

Support for Implementing and Teaching The Vine and The Branches

Julia Cunningham
Diocesan RE Coordinator

WiFi: HAGuest
Password: HAGuest123!

Agenda

Morning prayer

- Session One RED: What is it? Why do we need it? What do we do with it?
- Session Two The structural elements of the RED:
 - The model curriculum narrative
 - The 4 lenses
 - The 3 ways of knowing
 - The 5 (6) branches
 - Expected end of phase outcomes
- Session Three Branch 1: Creation and Covenant
- Session Four Collaborative planning

Closing prayer

Session 1



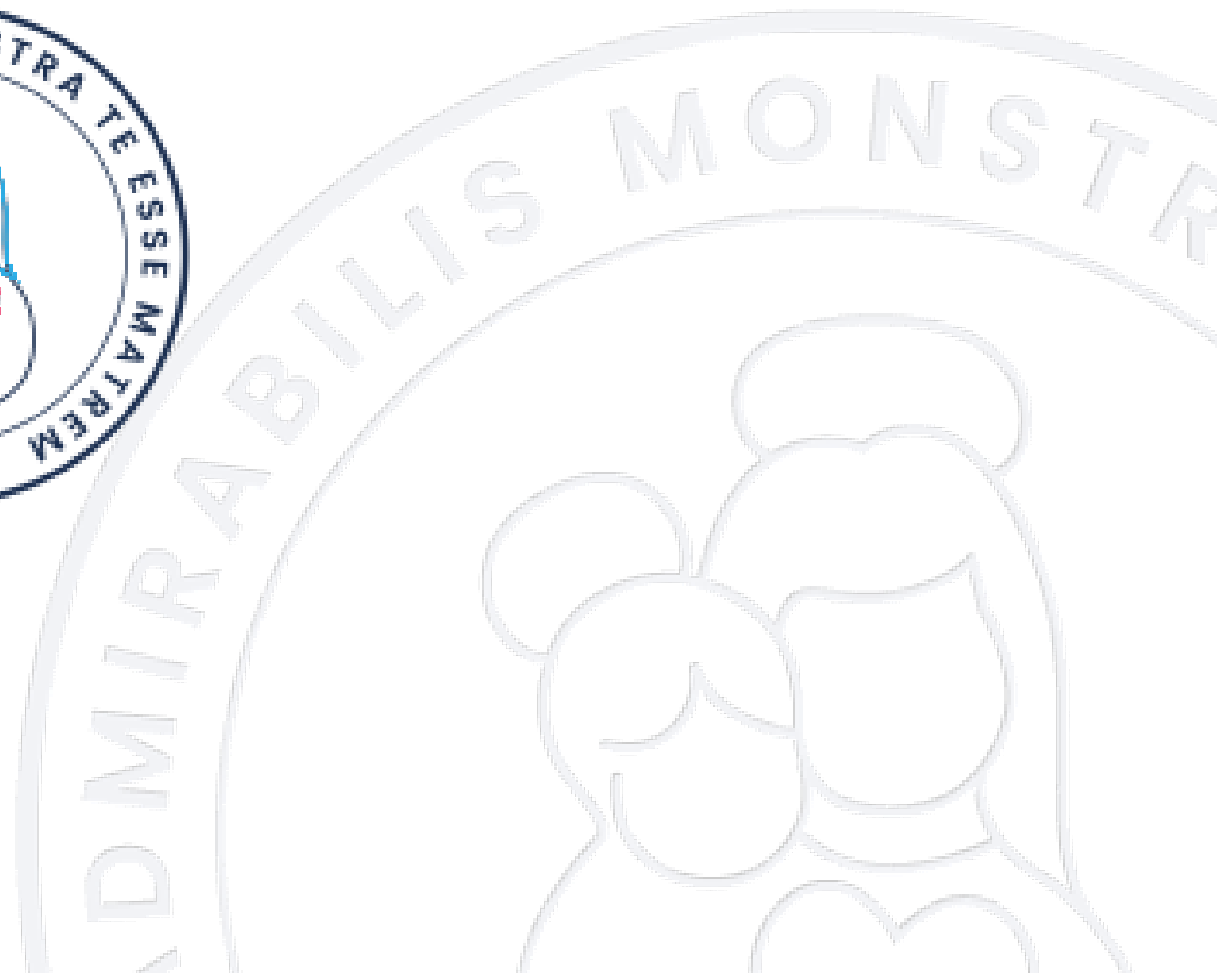
Session 1



Session 1

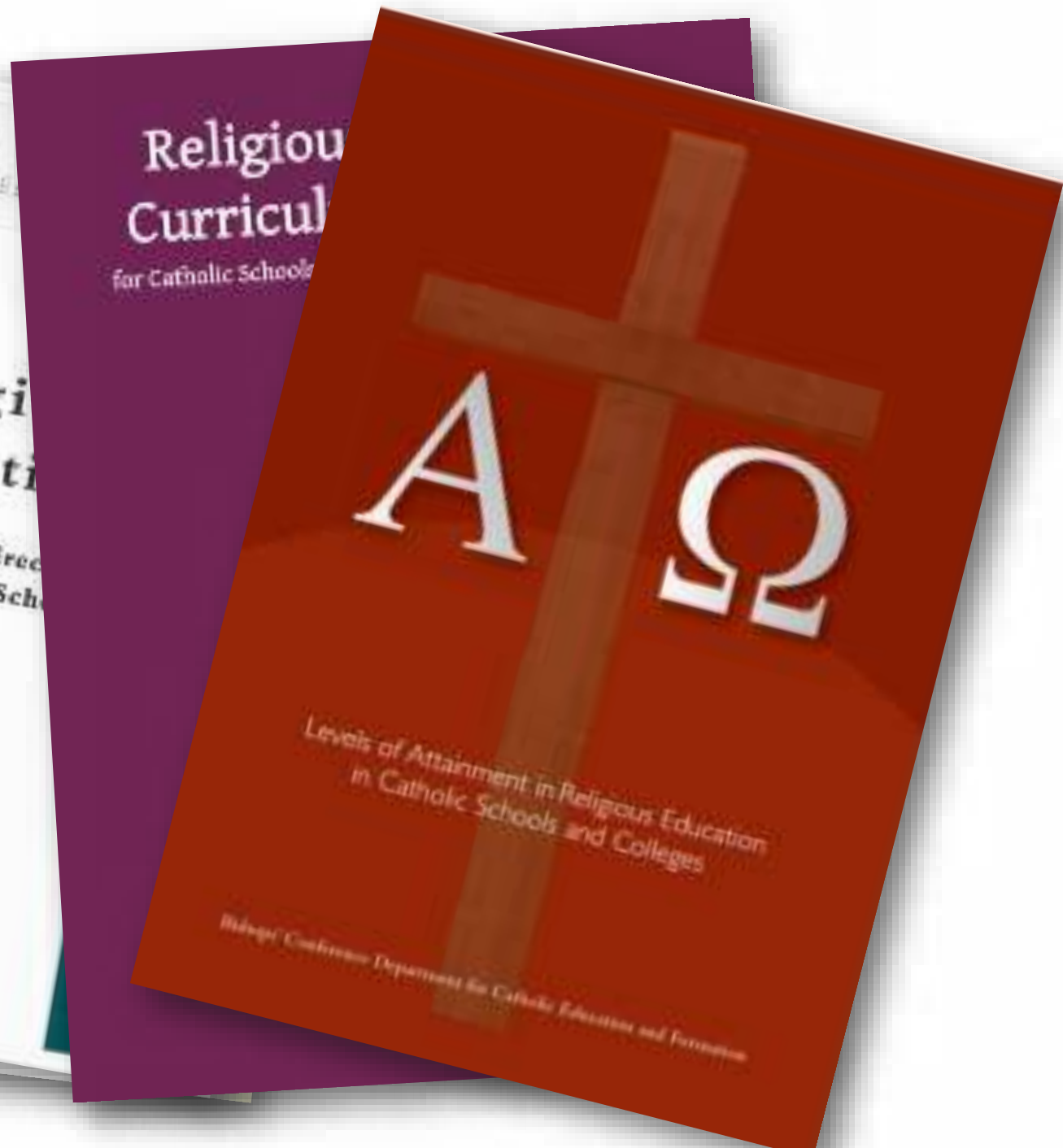
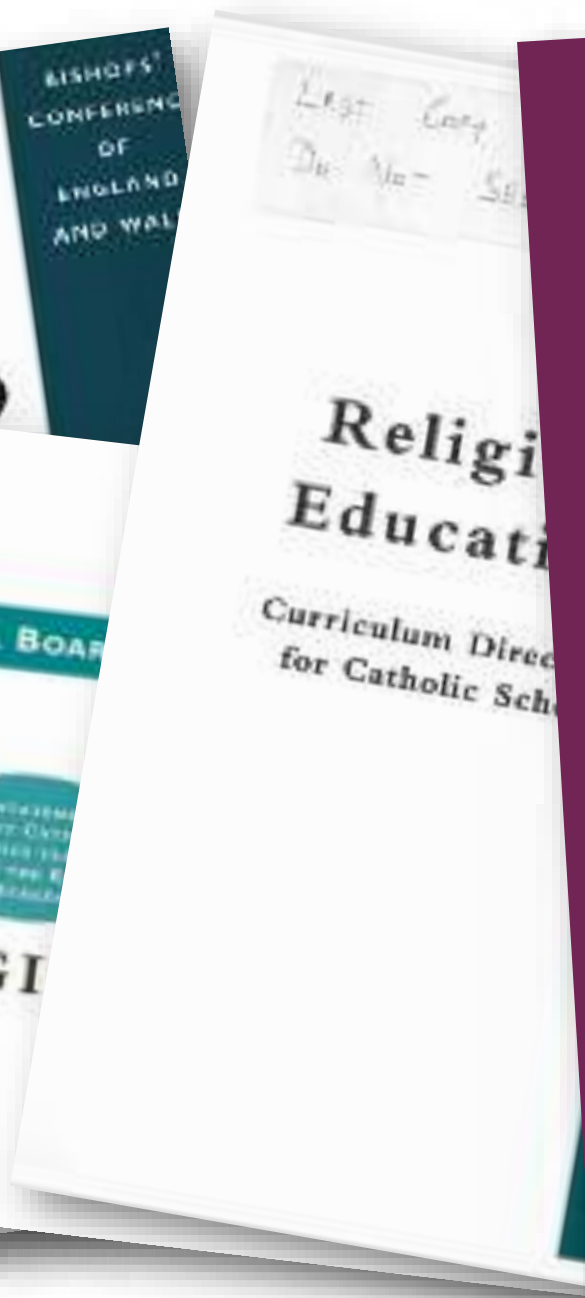
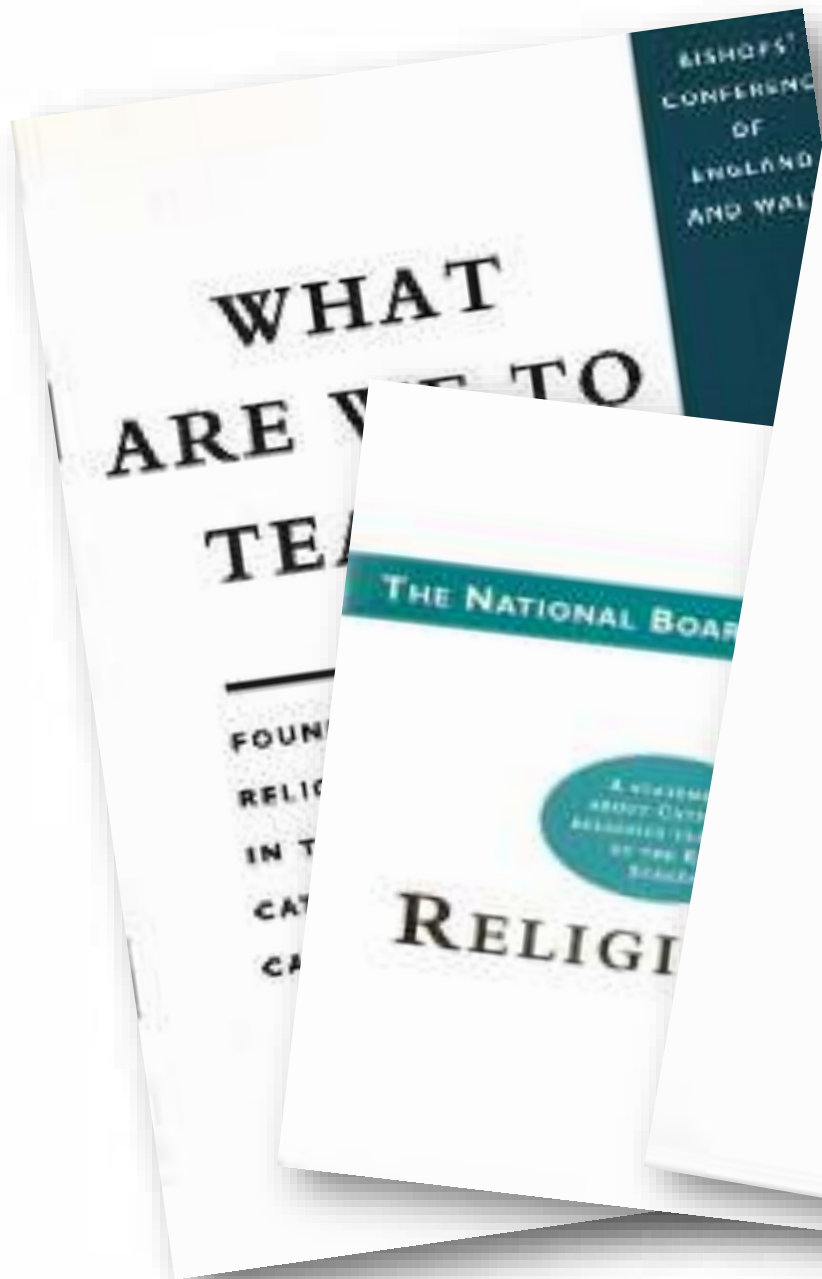


Session 1

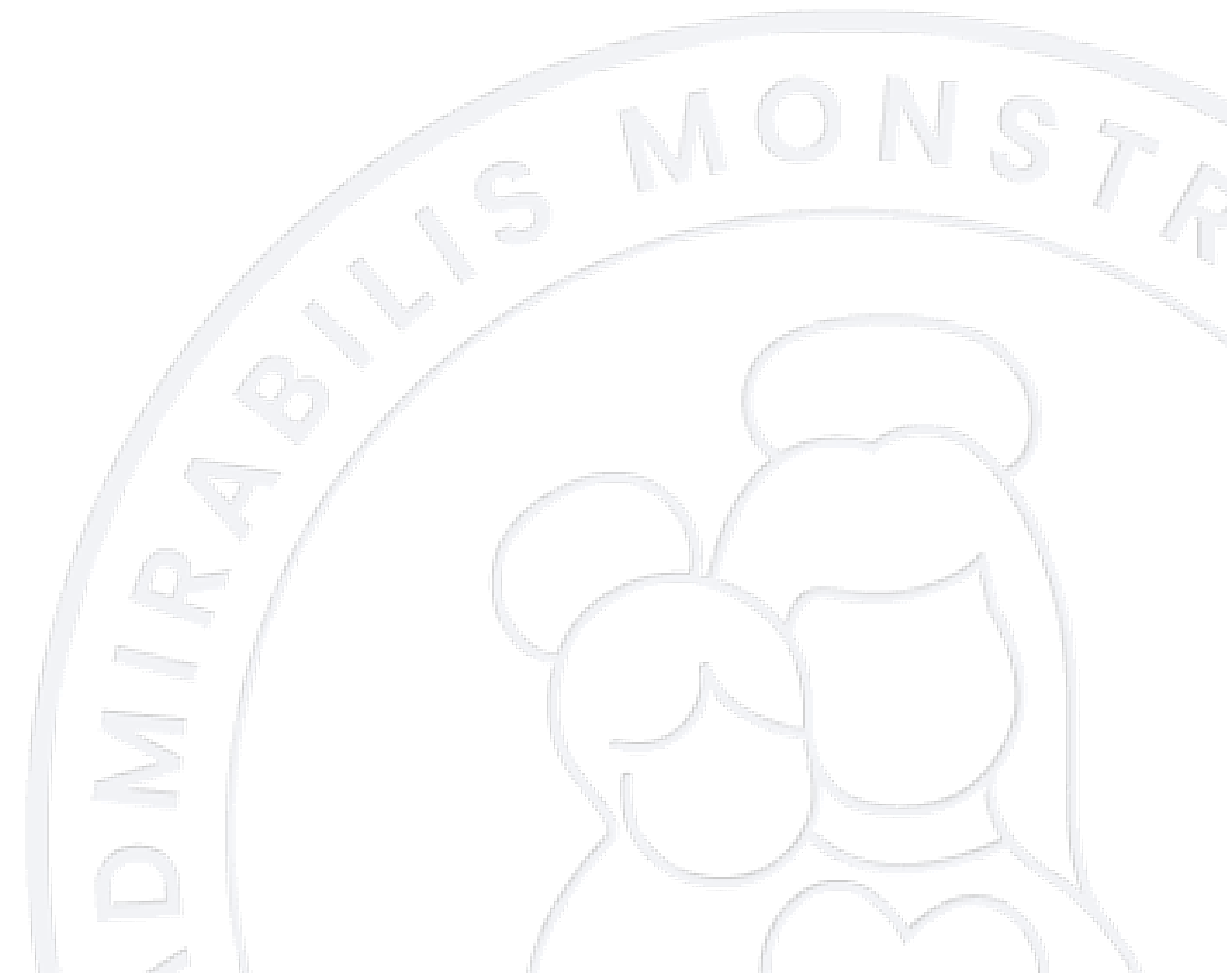


Session 1





Session 1





To know You more clearly

The Religious Education Directory
for Catholic Schools, Academies and Colleges
in England and Wales



Religious
Education
Directory

Session 1

***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.***

To love You more dearly

The Prayer & Liturgy Directory
for Catholic Schools, Academies and Colleges
in England and Wales



Prayer &
Liturgy
Directory

To know You more clearly

The Religious Education Directory
for Catholic Schools, Academies and Colleges
in England and Wales



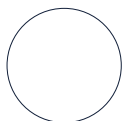
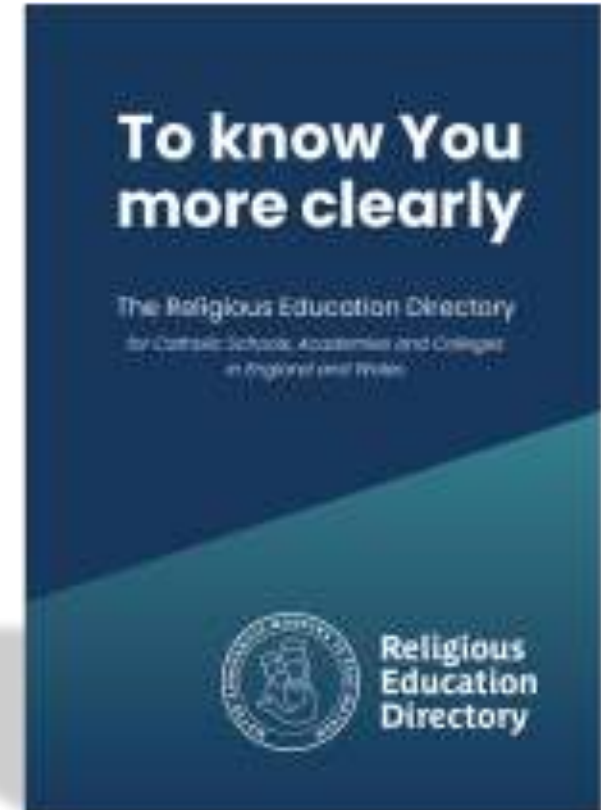
Religious
Education
Directory

Preface.....	2
1. Introduction.....	7
Part 1: Context and Norms.....	8
Section 1.1: Legal framework in the context of Catholic schools.....	8
Section 1.2: Canon / Norms.....	34
Part 2: Programme of Study.....	17
Introduction.....	17
Section 2.1: Religious education in the context of Catholic Schools in England and Wales.....	19
Section 2.2: The aims and elements of the programme of study.....	19
Section 2.3: Expected knowledge / spiritual outcomes.....	64
2.3.1 Faith.....	64
2.3.2 Justice.....	70
2.3.3 Worship.....	72
2.3.4 Prayer.....	76
2.3.5 Reflection.....	76
2.3.6 Resources.....	86
Section 2.4: Model curriculum.....	91
2.4.1 RSE.....	95
2.4.1.1 Age 5-7 (Year 2-3).....	96
2.4.1.2 Age 8-11 (Year 3-5).....	107
2.4.1.3 Age 12-14 (Year 7-9).....	118
2.4.1.4 Age 15-16 (Year 10-11).....	125
2.4.1.5 Age 16-18 (Year 12-14).....	128
2.4.1.6 Age 19+ (Year 15+).....	137
2.4.1.7 RSE 17.....	150
2.4.1.8 RSE 18.....	154
2.4.1.9 RSE 19.....	158
References.....	170

Session 1

Part 1: Context and Norms

Part 2: Programme of Study



Religious
Education
Directory



Session 1

Part 1: Context and Norms

Section 1.1: Religious Education in the Context of Catholic Schools

Section 1.2: General Norms

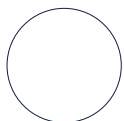
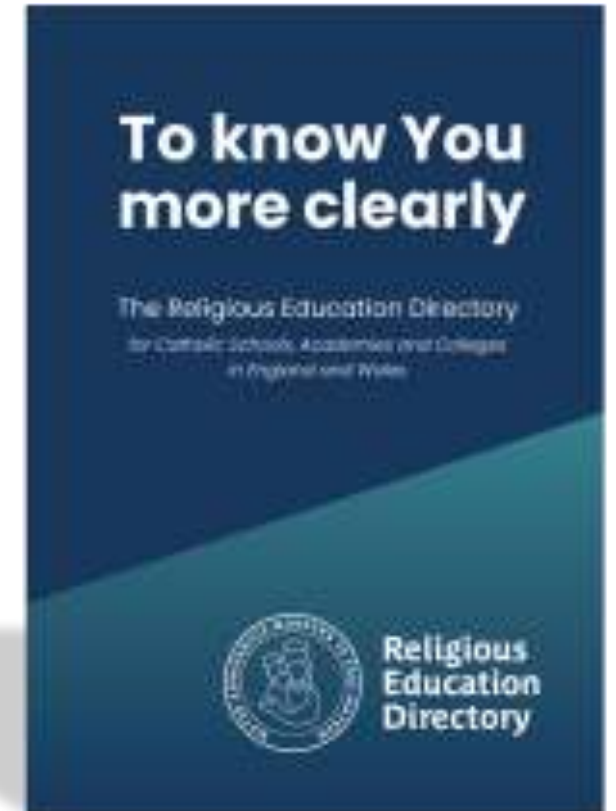
Part 2: Programme of Study

Section 2.1: Religious education in the context of Catholic Schools in England and Wales

Section 2.2: The structural elements of the programme of study

Section 2.3: Expected end of age-phase outcomes

Section 2.4: Model curriculum



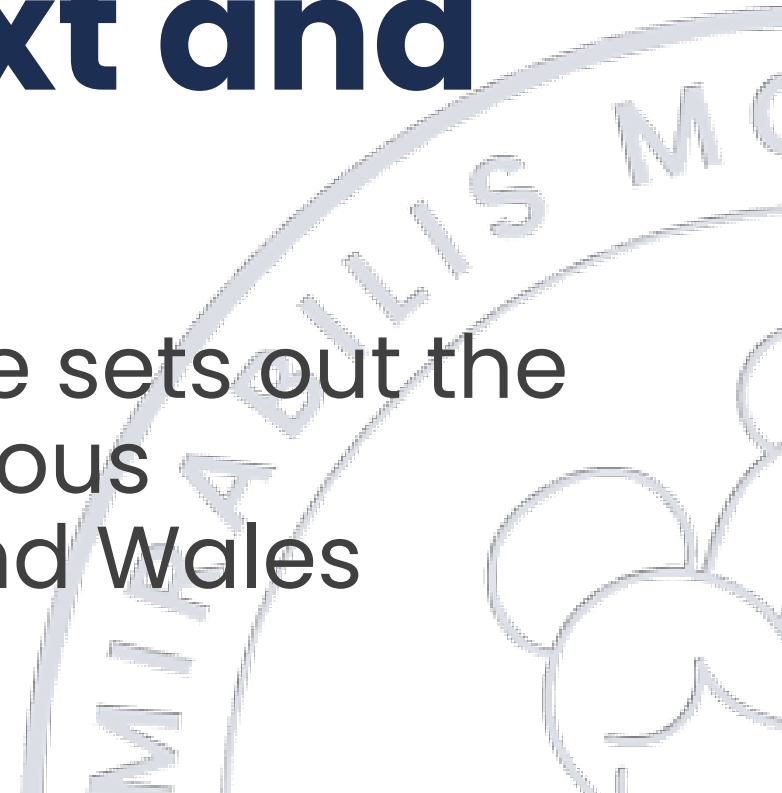
Religious
Education
Directory

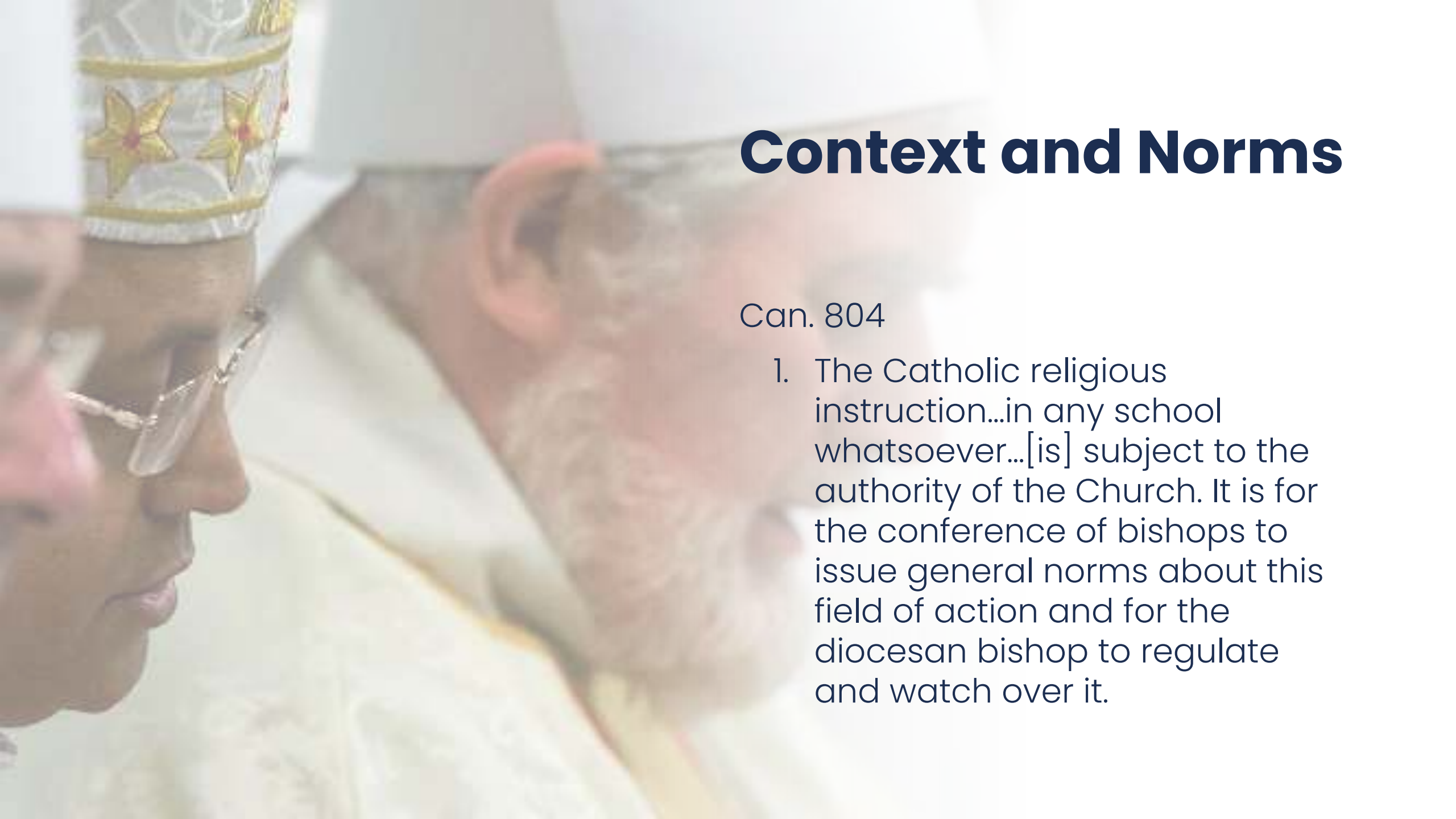




Part 1: Context and Norms

The Bishops' Conference sets out the general norms for Religious Education in England and Wales

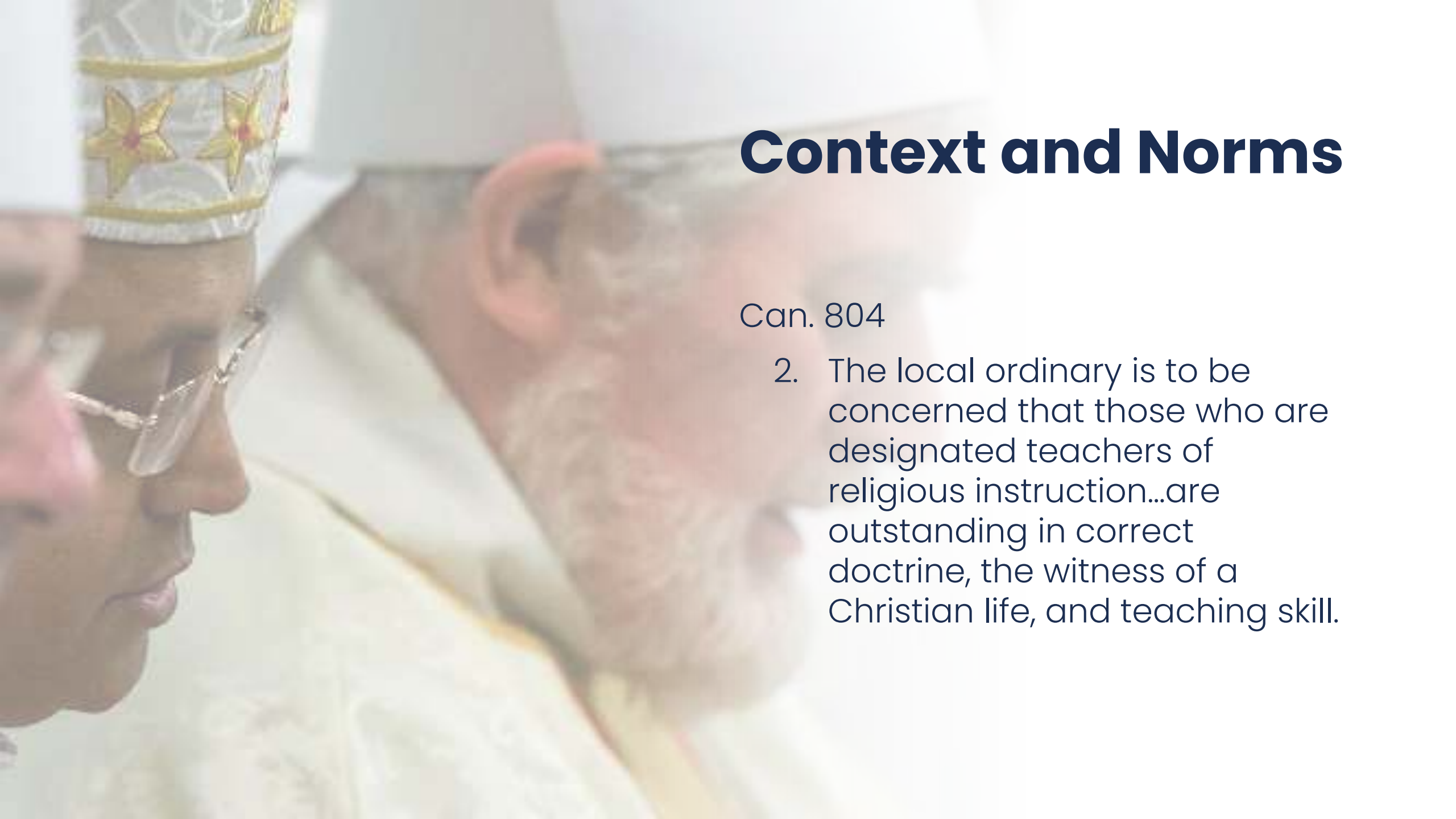




Context and Norms

Can. 804

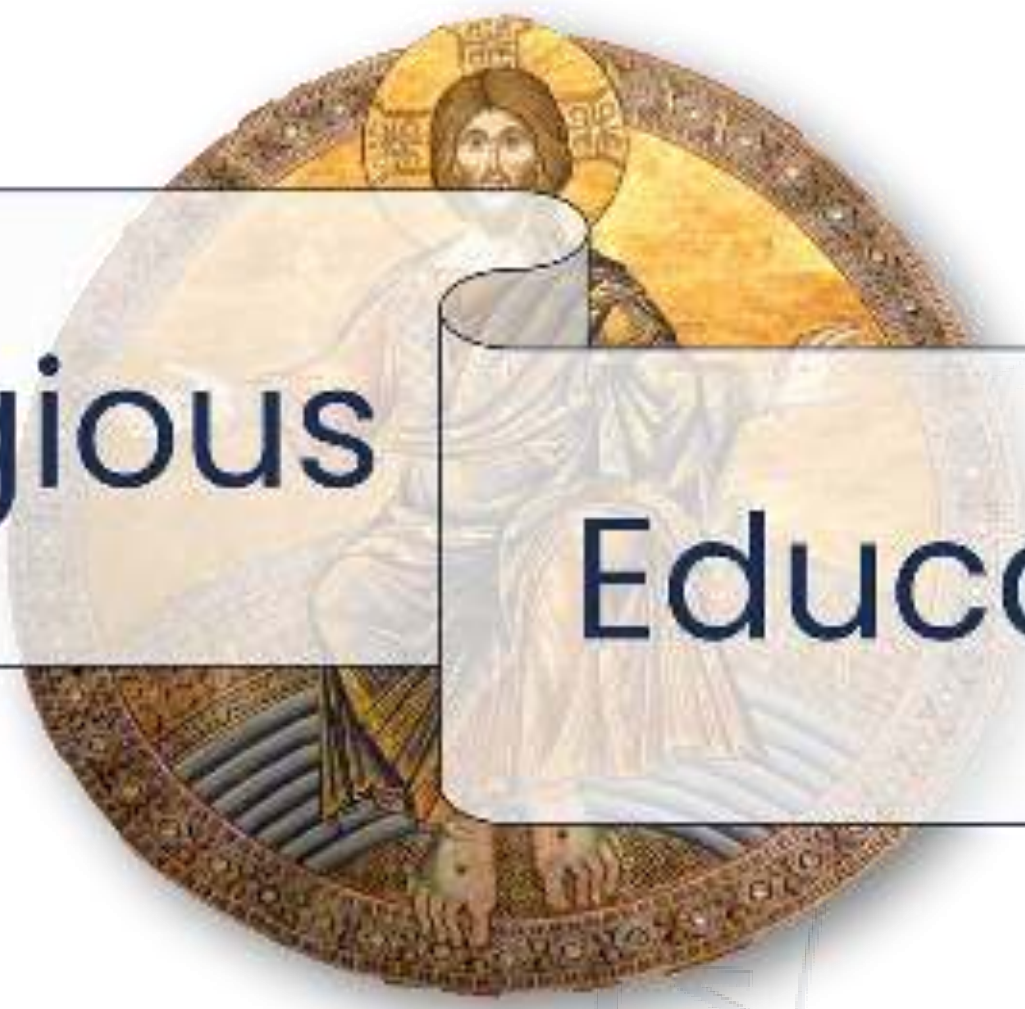
1. The Catholic religious instruction...in any school whatsoever...[is] subject to the authority of the Church. It is for the conference of bishops to issue general norms about this field of action and for the diocesan bishop to regulate and watch over it.



Context and Norms

Can. 804

2. The local ordinary is to be concerned that those who are designated teachers of religious instruction...are outstanding in correct doctrine, the witness of a Christian life, and teaching skill.



Religious

Education

Religious education

Religious

- Formative of faith
- Study of Catholic religion
- Bond of the whole curriculum

Education

- Academic rigour
- Critical freedom
- Dialogical



Religious
Education
Directory

Session 1

Religious education in Catholic schools

The importance of the religious educator

- The vocation of teacher is a high calling in the Church: 'God has appointed in the Church first apostles, second prophets, third teachers' (1 Cor 12:28).
- Authentic witness requires at least this much: a **recognition of the importance** of the questions that religious education poses, a **deep commitment to the enquiries** it generates and a **passion for the debates** it engenders. It also requires that the **Catholic worldview be presented authentically** with a profound **understanding of the positive response it gives** to those questions, enquiries, and debates.



General Norms

2. Aims of Religious Education

1. Systematic study of Catholicism
2. Deepen religious and theological understanding
3. Present an authentic vision of the Church's moral teaching and the tools to critically engage with culture

3. Outcome of Religious Education



Religious
Education
Directory

Session 2

Unpacking the RED

General Norms

2. Aims of Religious Education

4. An understanding of religions and worldviews in the world today and the skills to engage in respectful dialogue
5. To develop critical and creative thinking
6. Stimulate imagination and provoke a desire for personal meaning

3. Outcome of Religious Education



Religious
Education
Directory

Session 2

Unpacking the RED

General Norms

2. Aims of Religious Education

7. Enable pupils to relate understanding gained to other subjects in the curriculum

3. Outcome of Religious Education



Religious
Education
Directory

Session 2

Unpacking the RED

General Norms

3. Outcome of Religious Education

The outcome of excellent Religious Education is religiously literate and consciously engaged young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who recognise the demands of religious commitment in everyday life.

4. Religious Education as the Heart of the Curriculum

General Norms

4. Religious Education as the Heart of the Curriculum

1. Religious Education is the core of the core curriculum and is to be the source and summit of the whole curriculum.
2. Religious Education is an academic discipline with the same systematic demands and rigour as other disciplines.

5. Compliance with the Religious Education Directory



Religious
Education
Directory

Session 2

Unpacking the RED

General Norms

4. Religious Education as the Heart of the Curriculum

3. Religious Education is to be delivered within a broad and balanced curriculum, where it informs every aspect of the curriculum. Every other subject is to be informed by Religious Education and have a strong relationship with it.

5. Compliance with the Religious Education Directory



Religious
Education
Directory

Session 2

Unpacking the RED

General Norms

4. Religious Education as the Heart of the Curriculum

4. In each year of compulsory schooling, Religious Education is to be taught for at least 10% curriculum time within each repeating cycle of the regular school timetable.

5. Compliance with the Religious Education Directory



Religious
Education
Directory

Session 2

Unpacking the RED

General Norms

5. Compliance with the Religious Education Directory

1. The Religious Education Directory includes the programmes of study approved by the Bishops' Conference for the various age groups
2. Catholic schools are required to comply with the Religious Education Directory.

6. Implications of the Primacy of Religious Education in the Curriculum

General Norms

6. Implications of the Primacy of Religious Education in the Curriculum

1. Religious Education is to be properly organised, co-ordinated, taught and resourced.
2. In primary schools there is to be a Co-ordinator of Religious Education who is to have at least parity in status and remuneration with those of any other curriculum area.

7. Interpretation



Religious
Education
Directory

Session 2

Unpacking the RED

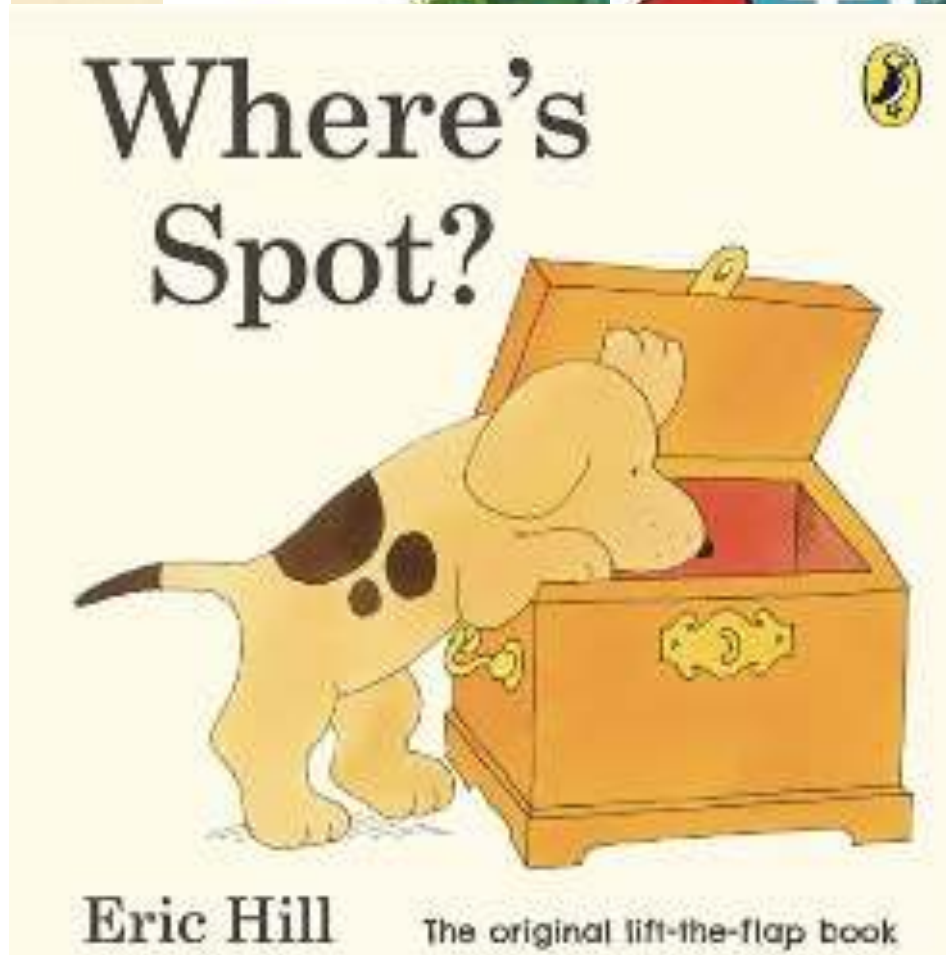
Session 2

Part 2: Programme of Study

Section 2.2: **Structural elements**



***What stories from childhood
are still in your head?***



"The human mind seems exquisitely tuned to understand and remember stories –so much so that psychologists sometimes refer to stories as "psychologically privileged," meaning that they are treated differently in memory than other types of material."

Daniel Willingham
Why Don't Students Like School

***“I had always felt life
first as a story. and if
there is a story there is
a story-teller....”***

**GK Chesterton
*The Ethics of Elfland***





Where to
begin?

The story of stories



The story of stories

Then to the whole human race

Then to the Jewish people

God loves us and wants a
relationship with us

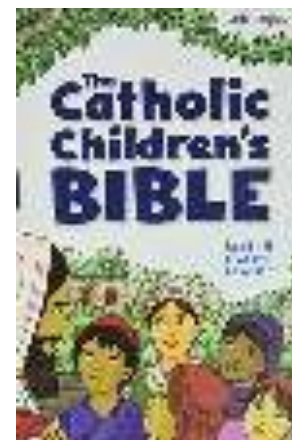
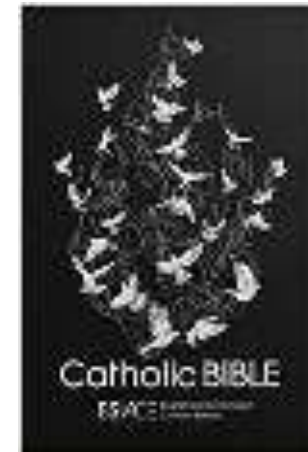
First to individuals

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





*"[the Bible is] a love letter,
written to us by the one
who knows us best.
In reading it, we again
hear his voice, see his face
and receive his Spirit"*





The Bible

- The word *Bible* means 'book' or 'books'. The Bible is made up of many books.
- These books fall into two main sections: the Old Testament and the New Testament.
- The **Old Testament** tells the story of God's people from Creation, the Fall, and then their journeying back to God. Some key figures in this section show great love for God and tremendous loyalty towards God despite their journey being difficult and often filled with despair.
- The **New Testament** books tell the story of the Incarnation, how God became man in Jesus; they also tell the story of Jesus' followers and the great courage they showed as they continued to share God's message of love after Jesus had returned to the Father in heaven.



The Bible

- All these books had different authors and the books are made up of different forms of writing.
- Just like in a Library, where you would have different forms of writing together, in the Bible too we have different forms of writing e.g. poetry, symbolic story, letter
- The authors of these books were **inspired by the Holy Spirit** and used their God-given gifts and talents to share God's word with us.



Inspiration

- Means *God-breathed*
- Catholics believe that God inspired the authors of the Bible to write what is good and true
- They wrote exactly what God wanted, nothing more and nothing less
- But – they wrote it in their own way, with their authorial voice and reflecting their own God-given gifts and talents.

Different forms of writing in the Bible



Genesis 1-2:4

"God said...
and God saw that it was
good."

SYMBOLIC STORIES: *use symbols to get across important truths.*

Not literally true, and not expected to be read as such.

So...

- The Catholic Church does not believe that the earth was created in 7 days*
- The Catholic Church does not teach that scientific theories of how the universe came to be are incompatible with the Creation accounts in Genesis*
- Science can tell us **HOW** the world was created & the Bible tells us **WHY** it was*

The story of stories

Match the people to their names, then create a timeline.



TIP: there may be more than one image for some names



Adam And Eve



Noah



Abraham



Jacob (and his brother, Esau)



Joseph



Moses



Judges



David



Solomon



Major Prophets



MINOR PROPHETS





Holy Family



John the Baptist



Jesus



St Paul





Structural elements: The Knowledge lenses

Study of Catholicism

- Hear
- Believe
- Celebrate
- Live

The names of these four lenses reflect the language of the Catechism itself which states that the mystery of faith which we hear and receive requires us to 'believe in it', to 'celebrate it' and to 'live from it' (CCC 2558).

Lex Orandi, Lex Credendi, Lex Vivendi.

As we Worship, So we Believe, So we Live
i.e. how we worship reflects what we believe and determines how we will live

Study of other religions and worldviews

- Dialogue
- Encounter



DEI VERBUM



Word of God

Dei Verbum
On Divine Revelation
VATICAN COUNCIL II



introduced by
Giovanni Cavadini

SACROSANCTUM CONCILIUM



This Sacred Council

Sacrosanctum
Concilium
On the Sacred Council
VATICAN COUNCIL II



introduced by
Giovanni Cavadini

GAUDIUM ET SPES



Joy and Hope

Gaudium et Spes
On the Church in the Modern World
VATICAN COUNCIL II



introduced by
Giovanni Cavadini

LUMEN GENTIUM



Light of the Nations

Lumen Gentium
On the Church
VATICAN COUNCIL II



introduced by
Giovanni Cavadini

Structural elements: Knowledge lenses

Hear

- Revelation
- Sacred Scripture
- Creation and Fall
- Covenant
- Prophecy
- The Good News of Redemption

Structural elements: Knowledge lenses



Believe

- The Triune God
- Jesus Christ, Incarnate Word, Son of God
- The Holy Spirit
- The Holy Catholic Church
- The Blessed Virgin Mary and the Communion of Saints
- Salvation and Eternal Life

Structural elements: Knowledge lenses



Celebrate

- Prayer
- Liturgy and Sacrament
- Sacraments of Initiation
- Eucharist
- Sacraments of Healing
- Sacraments at the service of Communion
- Other liturgies and sacramentals

Structural elements: Knowledge lenses



- Dignity of the Human Person
- Freedom, Conscience and Virtue
- Law, Grace and Sin
- Catholic Social Teaching
- Faith and Life

Structural elements: Knowledge lenses



Dialogue

- Church's teaching on intercultural dialogue
- Other Catholic churches and their liturgical rites
- Other Christian denominations

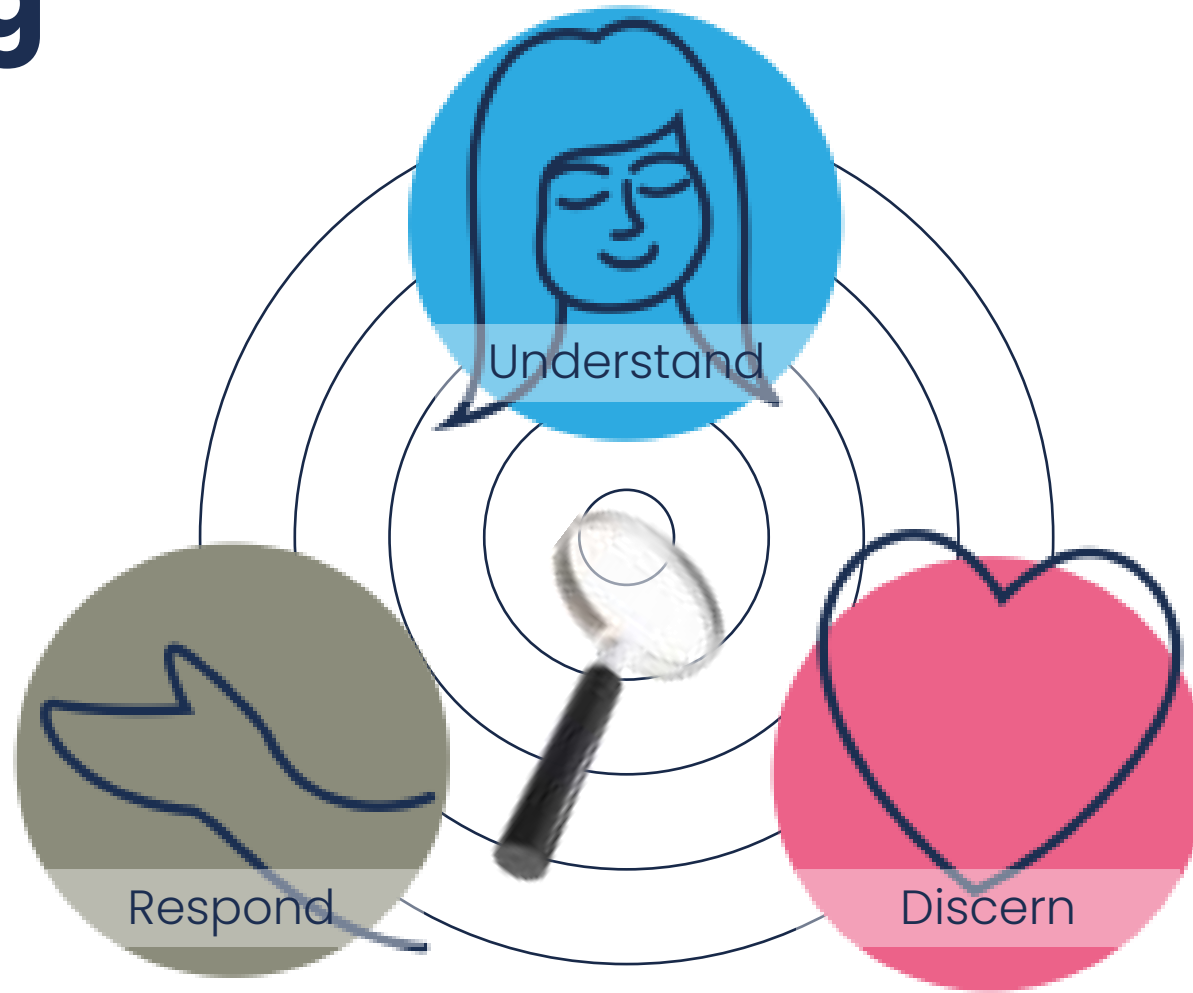
Structural elements: Knowledge lenses



Encounter

- Abrahamic faiths
- Dharmic religions
- Other religions and worldviews, including non-religious worldviews

Structural elements: Ways of knowing



Religious
Education
Directory

Session 3

Using the model curriculum



Understand



Discern



Respond

	Understand 	Discern 	Respond 
Aim	In this way of knowing, you are aiming to help pupils to be able to understand deeply the meaning of sacred texts, religious beliefs, sacred rites, and the lives of individuals and communities who are shaped by these texts, beliefs, and rites.	In this way of knowing, you are aiming to help pupils to be able to judge wisely in response to different interpretations of the meaning, significance, and implications of texts, beliefs, rites, and ways of life so that they can arrive at justified conclusions about what is true, what is good, and what is beautiful.	In this way of knowing, you are aiming to help pupils reflect personally and with integrity on what they have learned and consider the implications for action these may have for their own lives and the world in which they live.
Skills	In this way of knowing, pupils will deepen their understanding by developing the skills to: - Remember and apply the meanings of key texts, beliefs, and concepts. - Provide explanations by making links between religious texts, beliefs, and practices. - Interpret and analyse the meaning of texts, practices, and rituals and	In this way of knowing, pupils will increase in wisdom, through dialogue with others, by developing the skills to: - Think creatively and critically, testing ideas by imagining other possibilities. - Compare different interpretations of religious expression, different ways of celebrating rites, and different ways of life, explaining differences within	In this way of knowing, you will invite pupils to respond personally and with integrity by developing the skills to: - Reflect on the meaning of what they have learned for their own lives. - Dialogue with others to understand themselves and others better. - Imagine how their own lives and the future of the communities to which



Religious
Education
Directory



Understand



Discern



Respond



Religious
Education
Directory

		conclusions about what is true, what is good, and what is beautiful.	
skills	In this way of knowing, pupils will deepen their understanding by developing the skills to: - Remember and apply the meanings of key texts, beliefs, and concepts. - Provide explanations by making links between religious texts, beliefs, and practices. - Interpret and analyse the meaning of texts, practices, and rituals and their historical and cultural connections.	In this way of knowing, pupils will increase in wisdom, through dialogue with others, by developing the skills to: - Think creatively and critically, testing ideas by imagining other possibilities. - Compare different interpretations of religious expression, different ways of celebrating rites, and different ways of life, explaining differences within and between religions and worldviews. - Critically evaluate differences to arrive at wise judgements about what is true, what is good, and what is beautiful.	In this way of knowing, you will invite pupils to respond personally and with integrity by developing the skills to: - Reflect on the meaning of what they have learned for their own lives. - Dialogue with others to understand themselves and others better. - Imagine how their own lives and the future of the communities to which they belong could be transformed by what they have learned.
	- Retell, in any form, a narrative that corresponds to the scripture source used, beginning to recognise the different literary forms in scripture. - Correctly use religious	- Play with possibilities, asking 'what if?' questions, saying what they wonder about and suggesting answers, imagining how they and others are feeling. - Identify and name their	Reflect on the meaning of what they have learned for their own lives. Talk about their own experiences, feelings, and the things that matter to them, and listen to others



Ages 5-7

- Retell, in any form, a narrative that corresponds to the scripture source used, beginning to recognise the different literary forms in scripture.
- Correctly use religious words and phrases to recognise features of religious life and practice.
- Recognise links and simple connections between sources, beliefs, worship and life.

- Play with possibilities, asking 'what if?' questions, saying what they wonder about and suggesting answers, imagining how they and others are feeling.
- Identify and name their personal responses to a variety of creative and artistic expression (for example, texts, stories, paintings, music...) and say why they respond in that way.
- Express a point of view with a relevant reason.
- Express a preference with a relevant reason
- Listen to the stories and experiences of others from different communities and ask questions about the stories and experiences of others.

- Reflect on the meaning of what they have learned for their own lives. Talk about their own experiences, feelings, and the things that matter to them, and listen to others
- Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned.
- Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.



Religious
Education
Directory

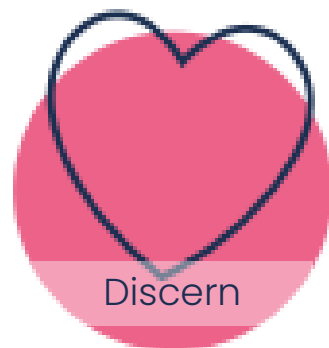
- Describe a narrative that is accurate in its sequence and details, identifying literary form and beginning

- Play with possibilities, asking 'what if?' questions, suggesting answers and imagining consequences

- Reflect on the meaning of what they have learned for their own lives. Dialogue with others about their



Understand



Discern

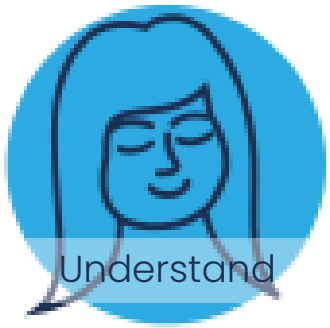


Respond



Religious
Education
Directory

		ask questions about the stories and experiences of others.	
Ages 7-9	- Describe a narrative that is accurate in its sequence and details, identifying literary form and beginning to understand the original author's intention, drawing out the moral sense of scripture for today. - Correctly use developing specialist vocabulary to describe a range of religious beliefs, symbols, and actions, correctly identifying their meanings. - Make links between sources, beliefs, worship, and life, giving reasons for the links.	- Play with possibilities, asking 'what if?' questions, suggesting answers and imagining consequences and implications for themselves and others. - Suggest meanings considering the maker's intention, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music...) - Express a point of view with reasons that relate to sources/experiences. - Express a judgement with relevant reasons, having considered different preferences. - Explore people's different worldviews and the reasons for their responses to life and to questions of meaning and purpose.	- Reflect on the meaning of what they have learned for their own lives. Dialogue with others about their experiences and feelings and the things that matter to them, recognising the ways in which this could influence the way they live. - Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned. - Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.
	Show understanding of scripture passages,	Play with possibilities, asking 'what if?' questions, building	Reflect on the meaning of what they have learned for



Understand



Discern



Respond

Ages 9-11

- Show understanding of scripture passages, identifying literary forms and authorial intention and beginning to recognise the historical context of the intended audience and the ways in which the interpretation of scripture may change over time.
- Use specialist (theological, religious, and philosophical) vocabulary to describe and explain the meaning of different religious and secular beliefs, rituals, symbols, and actions.
- Show understanding of sources, beliefs, worship, and life, by making relevant links between them.

- Play with possibilities, asking 'what if?' questions, building logical theories, and imagining different people's responses.
- Explore how they and others interpret their own and the maker's meaning, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music etc)
- Appreciate differing points of view are not all equally valid.
- Articulate the reasons which might lead to judgements different to their own, recognising that some questions are difficult to answer.
- Consider people's different worldviews, using evidence to express insight into differences in their responses and offer reasoned arguments why they disagree with some features.

- Reflect on the meaning of what they have learned for their own lives. Compare their own and others' experiences and feelings, the things that matter to them, and the ways in which this may lead to different ways of life.
- Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned.
- Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.



Religious
Education
Directory



Understand



Discern



Respond



Religious
Education
Directory

Ages 11-14

- Show understanding of the literal sense of scripture passages (identifying literary forms, reading them according to the rules that govern its distinctive literary form, understanding how authorial intention affects meaning, including an understanding of the influence of the historical context of the intended audience) and begin to understand the allegorical and anagogical senses of scripture.
- Use a range of contextually accurate religious and philosophical vocabulary to show a coherent understanding of a range of religions, worldviews, beliefs, and actions.
- Make relevant connections between different areas of study (doctrine, sources, structures, worship, and life), showing how one area influences others.

Features

- Play with possibilities, asking 'what if?' questions, testing ideas using thought experiments and counterfactual scenarios to deepen insight, critically engaging with different people's responses to these questions.
- Offer an interpretation of the meaning of a variety of relevant creative and artistic expressions (for example, texts, stories, paintings, music, etc.), with reference to the historical and cultural context of the maker.
- Compare and contrast how effectively different relevant works of art reflect Catholic sources and beliefs.
- Present an argument for a particular point of view, showing an awareness of different views.
- Assessing the relative validity of different arguments.
- Use relevant sources of

- Reflect on the meaning of what they have learned for their own lives. Begin to explore the experiences and feelings of others, understanding what matters to them and the impact this has on their ways of life.
- Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned.
- Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.



Understand



Discern



Respond

Ages 11-14

to show a coherent understanding of a range of religions, worldviews, beliefs, and actions.

- Make relevant connections between different areas of study (doctrine, sources, structures, worship, and life), showing how one area influences others.

effectively different relevant works of art reflect Catholic sources and beliefs.

- Present an argument for a particular point of view, showing an awareness of different views
- Assessing the relative validity of different arguments.
- Use relevant sources of wisdom and authority appropriately as justification for particular points of view, considering why different sources have weight for them.
- Arrive at reasoned judgements, recognising the scope and limitations of different ways of reasoning.
- Demonstrate an understanding of the significance and influence of common and divergent worldviews and practices within and between religions.

belong, as a consequence of their learning.

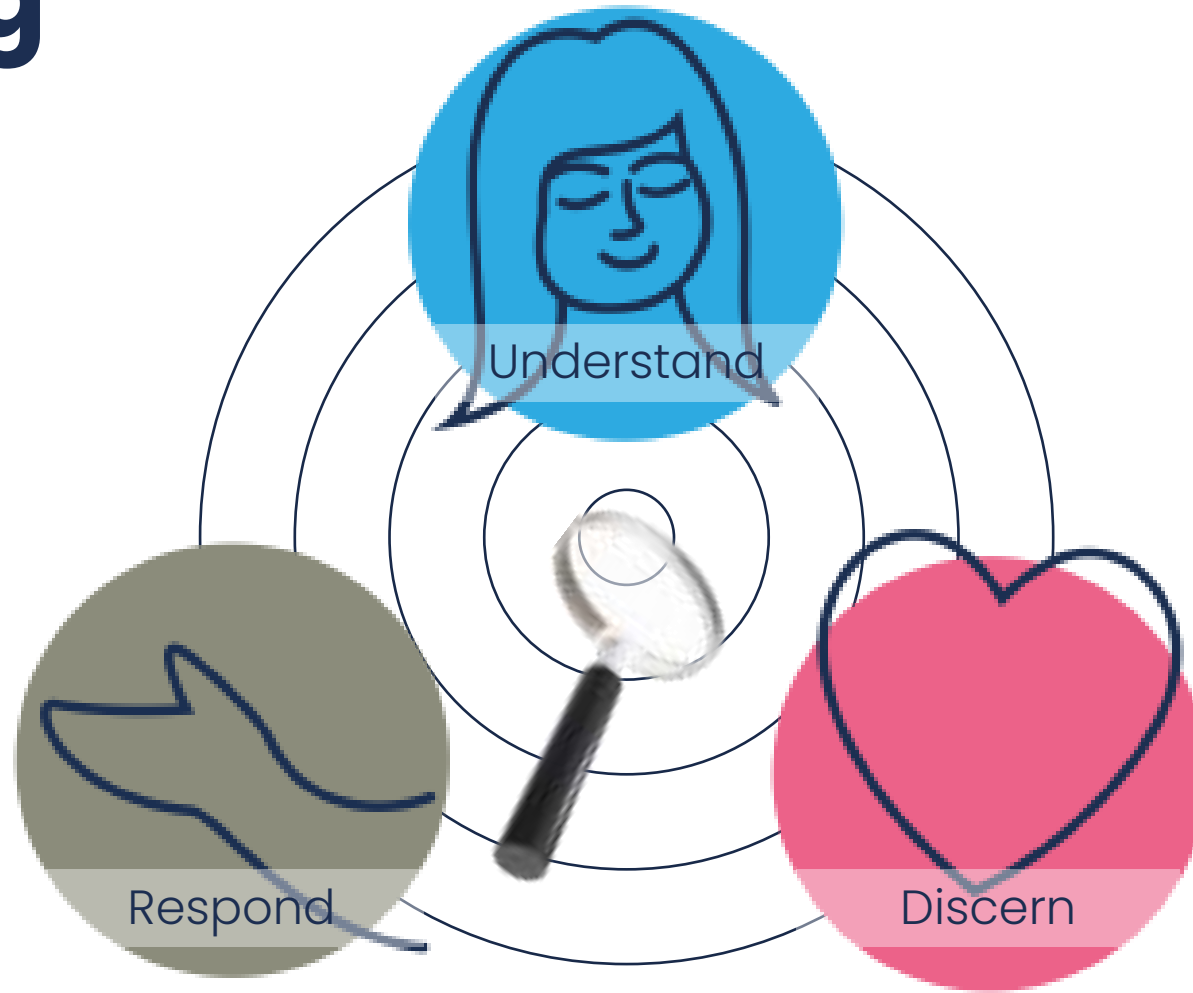


Religious
Education
Directory

Session 3

Using the model curriculum

Structural elements: Ways of knowing



Religious
Education
Directory

Session 3

Using the model curriculum

Imagine you are a journalist. Write a newspaper article to explain how some people believe the Big Bang theory challenges Christian beliefs that God created the universe. Include details about the Big Bang theory and Christian beliefs about creation in your article.

Imagine you are a journalist. Write a newspaper article to explain how some people believe the Big Bang theory challenges Christian beliefs that God created the universe. Include details about the Big Bang theory and Christian beliefs about creation in your article.



Understand

Look at the questions in the speech bubbles on the next page. Have a go at answering them now. Are there many different responses in the class? As you work through this chapter, your responses to some of these questions may deepen, and may even change.

Look at the questions in the speech bubbles on the next page. Have a go at answering them now. Are there many different responses in the class? As you work through this chapter, your responses to some of these questions may deepen, and may even change.



What did Pope St John Paul II mean when he said, 'Truth cannot contradict truth'?

What did Pope St John Paul II mean when he said, 'Truth cannot contradict truth'?



Compare Rublev's icon with Crivelli's The Trinity. Which is more powerful in bringing out Catholic belief about the Holy Trinity?

Compare Rublev's icon with Crivelli's The Trinity. Which is more powerful in bringing out Catholic belief about the Holy Trinity?



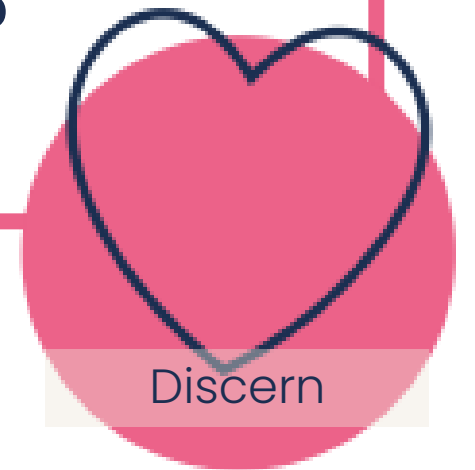
Think again about the sacrifices you have made in your life. Were these sacrifices significant? Use the three bullet points above to discuss this question and then write down a response.

Think again about the sacrifices you have made in your life. Were these sacrifices significant? Use the three bullet points above to discuss this question and then write down a response.



Consider the view that the damage we are doing to the Earth is an inevitable effect of human beings living on this planet and construct a Catholic response with reference to Laudato Si and other relevant teachings. Why might some people think this? What would a Catholic believe instead? Support your answer with examples.

Consider the view that the damage we are doing to the Earth is an inevitable effect of human beings living on this planet and construct a Catholic response with reference to Laudato Si and other relevant teachings. Why might some people think this? What would a Catholic believe instead? Support your answer with examples.



Structural elements: The six-branch structure



Curriculum Branches

Curriculum branches are the way this programme of study presents its model curriculum.

The model curriculum presents the expected outcomes in six curriculum branches that correspond to the six half-terms of a school year.

The model curriculum (the first 5 branches particularly) is rooted in the narrative of salvation history and leads pupils on a journey in each year of schooling that gives a sequence to the learning.

As they revisit each branch in each year of school they come to a deeper understanding of its significance for Catholic belief and practice, which allows them to **make links between the four knowledge lenses within the context of the narrative of salvation history.**



Religious
Education
Directory

Session 2

Unpacking the RED



Curriculum Branches



'The Bible is thus the great love story between God and humanity.

At its centre stands Jesus, whose own story brings to fulfilment both God's love for us and our love for God. Henceforth, in every generation, men and women are called to recount and commit to memory the most significant episodes of this Story of stories, those that best communicate its meaning.'



136 Message of his Holiness Pope Francis for the 54th World Communications Day, 24 January 2020, 3.

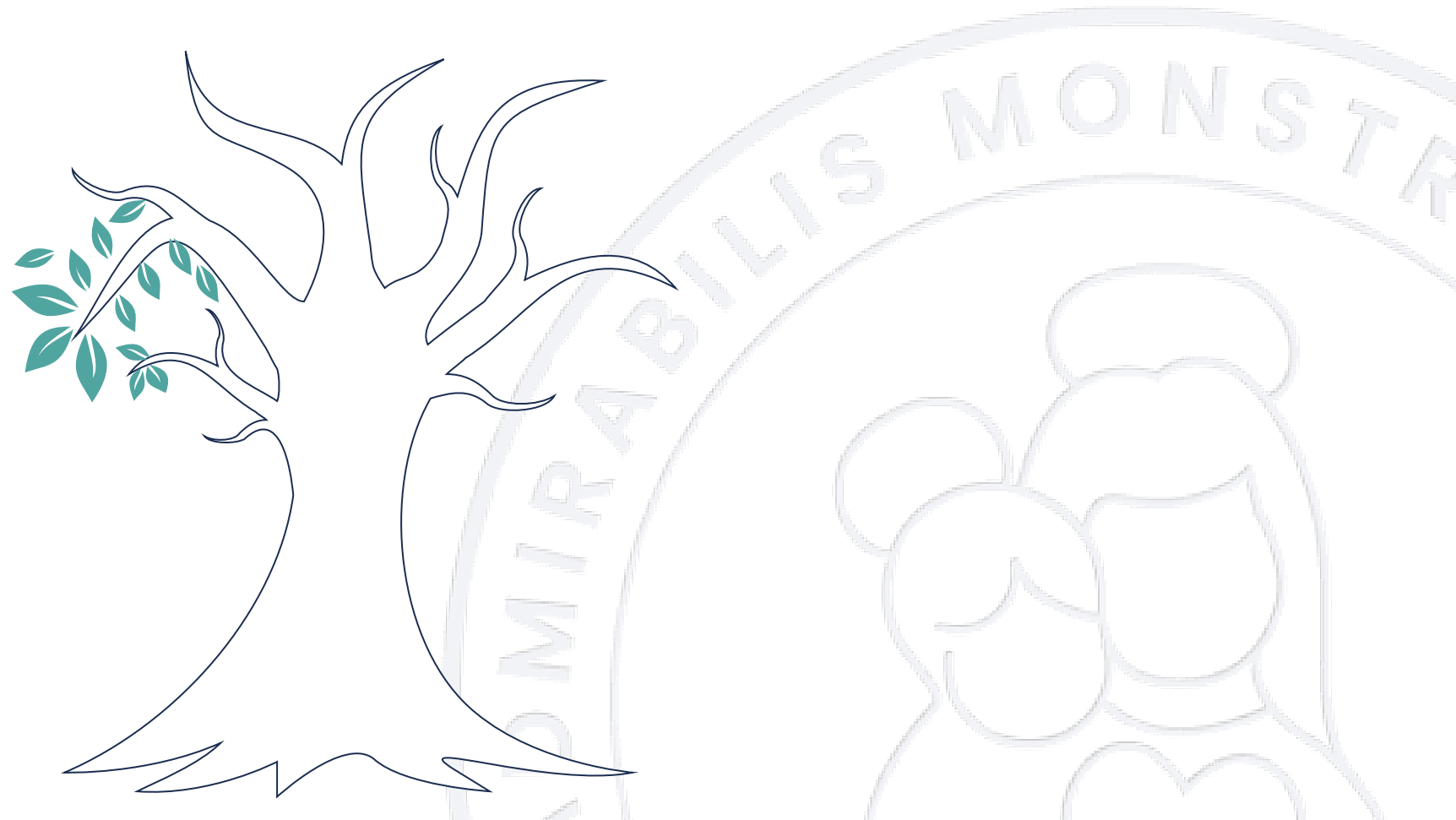


Religious
Education
Directory

Session 2

Unpacking the RED

Curriculum branches



Curriculum branches

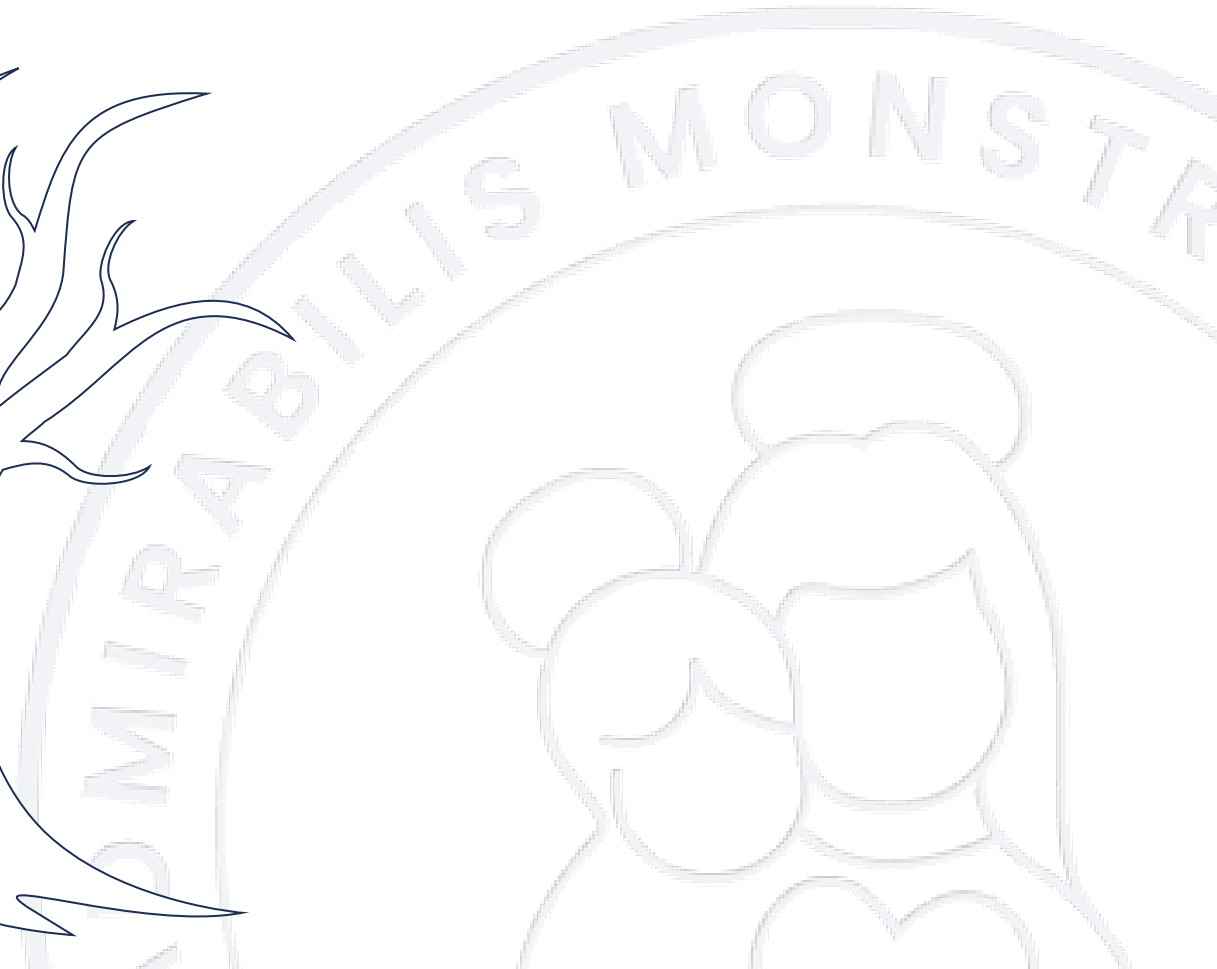
Creation and
Covenant



Curriculum branches

Prophecy and
Promise

Creation and
Covenant



Curriculum branches

Galilee to
Jerusalem

Prophecy and
Promise

Creation and
Covenant



Curriculum branches

Galilee to
Jerusalem

Desert to
Garden

Prophecy and
Promise

Creation and
Covenant



Curriculum branches



Curriculum branches



Structural elements: Expected end of age-phase outcomes

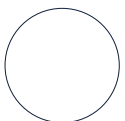


Part 2: Programme of Study

Section 2.3: Expected end of age-phase outcomes

Age-phase expected outcomes

- The expected outcomes are a **synthesis** of the **content** outlined in the knowledge lenses **and** the **skills** described in the ways of knowing.
- Each **age-phase** has a **prescribed set of expected outcomes** that indicate what pupils are expected to know, remember and be able to do by the end of that phase, using the language of the ways of knowing and applying it to the discrete knowledge within each lens.



Ages 7-9

Revelation

Recall that angels bring God's message in the gospels of St Matthew and St Luke.	U3.2.6
Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus.	U3.3.1
Recognise that God's covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity.	U4.1.4
Show understanding of the belief that Jesus reveals the kind of messiah he is by showing that God's Kingdom includes those who are excluded by society, making relevant links to the scripture studied.	U4.3.3

Sacred Scripture

Show knowledge of parables of Jesus, making links between them, to show some understanding of what the Kingdom of God is like.	U3.3.4
Retell one of Jesus' parables making simple links between the chosen parable and Jesus' message about the Kingdom of God.	U3.3.5.
Make links between the scripture sources and what happens at Mass.	U3.5.1
Recall that we learn about the life of Jesus in the gospels and the work of the disciples in the Acts and learn that Paul wrote letters to the early Christian communities. Know that these are different ways of writing (literary forms).	U3.5.6
Make links between Exodus (12:1-8,15-20, 13:3), the account of the Last Supper in Luke (22:14-23), and what happens at Mass.	U3.6.3

Creation and Fall

Revisit and remember the first Creation story from Genesis, recognising the author's use of poetic language to describe how the world was formed.	U3.1.1
Describe how either a psalm or a prayer they have studied praises Creation.	U3.1.5



Ages 7-9

The triune God

Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity.	U3.5.2
Make relevant links between the belief that Jesus is the Messiah and the Nicene Creed (specifically Articles 2-4) and suggest why Catholics say this prayer.	U43.5

Jesus Christ

Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus.	U3.3.1
Show a simple understanding of a miracle of Jesus (either Matt 8:5-13 or Matt 9:1-8) showing that it is a sign of the kingdom and the compassion of Jesus.	U.3.3.3
Describe how Jesus showed his love at the Last Supper.	U3.4.3
Show understanding of why some people gave Jesus the title 'Christ' (the anointed one) by making links with the scripture studied.	U4.3.1
Make links between Jesus' speech to John the Baptist's followers and signs that he is the Messiah.	U4.3.2
Make links between Jn 20:1-10 and Peter's declaration of faith in Matt 16:13-20 and/or between Peter's three denials of Jesus and Jesus' three requests of Peter (Jn 21:15-17).	U4.5.1
Describe some ways in which the Church today (locally or globally) continues the work of Jesus.	U4.5.6

The Holy Spirit

Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity.	U3.5.2
Know some of the prayers of the Catholic Church which express belief in the Trinity and the Holy Spirit.	U3.5.3



Ages 7-9

Prayer

Recall the 'Our Father' prayer and make simple links between the prayer and building the kingdom.	U3.3.6
Know some of the prayers of the Catholic Church which express belief in the Trinity and the Holy Spirit, e.g., Glory Be, Come Holy Spirit.	U3.5.3
Make links between prayers that show trust in God and the virtues of faith, hope, and love.	U4.1.6
Encounter the words of the Apostles' Creed and know that it summarises the central beliefs of Christians.	U4.5.4

Liturgy and sacrament

Give a simple description of how Catholics celebrate the Mass.	U.3.2.2
Give simple descriptions of some special prayers, signs, and actions performed in church and at Mass using religious language, focusing on the Liturgy of the Word.	U3.2.3
Describe, with increasing detail and accuracy, the prayers, religious signs, and actions of the Mass, focusing on the Liturgy of the Eucharist.	U3.4.6
Give reasons for actions and symbols used in the Mass and make links between beliefs and actions.	U3.4.7
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5



Ages 7-9

Dignity of the human person

Encounter the belief that human beings are made ‘in the image of God’ (Gen 1:27) and talk about what this might mean.	U3.1.2
---	--------

Freedom, conscience, and virtue

Show some understanding of how the decisions of Abraham (and Joseph) were informed by their faith, hope, and love in God.	U4.1.5
---	--------

Make links between 1 Cor 13:1-7, 13 and the theological virtues.	U4.6.2
--	--------

Law, grace, and sin

Correctly use developing specialist vocabulary to name and describe the corporal works of mercy, making links with the Judgements of the Nations parable.	U4.4.5
---	--------

Catholic Social Teaching

Make simple links between the first Creation story, the belief that all human beings are created equal, and an expression of the principle of Catholic Social Teaching about human dignity.	U3.1.2
---	--------

Describe stewardship by making simple links between Gen 1:26-31 and people’s actions today.	U3.1.4
---	--------

Faith and life

Recognise that in Laudato Si’, Pope Francis teaches that human beings are called to have a loving relationship with God, with each other, and with the world. (See LS 66).	U3.1.6
--	--------

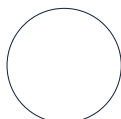
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5
--	--------

Make links with the ancestry of Jesus and the Jesse tree.	U4.2.6
---	--------

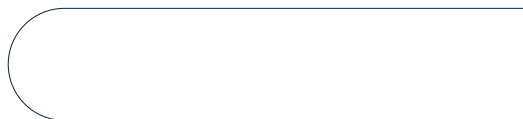
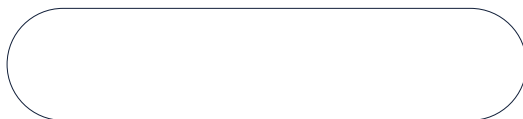
Describe the work of a person or organisation who has been inspired by Jesus to work with those marginalised by societal attitudes to illness, making links with the virtues of faith, hope, and love.	U4.3.6
--	--------

Make simple connections between belonging to the Church and living out the ‘Works of Mercy’ in support of those in need (for example, giving alms in Lent or praying for someone who is sad).	U4.4.6
---	--------

Describe some ways in which the Church today (locally or globally) continues the work of Jesus.	U4.5.6
---	--------



Religious
Education
Directory

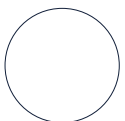


Curriculum branches



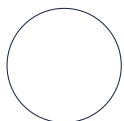
Age-phase expected outcomes

- It is against these expected outcomes that schools will assess pupil progress, both formatively and summatively.
- This directory does not prescribe a particular approach to assessment but does provide clear expectations for each age-phase that will allow meaningful assessment to occur.



Age-phase expected outcomes

- These age-related expectations also provide a basis for consistency of expectation in all schools across England and Wales.
- In turn, this will allow the Catholic Schools Inspectorate to make judgements about the quality of religious education in each school inspected under the National Framework for the Inspection of Catholic School, Colleges and Academies.



Progress in RE:

- *how well pupils develop the knowledge, understanding and skills as measured against the learning required by The Religious Education Directory*
- *the extent to which all pupils, including disadvantaged pupils and pupils with SEND, make progress when measured against the planned curriculum by knowing more, remembering more and doing more, including any variations between age phases and year groups*
- *the extent to which pupils are developing as religiously literate and engaged young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life*



Curriculum branches



What's the Big picture?

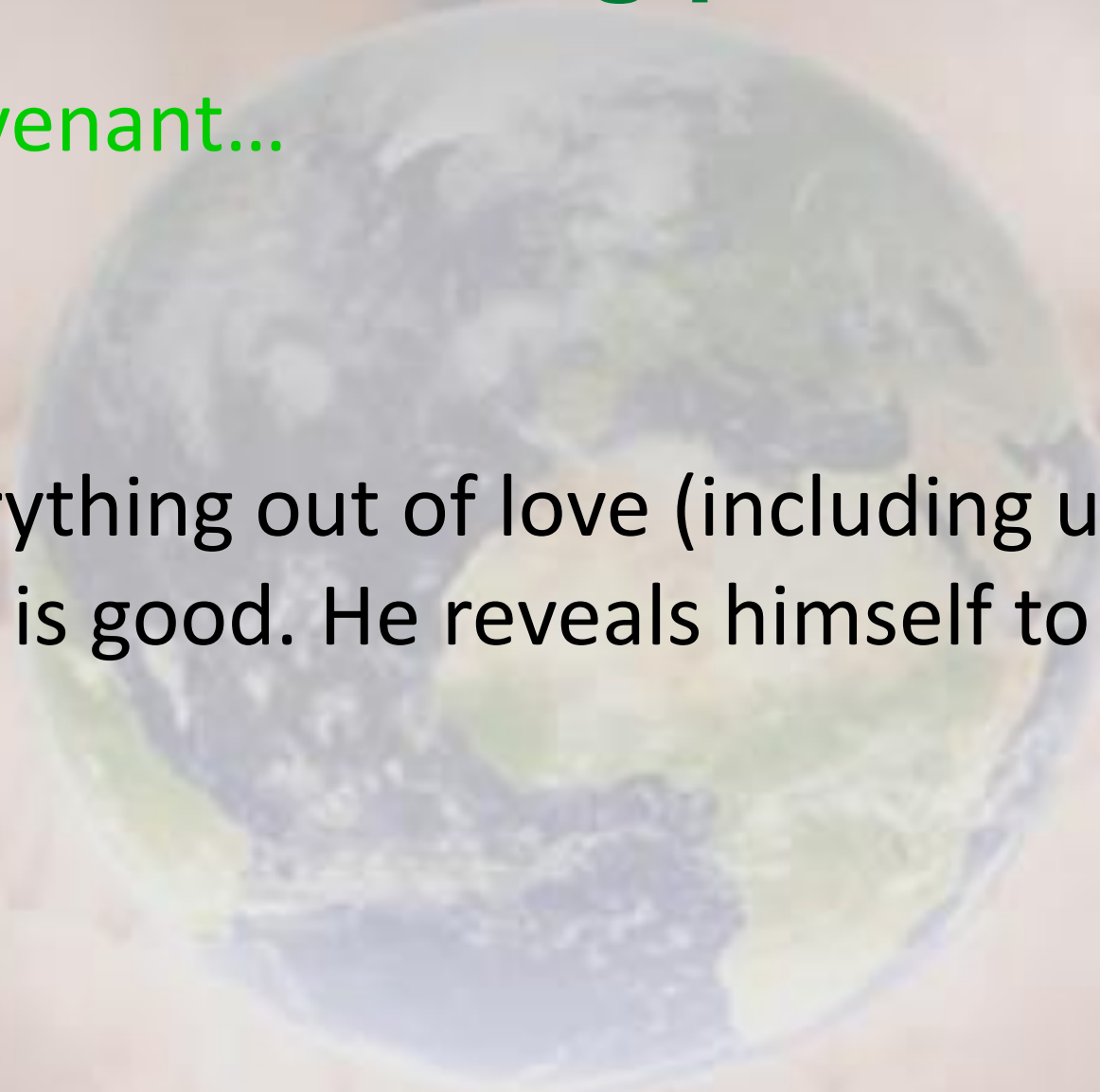
Creation and Covenant...

*'In this branch, pupils will encounter the God who **creates and calls** a people. They will explore revelation of the Christian belief that all that is comes from God, the Creation accounts in Genesis, and scientific explanations of the process of Creation. They will explore the **call of God and his covenantal relationship with his people** first through Abraham and Moses, then through the narrative of the Old Testament.'* (RED p62)

What's the Big picture?

Creation and Covenant...

God creates everything out of love (including us). All that comes from God is good. He reveals himself to us out of love.



What's the Big picture?

Creation and Covenant...

The 'original harmony that [humans] had with the world and...with God' (YC 66) has been lost.

'The experience of this alienation is expressed in the story of the Fall' (YC 66)

What's the Big picture?

Creation and Covenant...

God shows himself in the Old Testament as God, who created the world out of love and remains faithful to [humans] even when they have fallen away from him into sin (YC 8)

What's the Big picture?

Creation and Covenant...

'God makes it possible to experience him in history:
With Noah he establishes a covenant to save all living things.

He calls Abraham so as to make him "the father of a multitude of nations" and to bless "all the families of the earth" in him...

To Moses he introduces himself by name...frees Israel from slavery...establishes a covenant with them...and through Moses gives them the Law' (YC 8)

Year Four

Through this year the pupils will learn about **people whose lives have been transformed by faith and hope in God.**

In the first branch pupils will study **Abraham** and **consider how he changed** through acting on his faith and **entered into a covenantal relationship with God.**

Pupils will explore aspects of the story of **Elijah** whose story shows the **importance of faith and hope in God** even in desperate times. Pupils will then make links between Elijah and John the Baptist.

In these branches, pupils will *begin* to **explore hermeneutics.**

Pupils will **explore** *more* about **the type of messiah Jesus is** and what it means to **live a life in Christ.**

Through learning about the **theological virtues of faith, hope, and love**, they will encounter the belief that **good deeds flow out of a love of God** - people do not do good things and earn God's love. They will *revisit* the lives of **St Peter and St Paul** with a **focus on the theological virtues** of faith, hope, and love, and **learn about the place of the Blessed Virgin Mary in the communion of saints.** (RED p131)

U4.1.1. Show some understanding of the historical context of Abraham (and Joseph) and the cultural and religious context out of which he was called.	U4.2.1. Describe what a prophet is drawing on Elijah and John the Baptist as examples.	U4.3.1. Show understanding of why some people gave Jesus the title ‘Christ’ (the anointed one) by making links with the scripture studied.	U4.4.1. Retell, with increasing detail, the parable of the prodigal son, and make simple connections with Christian beliefs about God’s mercy and forgiveness.	U4.5.1. Make links between John 20:1-10 and Peter’s declaration of faith in Matt 16:13-20 and/or between Peter’s three denials of Jesus and Jesus’ three requests of Peter (John 21:15-17).	U4.6.1. Describe some facts about the life of St Paul and explain why he an important figure for Christians
U4.1.2. Retell the story of Abraham, ensuring it is accurate in sequence, detail, and shows an understanding of the term ‘covenant’.	U4.2.2. Show some understanding of the cultural and religious context of Elijah’s time and why people needed to be reminded of God’s covenant.	U4.3.2. Make links between Jesus’ speech to John the Baptist’s followers and signs that he is the Messiah.	U4.4.2. Make simple connections with the Judgement of Nations parable and the Christian belief that helping others is part of loving God.	U4.5.2. Find connections between Jesus’ words to Peter as the rock (Matt 16:18), John’s account of Peter, and the role of the Pope as Peter’s successor.	U4.6.2. Make links between Cor 13:1-7, 13 and the theological virtues.
U4.1.3. Show an understanding of the story of Abraham and Isaac (Genesis 22:1-18), recognising the importance of historical context in explaining the meaning of this story then and now.	U4.2.3. Compare the description of John the Baptist in Mark and Matthew’s accounts and describe the beliefs about John the Baptist the gospel writers show.	U4.3.3. Show understanding of the belief that Jesus reveals the kind of Messiah he is by showing that God’s kingdom includes those who are excluded by society, making relevant links to the scripture studied.	U4.4.3. Correctly sequence the events of Holy Week, describing some of the different reactions to Jesus during the events of Holy Week and how they speak to Christians today.	U4.5.3. Explain the term ‘apostle’ and explain why the Church is ‘apostolic’.	U4.6.3. Recount some facts about a different liturgical tradition within the Catholic Church.

U4.1.4. Recognise that God’s covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity	U4.2.4. Make links with the words of Isaiah, the preaching of John the Baptist, and the season of Advent.	U4.3.4. Using some religious vocabulary, describe the Sacrament of Reconciliation and the Sacrament of the Sick	U4.4.4. Retell the story of St Peter during Holy Week.	U4.5.4. Encounter the words of the Apostles’ Creed and know that it summarises the central beliefs of Christians.	U4.6.4. Recognise some reasons why different liturgical traditions arose in different parts of the world.
U4.1.5. Show some understanding of how the decisions of Abraham (and Joseph) were informed by their faith, hope, and love in God.	U4.2.5. Know that the feast of Christ the King marks the end of the Church’s year and describe what is celebrated.	U4.3.5. Make relevant links between the belief in that Jesus is the Messiah and the Nicene creed (specifically articles 2-4) and suggest why Catholics say this prayer.	U4.4.5. Correctly use developing specialist vocabulary to name and describe the corporal works of mercy, making links with the Judgements of the Nations parable.	U4.5.5. Explain how the one, holy, Catholic, and apostolic Church is structured.	U4.6.5. Describe some ways Christians in their local area work together for the benefit of the whole community (or the common good).
U4.1.6. Make links between prayers that show trust in God and the virtues of faith, hope, and love.	U4.2.6. Makes links with the ancestry of Jesus and the Jesse tree.	U4.3.6. Describe the work of a person or organisation who has been inspired by Jesus to work with those marginalised by societal attitudes to illness making links with the virtues of faith, hope and love.	U4.4.6. Make simple connections between belonging to the Church and living out the ‘Works of Mercy’ in support of those in need (for example, giving alms in Lent or praying for someone who is sad).	U4.5.6. Describe some ways in which the Church today (locally or globally) continues the work of Jesus.	U4.6.6. Describe the five pillars of Islam and why they are an important part of Islamic faith and religious practice for British Muslims today.
				U4.5.7. Describe what is meant by the ‘communion of saints’ and recognise that the Church teaches Mary has a special place within this communion as Queen of Heaven.	

Year Four: Creation and Covenant

[Testament - The Bible in animation - Abraham](#)

Abraham is one of the most important figures in religious history because Jews, Christians, and Muslims trace their belief in one God back to him.

When considering this ancient figure, pupils must understand the sort of text they are reading.



Abraham

Made the first covenant with God, according to Judaism, Islam, and Christianity (the terms were different for each)

Ishmael

First born son of Abraham, viewed as the patriarch of Islam.

Isaac

Second born son of Abraham, viewed as the Father of Judaism. His grandson Judah was the first to self-identify as a Jew.

Mohammed

A descendant of Ishmael, according to Islam, who received the last covenant and word of God/Allah.

Moses

Jesus

Christianity

Modern Judaism

Modern Islam

Year Four: Creation and Covenant

In theology, this is referred to as **hermeneutics**. Teachers may find it helpful to reflect on the following three areas in studying biblical texts.

1. Historical considerations, the '**world behind the text**'. Pupils should start to think about why the author gathered these stories together, who for, and what was happening at the time.
2. Narrative style, the '**world within the text**'. Pupils should consider how a text is written, the plot pattern, choice of vocabulary, style of writing, etc. Was this story told for a long time before someone wrote it down?
3. The '**world in front of the text**'. How does the text speak to us now? Pupils should reflect on why people think differently about a text today than the original listeners. For example, Christians may connect Abraham's sacrifice of Isaac and the lamb of God, Jesus. (RED p132)



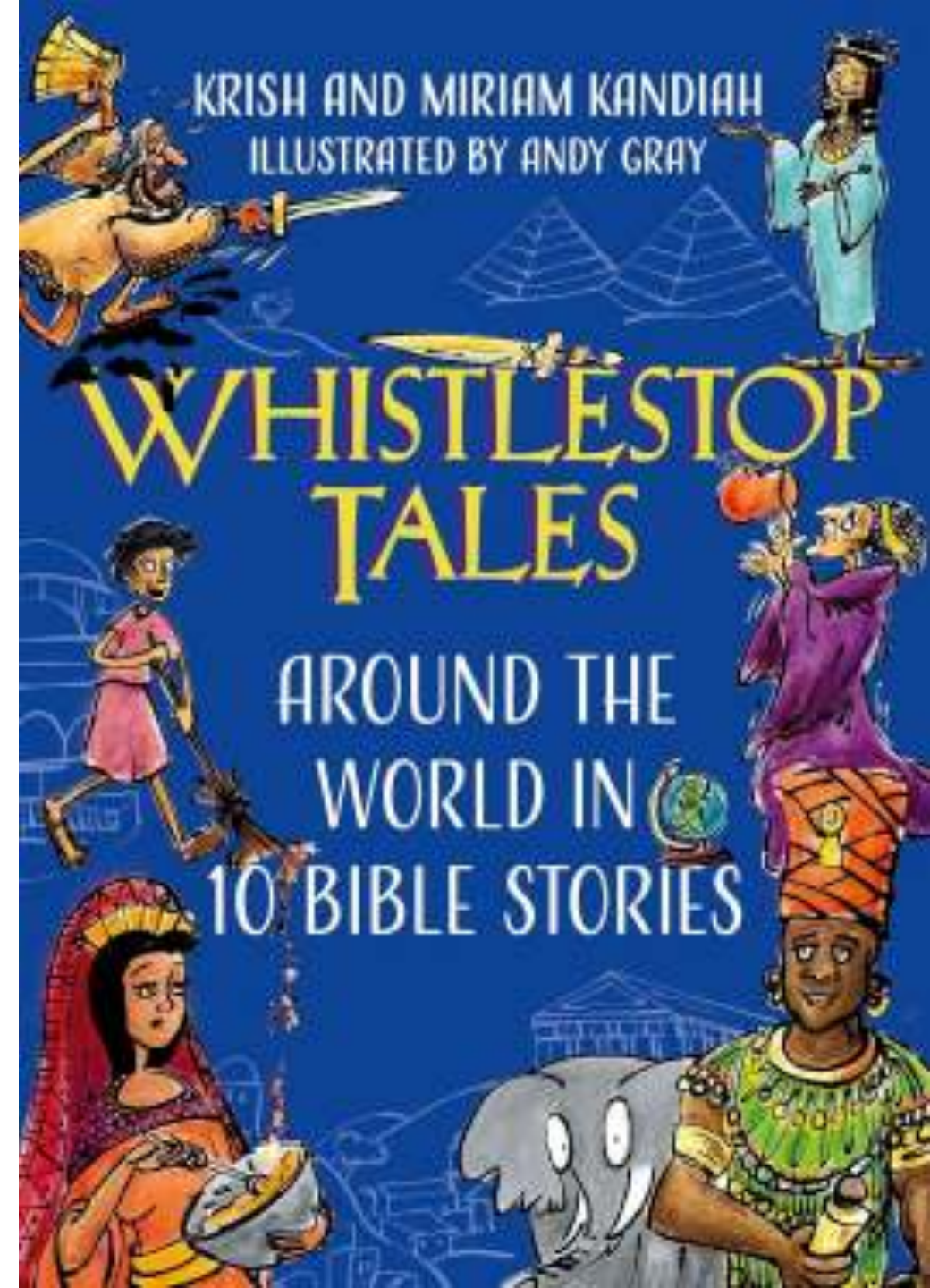
- Notice:
 - 3 discrete circles – separated by a gap
 - the way the author and community are facing
 - that you can't see from the Scripture passage to us without going through the author and their community

The Hermeneutical Landscape



The Hermeneutical Landscape: A message wrapped in words

Books like this – Whistlestop Tales – are good starting points as they include the story of Abraham but begin with some context about who Abraham was and the time in which he was living, information essential for a hermeneutic approach seeking to gain a better understanding of what the narrative is saying to us.



Year Four: Creation and Covenant

Teachers should be aware that **the covenant can have different meanings for different people depending on their beliefs and practices**. For example, the Jewish tradition of circumcision (brit milah) is a symbol of the covenant, though the apostles decided this was unnecessary for Christians (Acts 15). **Pupils from a Muslim or Jewish background in the classroom will have a different view of what the Abrahamic covenants mean**, which is why it is **essential to consider how this text is approached hermeneutically** so that the Christian understanding is shared while respecting the beliefs of different Abrahamic faiths. (RED p132)



Then God said to Abraham, “As for you, you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.” (Genesis 17:9-10)

“why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? 11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.” (Acts 15)

Year Four: Creation and Covenant

[Testament - The Bible in animation - Joseph](#)

Pupils need to know something about the story of Joseph *before* they study Moses in the following year **to understand why the people of Israel are in Egypt**. Teachers may want to look at Joseph in this branch or choose to tell the story immediately before they study Moses. **Teachers may wish to use an adapted text as the story covers thirteen chapters in Genesis**. The story's key points are that **Joseph is the favourite son** who is **rejected and sold into slavery** by his brothers. Through his ability to **interpret dreams**, **Joseph becomes a significant figure in Egypt** and ultimately **saves the family who betrayed him** when they fled famine in Canaan. Joseph does not take revenge. **Pharaoh invites Joseph's family to live in Egypt**, where they stay until the story of Moses. **For Christians, the Joseph account prefigures aspects of the gospel narratives.**

(RED p132)

CCC Links	Knowledge lens content
Abraham YCfK 157 (footnote) YC 8 CCC 59, 72, 1080, 2570-2572 Covenant CCC 762, 839 Canon of Scripture CCC 120	Hear By the end of this unit of study, pupils will hear the following key texts: - The story of Abraham, focusing on the following key texts: - The call of Abram (Gen 12:1-5) - The Abrahamic covenant (Gen 15:1-6) - Abraham and Sarah (Gen 18:1-15) - Abraham and Isaac (Gen 22:1-18) (Optional) The story of Joseph, focusing on the following key texts:153 - Gen: 37:2-35, 41:1-42, 44:1-17, 33-34, 45:1-5, 16-20 By the end of this unit of study, pupils will know some facts about: - The historical, cultural, and religious context out of which Abraham was called. - The importance of understanding historical context to appreciate the literal sense of biblical stories.
Abraham YCfK 157 (footnote) CCC 762, 839 Theological virtues YC 305-309 CCC 1814-1816, 1840-1841 Prayer YC 471 CCC 2570-2572 Agnus Dei YC 214 CCC 1354-1355 Characteristics of Christian prayer YC 493 CCC 2662 Theological virtues YC 305-309 CCC 1814-1816, 1840-1841	Believe By the end of this unit of study, students will know that the Church teaches that: - God’s covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity - Faith is believing in God, trusting what God reveals, and following God’s loving purpose to live a good life. - Through living out virtues of faith, hope, and love (sometimes referred to as charity), Christians are drawn into a closer relationship with the Holy Trinity. - Abraham is a model of how to pray. Celebrate By the end of this unit of study, pupils will know: - Age-appropriate extracts from prayers of faith in God from the Catholic tradition. (For example, Ps 40:1, the St Therese prayer, ‘May today there be peace within’, St John Henry Newman’s ‘Mission of my Life’, Bl Charles de Foucauld’s ‘Prayer of Abandonment’.) Live - By the end of this unit of study, pupils will know: - The virtues of faith, hope, and love. - The life and work of a person who was an example of faith made active in love, e.g., the intervention of Cardinal Manning in the London dockworker’s strike.

Expected outcomes

Understand

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

U4.1.1.	Show some understanding of the historical context of Abraham (and Joseph) and the cultural and religious context out of which he was called. (RVE)
U4.1.2.	Retell the story of Abraham, ensuring it is accurate in sequence and detail and shows an understanding of the term 'covenant'.
U4.1.3.	Show an understanding of the story of Abraham and Isaac (Genesis 22:1-18), recognising the importance of historical context in explaining the meaning of this story then and now.
U4.1.4.	Recognise that God's covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity.
U4.1.5.	Show some understanding of how the decisions of Abraham (and Joseph) were informed by their faith, hope, and love in God.
U4.1.6.	Make links between prayers that show trust in God and the virtues of faith, hope, and love.

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:	
D4.1.1.	Describing and explaining the virtues: faith, hope, and love making links between these virtues of and the life of a person who was an example of faith made active in love (e.g., the intervention of Cardinal Manning in the London dockworker’s strike in 1889).
D4.1.2.	Explaining why they think Abraham is seen as a model of prayer.
Respond During this unit of study, pupils will be invited to respond to their learning, for example by:	
R4.1.1.	Considering how their own lives and the lives of their communities could be transformed by the virtues of faith, hope, and love. (RVE)
R4.1.2.	Reflecting on how the virtues of faith, hope and love help them to be a good neighbour. (RVE)
R4.1.3.	Reflecting on the challenges and blessings Abraham (and Joseph) experienced and how their faith played a part in how they reacted.

Understanding Sacred Scripture

*the Church describes a **two-fold process for an authentic reading of Sacred Scripture**. The first level involves **analysing passages**, in ways common to the development of more general literacy skill and competence and familiar in classroom settings. At the level of text analysis, the Church encourages practices such as **working with the best translation possible** and **keeping individual passages whole so that literary form is identifiable**, which is recognised as ‘a major tool for correct understanding of the text’.¹²⁰ Noting the **presence of literary techniques**, including figurative language, analogy, contrast, dialogue, repetition, as well as **attending to the circumstances of writing** (author and community), is also affirmed.*

(RED p22)

Understanding Sacred Scripture

*However, such academic analysis, even when it leads to an ability to retell a passage, cannot be the final goal for the reading of Sacred Scripture. Pope Benedict XVI cautions that this reductive level risks presenting Sacred Scripture as a novelty from a bygone era: 'One can draw moral consequences from it, one can learn history, but the Book as such speaks only of the past.'*¹²¹ *Nothing of the divine, which is denied and explained away, remains. **Added to an analytical reading, therefore, must be a lectio divina, a sacred reading, which allows the reality of faith expressed in the words that are studied, to be uncovered. A spiritual reading moves attention from the head to the heart as it seeks to interpret what is signified by the words. Purposefully seeking meaning, and truths, conveyed in the author's words, it reads passages through the eyes of faith.***¹²² (RED p22)

Understanding Sacred Scripture

<https://www.usccb.org/bible/understanding-the-bible>

- 1. Bible reading is for Catholics.** The Church encourages Catholics to make reading the Bible part of their daily prayer lives. Reading these inspired words, people grow deeper in their relationship with God and come to understand their place in the community God has called them to in himself.

'through the reading and study of the sacred books "the word of God may spread rapidly and be glorified" (2 Thess. 3:1) and the treasure of revelation, entrusted to the Church, may more and more fill the hearts of people.'
(Dei Verbum 26)

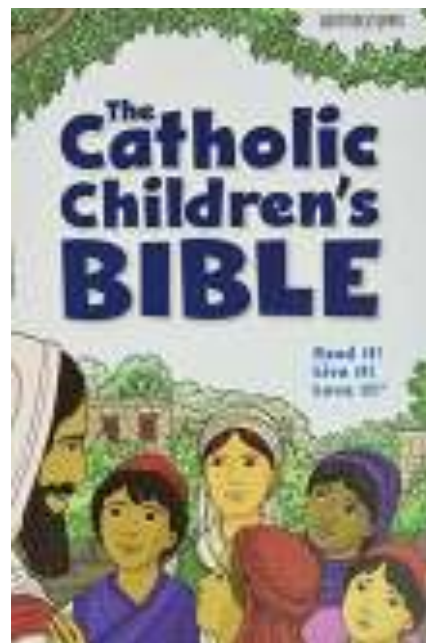


'What would happen if we treated the Bible like we do our mobile phones? If we went back to retrieve it when we forgot it at home? If we took it out several times a day; if we read God's messages in the Bible like we read messages on the mobile phone? '(Dei Verbum 26)

Understanding Sacred Scripture

<https://www.usccb.org/bible/understanding-the-bible>

3. **Get the whole story! When selecting a Bible, look for a Catholic edition.** A Catholic edition will include the Church's complete list of sacred books along with introductions and notes for understanding the text. A Catholic edition will have an *imprimatur* notice on the back of the title page.
- (An *imprimatur* indicates that the book is free of errors in Catholic doctrine.)



Understanding Sacred Scripture

<https://www.usccb.org/bible/understanding-the-bible>

4. **The Bible isn't a book. It's a library.** The Bible is a collection of 73 books written over the course of many centuries. The books include royal history, prophecy, poetry, challenging letters to struggling new faith communities, and believers' accounts of the preaching and passion of Jesus. Knowing the genre of the book you are reading will help you understand the literary tools the author is using and the meaning the author is trying to convey.

'Those divinely revealed realities which are contained and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit...

...the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself.

In composing the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted. (Dei Verbum 11)



Understanding Sacred Scripture

<https://www.usccb.org/bible/understanding-the-bible>

5. **Know what the Bible is – and what it isn't.** The Bible is the story of God's relationship with the people he has called to himself. It is not intended to be read as history text, a science book, or a political manifesto. In the Bible, God teaches us the truths that we need for the sake of our salvation.



Understanding Sacred Scripture

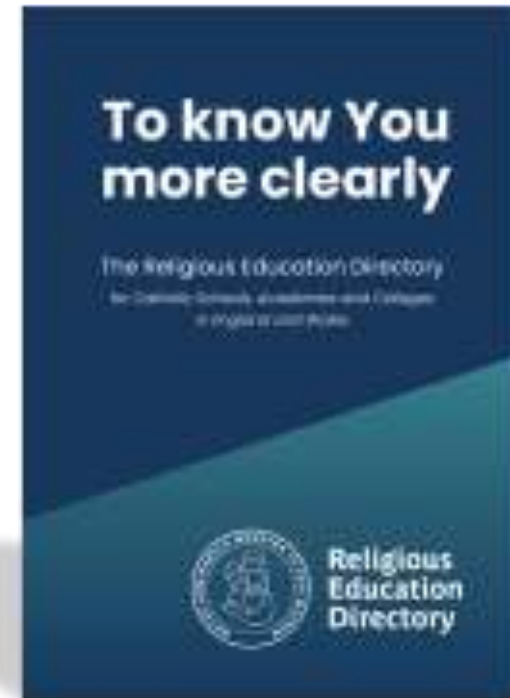
<https://www.usccb.org/bible/understanding-the-bible>

6. **The sum is greater than the parts.** Read the Bible in context. What happens before and after – even in other books – helps us to understand the true meaning of the text.

'Understanding Sacred Scripture should be treated as an educational goal in its own right.

Sacred Scripture should be a primary source of study and not just as the means for the study of a predefined idea or topic, where its only purpose is to validate the social or doctrinal ideas being discussed.

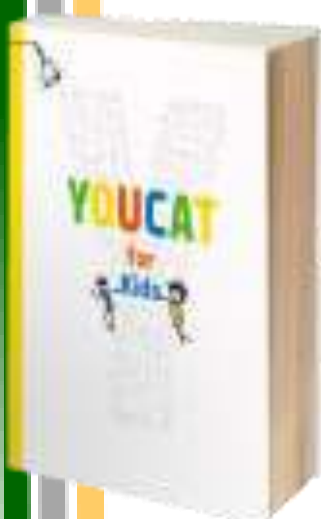
Such a proof-text approach is contrary to the Church's own reading of Sacred Scripture, where very careful attention is paid to both the literal and spiritual senses of the text itself (CCC 109-119).)



Understanding Sacred Scripture

<https://www.usccb.org/bible/understanding-the-bible>

7. **The Old relates to the New.** The Old Testament and the New Testament shed light on each other. While we read the Old Testament in light of the death and resurrection of Jesus, it has its own value as well. Together, these testaments help us to understand God's plan for human beings.



'The Old Testament tells us how God created heaven and earth. We read that he created man, and how man turned away from God and lost paradise. Men did great evil, started to lie, killed each other and thus despised the will of God. After their fall, though, God did not abandon human beings. He led them out of slavery into freedom. He gave them the Ten Commandments to help them live a good life. he sent them prophets, wise men and women. They made the will of God known to man. They announced the Messiah, the Saviour of the world.'

St Augustine

'The New Testament lies hidden in the Old and the Old Testament is unveiled in the new.'

St Augustine



Understanding Sacred Scripture

<https://www.usccb.org/bible/understanding-the-bible>

9. **What is God saying to me?** The Bible is not addressed only to long-dead people in a faraway land. It is addressed to each of us in our own unique situations. When we read, we need to understand what the text says and how the faithful have understood its meaning in the past. In light of this understanding, we then ask: What is God saying to me?

'Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'

Matthew 25:34-40

Planning

1. Read the Teacher notes from the RED for the Year group and for the branch
2. Note the lens content in the RED (Hear, Believe, Celebrate, Live) for the branch. This will help you to recognise the key content that should be taught. [NB – find out more about the lenses in the RED (p23-35)]
3. Note the Expected Outcomes in the RED (Understand, Discern, Respond) for the branch
4. Read the Teacher Book (TB), this contains theological notes and also identifies the learning linked to the Expected Outcomes
5. Read the guidance from the Diocese on each branch as these show how the RED, TB and PB talk to each other. They may provide a helpful basis for your planning

NB: Note the key vocab for the branch. This is located at the end of each branch in the Pupil Book (PB)

The Vine and The Branches



Creation & Covenant Branch 1



4.1.1
The Call of Abraham

4.1.2
God's Covenant

4.1.3
Abraham and Sarah

4.1.4
Abraham and Isaac

4.1.5
Joseph, the Teenager

4.1.6
Joseph and His Family

Assessment

- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

Expected outcomes		Ages 5-7
Revelation		
Recognise in an age-appropriate way that the Church teaches that all that is comes from God, Our Father, who made heaven and Earth.		U.1.1.2
Recognise that, for Christians, the Christmas story reveals God’s love by sending Jesus his Son.		U1.2.1
Identify some of the people that encounter Jesus and recognise that he is special.		U1.3.1
Sacred Scripture		
Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels.		U1.2.2

Assessment

- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

Expected outcomes	
Understand By the end of this unit of study, pupils will be able to:	
U1.1.1.	Recognise that the story of Creation in Genesis 1:1-4,24-26, is an ancient, prayerful, poetic reflection on God's world and retell this story in any form. (RVE)
U1.1.2.	Recognise in an age-appropriate way that the Church teaches that all that is comes from God, our Father, who made heaven and Earth. (RVE)
U1.1.3.	Recognise that though people cannot see God, they can sense his presence through the awe and wonder experienced in the beauty and order of Creation.
U1.1.4.	Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and in doing this, we show love for God and each other.
U1.1.5.	Know that Pope Francis wrote a letter, called Laudato Si', about the gift of Creation and the importance of taking care of the world as it is everyone's home.
U1.1.6.	Recognise that prayer is a way of drawing closer to God.

Assessment

- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

U1.1.2.	Recognise in an age-appropriate way that the Church teaches that all that is comes from God, our Father, who made heaven and Earth. (RVE)
---------	---

- God is our Father
- He is Creator
- He created all things
- He created heaven and earth (the invisible and the visible)

How does this link to the rest of the learning outcomes?

Assessment



What are the driver words asking of the pupil?

- (Begin to) Recognise
- Identify
- Be introduced to and encounter
- Know
- Retell
- Sequence
- Recall
- Show (a simple) understanding of
- Make links between
- Revisit and remember
- Describe (how)
- Compare
- Use specialist vocabulary to...
- Explain
- Use theological language to...
- Show knowledge and understanding of

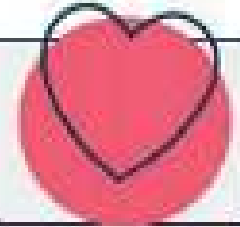
Assessment



NB: Discern also needs to be assessed

- The RED model curriculum lists exemplars
- The Vine and the Branches offers exemplars
- Schools may choose the exemplars *OR* choose Discern opportunities of their own

Discern



In this way of knowing, you are aiming to help pupils to be able to judge wisely in response to different interpretations of the meaning, significance, and implications of texts, beliefs, rites, and ways of life so that they can arrive at justified conclusions about what is true, what is good, and what is beautiful.

Assessment



KS1 Age 5-7

- Generic outcomes listed in RED
- These become specific exemplars within the model curriculum

Discern



By the end of this unit of study, pupils will be able to talk and think creatively and critically about what they have studied, for example, through:

Talking about why the shepherds saw angels when Jesus was born.

Thinking about why the words of the angels are in the 'Hail Mary' and the beginning of the 'Gloria'.

Exploring artistic representations of the nativity story from around the world. (RVE)

- Play with possibilities, asking 'what if?' questions, saying what they wonder about and suggesting answers, imagining how they and others are feeling.
- Identify and name their personal responses to a variety of creative and artistic expression (for example, texts, stories, paintings, music...) and say why they respond in that way.
- Express a point of view with a relevant reason.
- Express a preference with a relevant reason
- Listen to the stories and experiences of others from different communities and ask questions about the stories and experiences of others.

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.***