) is a parchment scroll, on which the Shema is handwritten by an expert scribe.

A mezuzah mounted on the right side of the doorpost of a Jewish home reminds us of G-d and our heritage. It also invites G-d's watchful care over the home. A kosher mezuzah on the doors of a home or office protects the inhabitants — whether they are inside or outside.

Mezuzah

[Insights on Mezuzah](#)

[What Is a Mezuzah?](#)

[How to Hang a Mezuzah](#)

[Mezuzah Questions & Answers](#)

[Mezuzah Stories](#)

[Mezuzah Video](#)

[Advanced Mezuzah Handbook](#)

[16 Mezuzah Facts Every Jew Should Know](#)

[Take the Mezuzah Quiz](#)

Hear, O Israel, the L-rd is our G-d, the L-rd is One.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה
אַחַד:

Recite the following verse in an undertone:

Blessed be the name of the glory of His kingdom forever and ever.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֶד

You shall love the L-rd your G-d with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-
לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי
מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם
לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ
לְטָטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Year Five: Encounter



Origins

The *Shema* may be seen as the beginning and end of Judaism. It is a Jewish prayer extracted from three places from the Torah and composed into a sequence of paragraphs. It does not appear in its entirety at the beginning of the Torah, rather it is found in Deuteronomy 6.4-9; 11.13-21 and Numbers 15.37-41.

The *Shema* derives its name from the Hebrew word *sema*, meaning 'to hear', which is the initial word of the first verse, which states, 'Hear O Israel'. Thereby, instructing Jews to listen. It is believed that they were received by Moses on Mount Sinai.

Year Five: Encounter



Significance

The *Shema* is included as part of every weekday synagogue service. Its significance is inferred by the fact that its centrality is recognised in all Jewish traditions, in various ways. The recitation of the passage is taken as a commandment to be fulfilled by Jewish adult men twice daily, morning and evening. It is also a core text in other prayer books.

The *Shema* is taught for the love of God, loyalty to the Jewish tradition and it encourages the Jewish community to study the Torah. It is reported that Jacob's sons read it to him and therefore adults recite it to children so that they remain within their tradition. The *Shema* might be the first thing that some Jewish children learn in a Jewish primary schools and at home to express belonging.

Year Five: Encounter



Meaning

The *Shema* sets out what Jews believe and how they should demonstrate their dedication to God through daily actions.

It represents their belief that they have made a Covenant with God: an agreement that they will love God and follow His laws and in return God will take care of them. Thus, as an artefact, the *Shema* is a way for Jewish people to remind themselves of their promises to God. This is why families have a responsibility to teach their faith to the next generation.

Year Five: Encounter



Practice

Unsurprisingly, the *Shema* has acquired a pivotal position in the collective and personal life of Jewish communities. Communally, adults recite it in the morning and evening and in the afternoon at the synagogue to fulfil the commandment and remember God.

Individually, some Jews recite it before bed and after waking up, as it is the most holy thing to say during these times. It is also a way of thanking God for waking them up from sleep and to ask God for good sleep. Thus, it is a prayer which covers all activities of the day and night.

As a family, in some homes, mothers regularly recite the *Shema* with their children whilst putting them to bed. Some children memorise it and others prefer to look at the text when reciting it.

Year Five: Encounter



Practice

At happy events, such as moving into a new home, the mezuzah, which contains the Shema, is fixed to the doorpost and is followed by a religious service.

During festival days and especially on Shabbat, a double reading honours the Shema: at the time the Torah scroll is brought out from the Ark the opening verse of the Shema is recited collectively, and again, individually by the reader prior to reading the Torah.

There are some physical gestures adopted by Jews during various prayers and worship. On the Day of Atonement whilst reciting the opening verse of the Shema, the eyes are covered to remove distractions.

As death approaches, those gathered recite some passages from the Torah and end with the opening words of the Shema. In this way the dying person is helped to affirm their faith in the oneness of God. It is worth noting that the Shema may be recited in Hebrew and in other languages too.

Year Five: Encounter



Some common discussion questions:

- What do you think it means when the Shema says: “These words [...] shall be upon your heart”?
- In the Shema, where does it say that Jews should talk about God’s laws?
- Why do you think the Shema says that Jewish people should repeat the words to their children?
- What could you use or do to help you to remember promises that you have made?



Teach the Torah to your children



Discuss the Torah at home and when you travel



Talk about the words of the Torah at different times of day



Tie the words on your head and heart (teffillin)



Place the words on the doors of your house (mazuzah)



Learn some of the Hebrew words of the Torah off by heart to recite



Sing the words of the Torah together at synagogue

Rank these seven ways of honouring the Torah which Jewish people observe. Which is most respectful and most important and why?

Year Five: Encounter

Useful websites for teachers (and pupils):

[Home - The Jewish Museum London](#)

[Inclusive Judaism - The Jewish Museum London](#)

[Judaism 101 \(JewFAQ\)](#)

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

<https://www.myjewishlearning.com/>

[BBC - The Torah - text based](#)

For pupils:

[BBC - What is Judaism](#)

[BBC - The Torah - clip](#)

[BBC - In-pictures-Writing a Torah scroll](#)

[TrueTube - The Torah Scroll Explained - Holy Crib](#)

[TrueTube - Holy Books - The Torah](#)

Year Five: Encounter

CCC Links	Knowledge lens content
	Encounter By the end of this unit of study, pupils will have encountered the following: • That the Tanakh (or Hebrew Bible) uses different names for God, to express different aspects of His nature (see e.g., https://bje.org.au/knowledge-centre/Jewish-prayer/names-for-god/). • That the Shema prayer is the basic creed of Judaism. It encapsulates the intrinsic unity of the world and its Creator. • Use specialist vocabulary to describe some Jewish beliefs expressed in the Shema prayer ('Hear Oh Israel - the Lord our God, the Lord is One'). • A mezuzah as it contains the Shema prayer and on the box is the letter 'Shin' or sometimes the whole word 'Shaddai' meaning mighty, (i.e., God is strong/almighty/powerful) on the mezuzah case.

Year Five: Encounter

Expected outcomes

Understand

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

- | | |
|---------|---|
| U5.6.4. | Recognise that the Tanakh uses different names for God that reveal aspects of his nature. (RVE) |
| U5.6.5. | Use specialist vocabulary to describe some Jewish beliefs expressed in the Shema prayer. |
| D5.6.2. | Exploring the place of Sacred Scripture in Jewish life today. |

Year Five: Encounter

Expected outcomes	
Respond	
During this unit of study, pupils will be invited to respond to their learning, for example by:	
R5.6.1.	Reflecting on the books that matter to them in their lives.
R5.6.2.	Talking to others about their sacred texts and why they matter.
R5.6.3.	Thinking and talking about ways of showing respect for sacred texts.

Year Five: Dialogue and Encounter

The Vine and the Branches



Dialogue & Encounter Branch 6

Theological Notes

5.6.1
The Bible

5.6.2
God's Covenant with
Abraham

5.6.3
Journey through the Bible

5.6.4
The Hebrew Bible

5.6.5
Jewish Life

Year Five: Dialogue and Encounter

Key vocab:

- Old Testament
- New Testament
- Bible
- Tanakh
- Shema
- Mezuzah

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 Five: 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: Ensure you refer to the TB Theological Notes (TB p60-61) and the Notes for teachers (RED p164-165) when planning, teaching and assessing as this help to ensure the key learning is identified and shared with pupils NB: to this end, also ensure that the lens content information (Dialogue and Discern) is also shared with pupils – in an <u>age appropriate</u> way.			
Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
D: Know the many different writers of the Bible were inspired by the Holy Spirit D: Know the Old Testament is important for Christians because it speaks of God's covenant with Abraham and is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity D: Know God's covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity	U5.6.1. Explain that the Bible came together over a period of more than a thousand years and contains sacred texts from Judaism, the four Gospels, and other early writings of the Church.	5.6.1 The Bible Theological Notes (TB p60-61) have helpful Q&A foundation for teachers on the importance of the Bible in a Catholic Christian context. First ppt (TB p62) offers a nice summary of why the Bible is important for Christians. NB: second ppt (TB p62) has 3 slides that refer to Judaism – slides 9-11. Leave these slides until you are exploring Judaism. There are plenty of opportunities in the PB (p170-174) for pupils to think about their favourite scripture or how they feel about a particular passage. Ensure opportunities to Respond are inclusive. 5.6.2 God's Covenant with Abraham This is a good summary of the lens content (see column 1) This EO underscores the importance of the Bible for Christians. For Catholic Christians, the OT and the NT are inextricably linked. The Church does not focus solely on the NT – See Theological Notes (TB p61) It might help for pupils to record this learning as a timeline.	See also YC4K p18-25 Refer to the 'God who speaks' <i>How to read the Bible</i> resource shared by Diocese. Info on 2nd ppt (TB p62) is presented in a v basic way. Use the Diocesan presentation to add more depth to the content or use as a summary of learning. Consider using the Bibles in class to explore the different writings in the Bible (see PB p1172-3). Can they find examples of each type of writing in the Bible to illustrate what it is? For example, Letters – see 1 Corinthians 1:1-2, 'From Paul, who was called by the will of God to be an apostle of Christ Jesus, and from our brother Sosthenes – To the church of God, which is in Corinth....' (GNT) LENS CONTENT: D: Know the Old Testament is important for Christians because it speaks of God's covenant with Abraham and is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity D: Know God's covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity St Augustine said, "The New Testament lies hidden in the Old and the Old Testament is unveiled in the New" – i.e. to fully understand the depth of God's love for humans and the significance of God becoming human in Jesus, it is important to know and understand the history of

D: Know what Christians call the Old Testament originates in Hebrew scriptures E: Know that the Tanakh (or Hebrew Bible) uses different names for God, to express different aspects of His nature (see e.g., https://bie.org.au/knowledge-	U5.6.4. Recognise that the Tanakh uses different names for God that reveal aspects of his nature.	5.6.4 The Hebrew Bible Read the TB (p65) for a summary of the books the Tanakh, (Hebrew Bible) contains. NB: the V&B refers to 'the Jews' however belief and practice in Judaism is very diverse. Refer to the 'Religion and Belief – Beginner's Guide' for support when teaching Judaism.	See the Diocesan presentation ppt for further info on the Tanakh. See also these websites (links shared in the ppt too): https://www.myjewishlearning.com/article/your-guide-to-reading-the-hebrew-bible/ https://www.myjewishlearning.com/article/the-torah-service/BBC-Reading-the-Torah-in-the-synagogue
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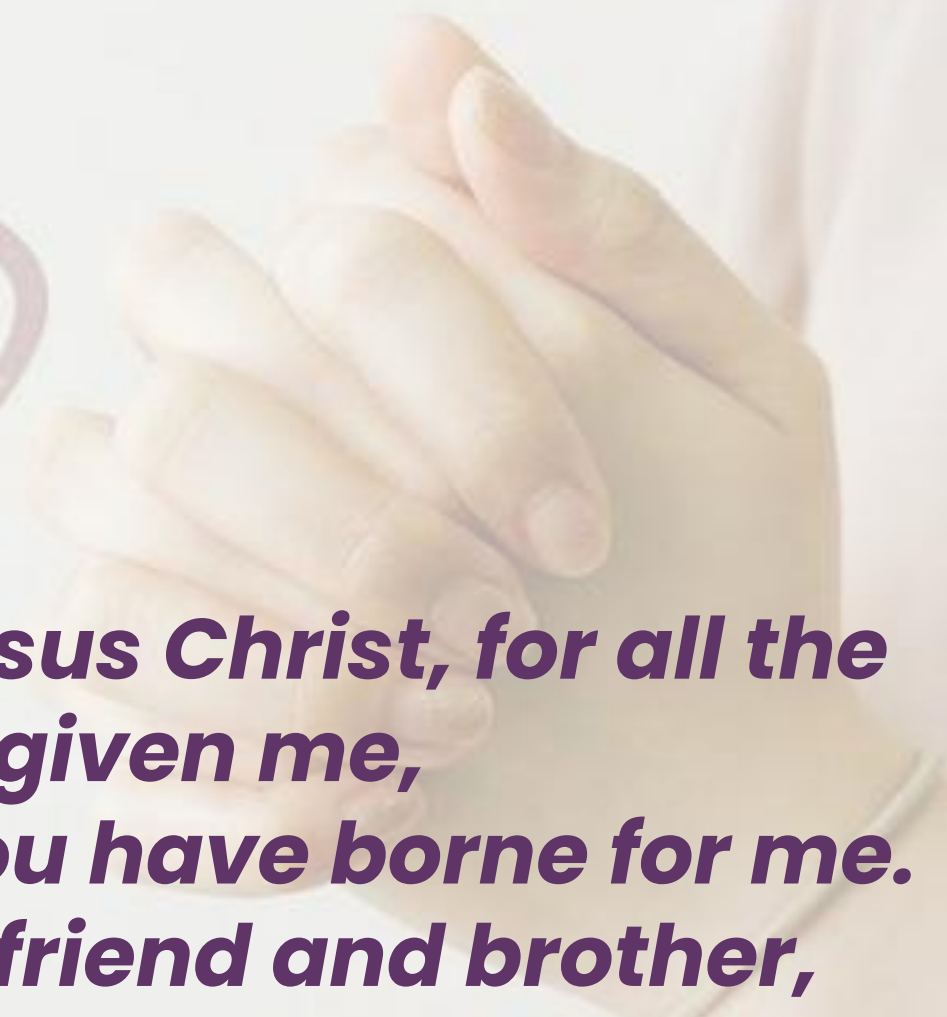
Year Five: Dialogue and Encounter

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

centre/Jewish-prayer/names-for-god/).	It is better perhaps to <u>say</u> 'a Jew <i>may</i>...'. For example, it is unlikely that all Jewish males will wear a kippah and tallit. Some may only wear them with tefillin for prayer, whereas more Orthodox Jews might wear a tallit and kippah all the time. In addition, some Jewish males might never wear them or perhaps may only wear a kippah when visiting a synagogue, which may be a rare occasion. This illustrates the diversity within Judaism from the very orthodox to the more liberal to the cultural (secular even) Jews. It is also worth noting that although not widespread, some Jewish women will wear tefillin in prayer. NB - Scrolls are always handwritten, otherwise they are not Kosher. Jew FAQ = good website for teacher subject knowledge Wherever possible, engage with the Jewish people to hear their viewpoint so pupils understand Judaism is a living religion 5.6.5 Jewish Life See PB (190)	From the 'Religion and Belief – Beginner's Guide', <i>Judaism: Some 'Do's and Don'ts'</i>: Do describe the first 39 books of the Bible as being 'the Jewish Bible' or 'the Tenakh'. In a Jewish context, they should not be referred to as the 'Old Testament', which is the Christian term for these books, and can sound negative about Jewish scripture. Don't make use of 'Yahweh' or 'Jehovah' with reference to God. The Hebrew letters standing for God, YHWH were never spoken out loud, instead, phrases like 'the Eternal', 'the Holy One', 'King of the Universe' are used. Jewish people often write 'G-d' to avoid using the holy name on, for example, paper which may be discarded. For links specifically focussed on the names for God used in the Tanakh: The Name of G-d - Judaism 101 (JewFAQ) ReformJudaism.org-what-names-God-are-used-Hebrew-bible
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LET US

pray.



***Thanks be to you, my Lord Jesus Christ, for all the
benefits you have given me,
for all the pains and insults you have borne for me.
O most merciful redeemer, friend and brother,
may I know you more clearly, love you more dearly,
and follow you more nearly, day by day. Amen.***