

Support for Implementing and Teaching The Vine and The Branches

Julia Cunningham
Diocesan RE Coordinator

WiFi:
Password:

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



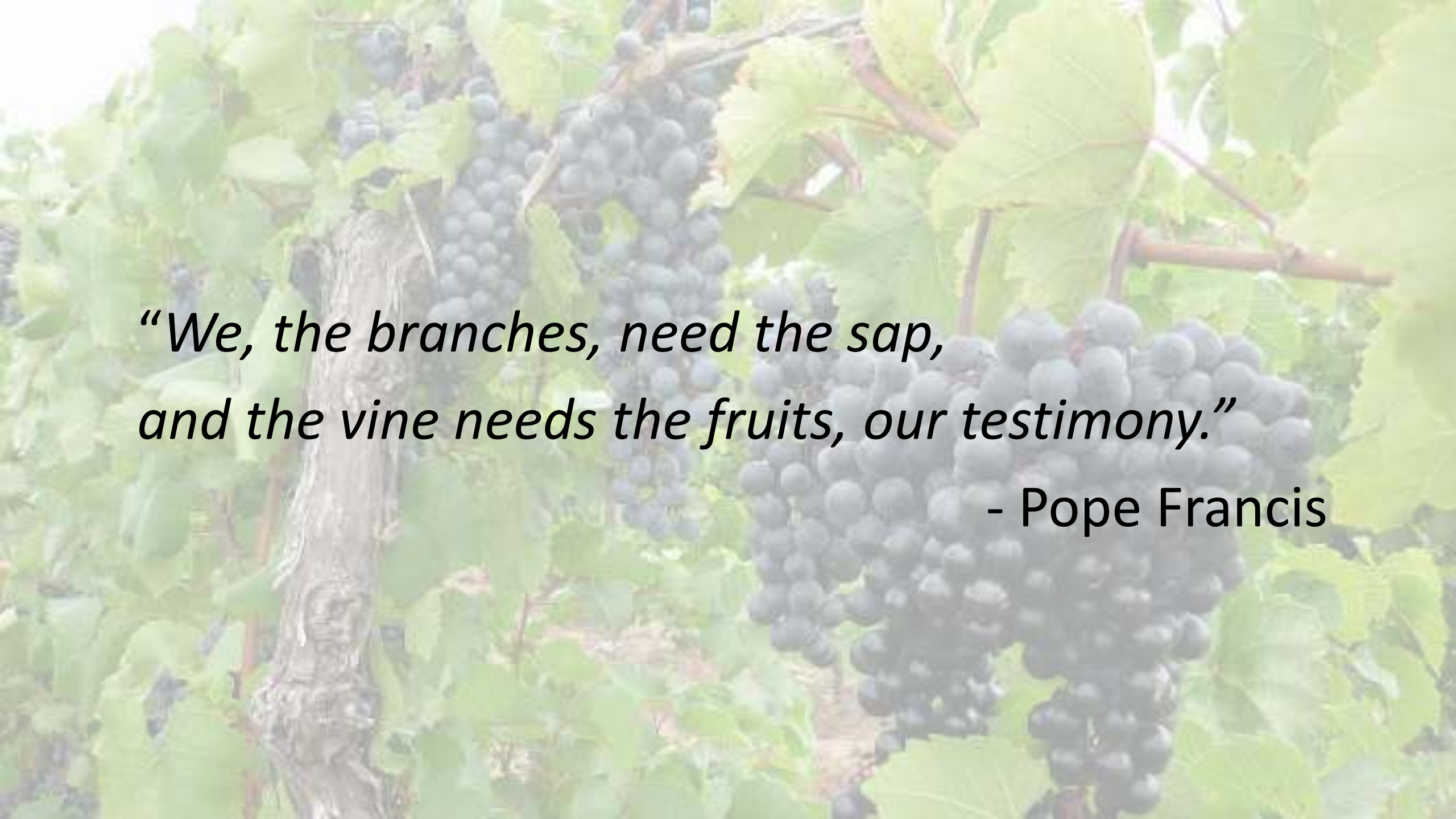




For love,
that as Your branches we will love through joyful service.
Lord, hear us.

For hope,
that through the fruits of the Holy Spirit we can see Your works in action.
Lord, hear us.

For courage,
that we stay joined to You, as an authentic branch of Your vine.
Lord, hear us.



*“We, the branches, need the sap,
and the vine needs the fruits, our testimony.”*

- Pope Francis

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

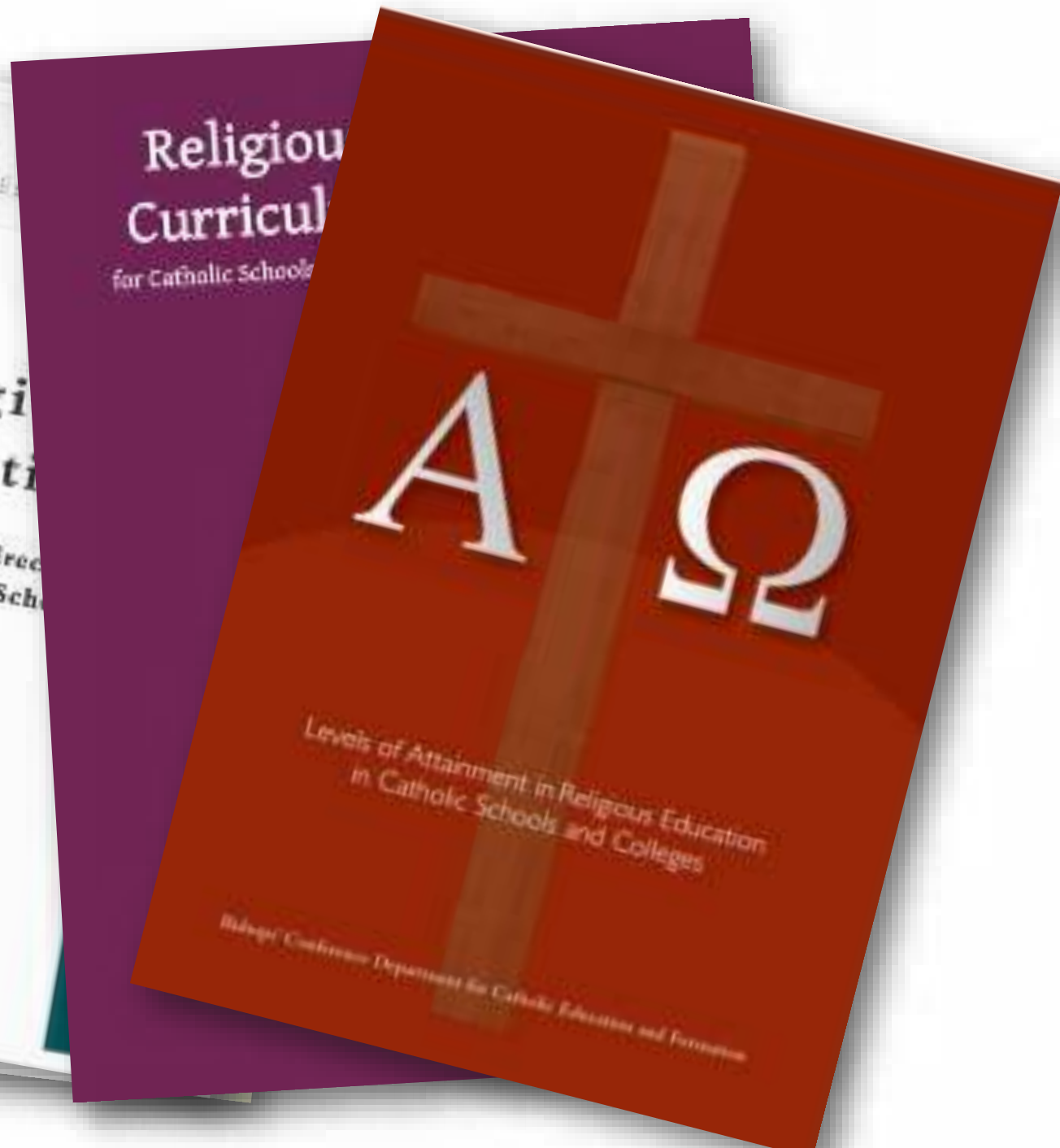
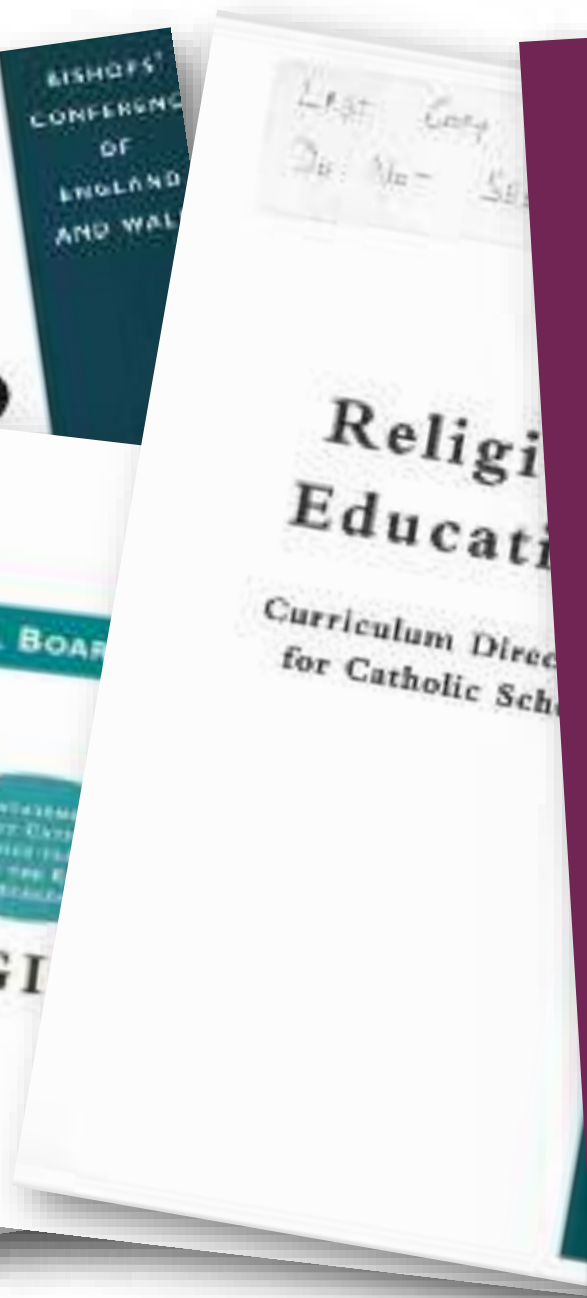
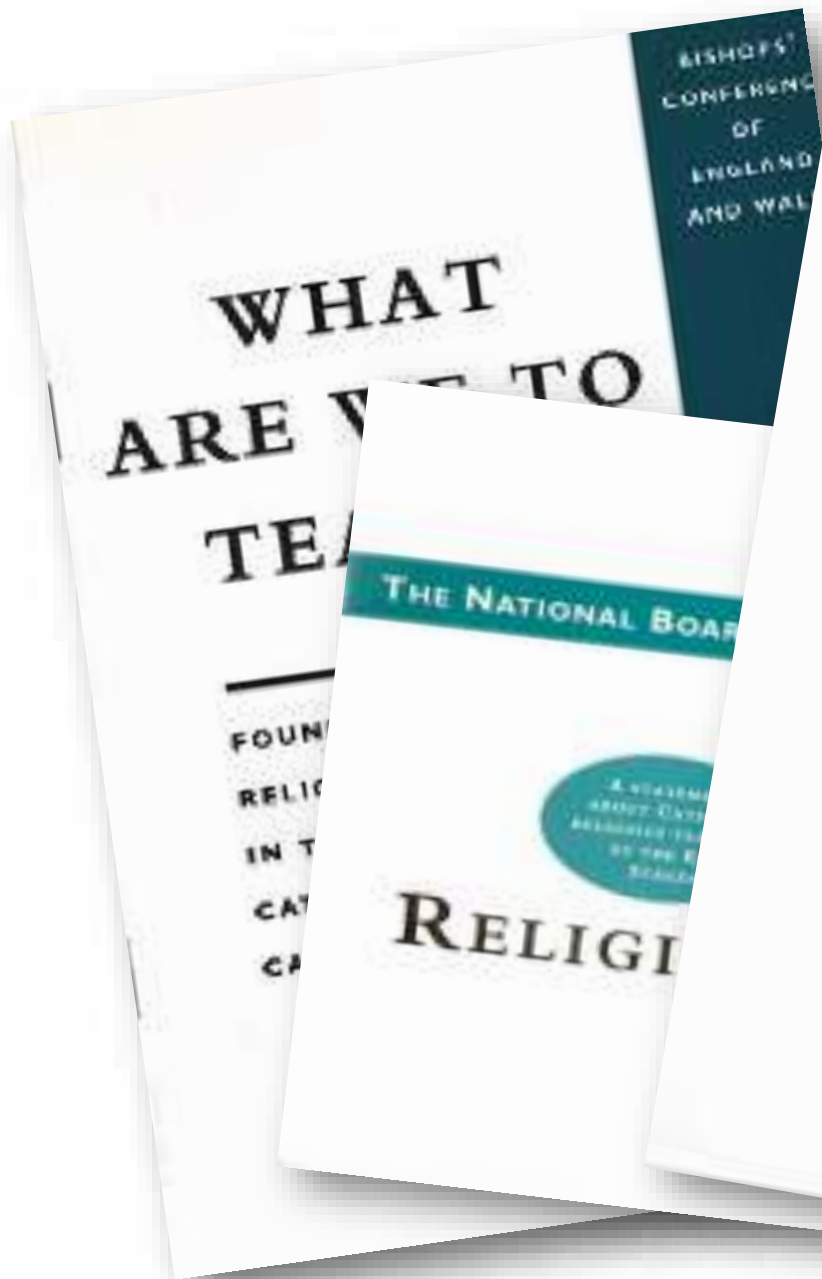


Session 1



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



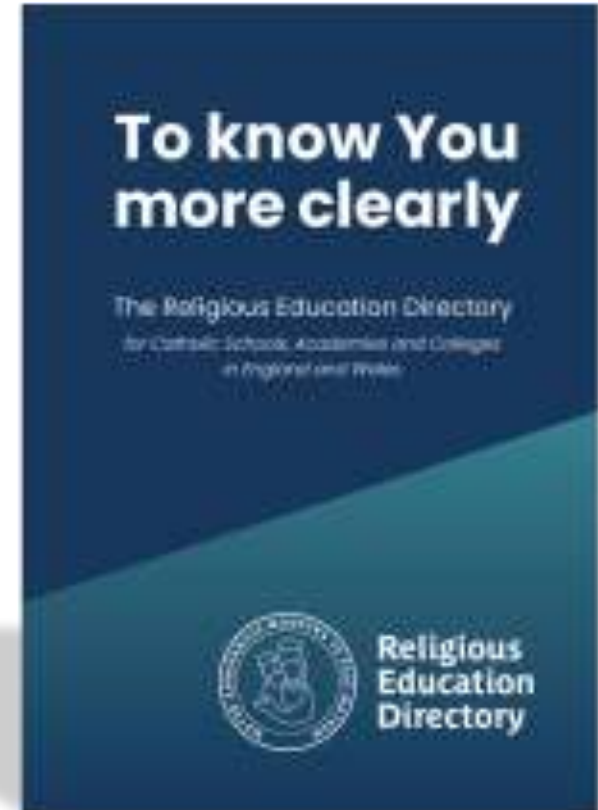
Religious
Education
Directory

Preface	2
1. Introduction	7
Part 1: Context and Norms	8
Section 1.1: Religious traditions in the context of Catholic schools	9
Section 1.2: General Norms	34
Part 2: Programme of Study	37
Introduction	37
Section 2.1: Religious education in the context of Catholic Schools in England and Wales	49
Section 2.2: The aims and elements of this programme of study	55
Section 2.3: Expected end of programme outcomes	64
2.3.1 Faith	64
2.3.2 Beliefs	70
2.3.3 Celebrations	72
2.3.4 Life	76
2.3.5 Education	76
2.3.6 Environment	80
Section 2.4: Progression of study	91
2.4.1 Key	92
2.4.2 Age 5 to 7 (Year 1-2)	94
2.4.3 Age 8 to 11 (Year 3-5)	107
2.4.4 Age 12 to 14 (Year 6-8)	108
2.4.5 Age 15 to 16 (Year 9-10)	110
2.4.6 Age 17 to 18 (Year 11-12)	121
2.4.7 Faith 1	122
2.4.8 Faith 2	126
2.4.9 Faith 3	129
Religious Education	127

Session 1

Part 1: Context and Norms

Part 2: Programme of Study



Session 1

Part 1: Context and Norms

Section 1.1: Religious Education in the Context of Catholic Schools

Section 1.2: General Norms

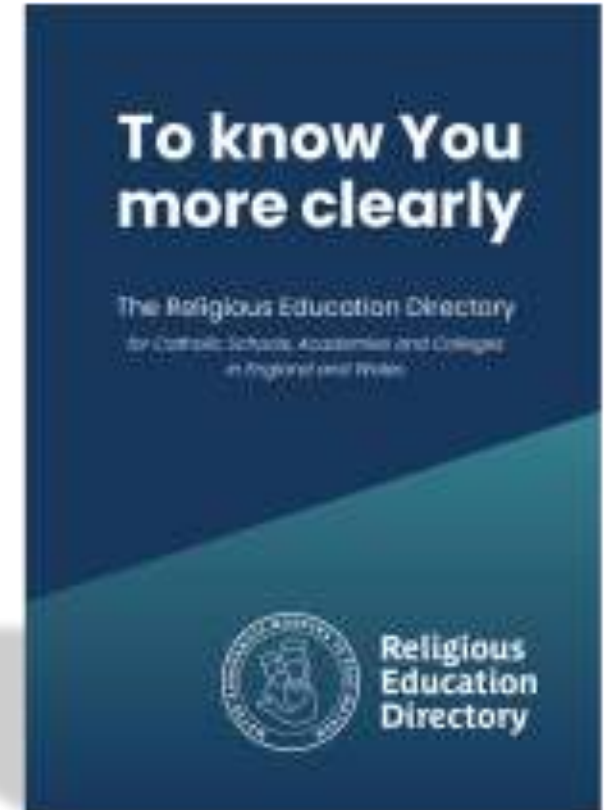
Part 2: Programme of Study

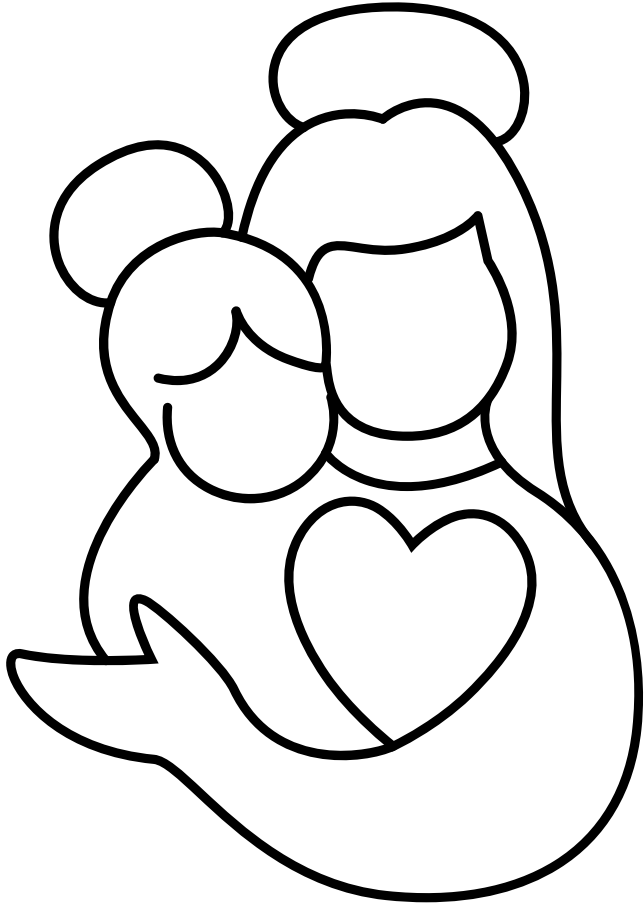
Section 2.1: Religious education in the context of Catholic Schools in England and Wales

Section 2.2: The structural elements of the programme of study

Section 2.3: Expected end of age-phase outcomes

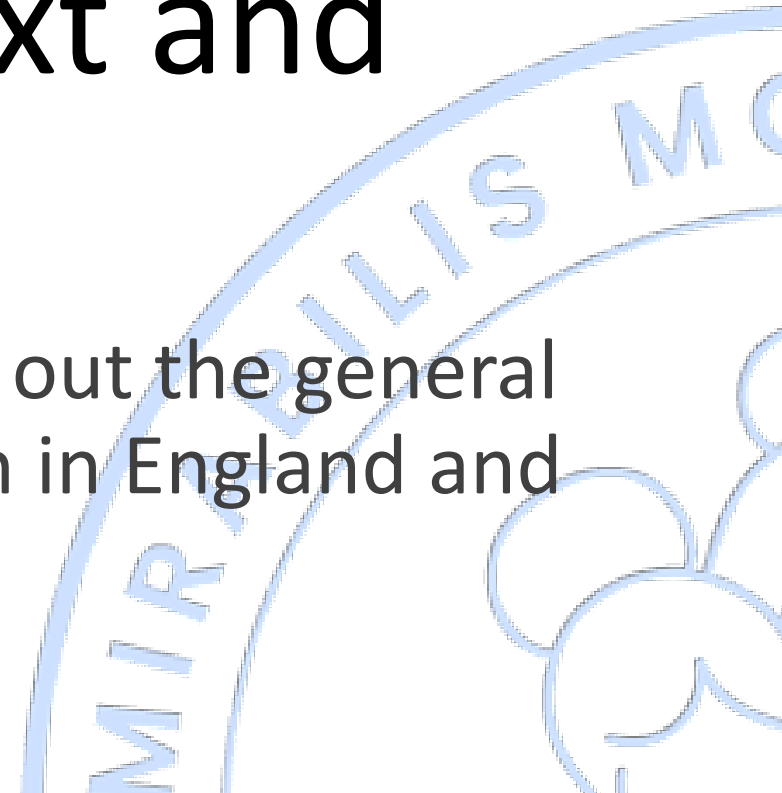
Section 2.4: Model curriculum





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

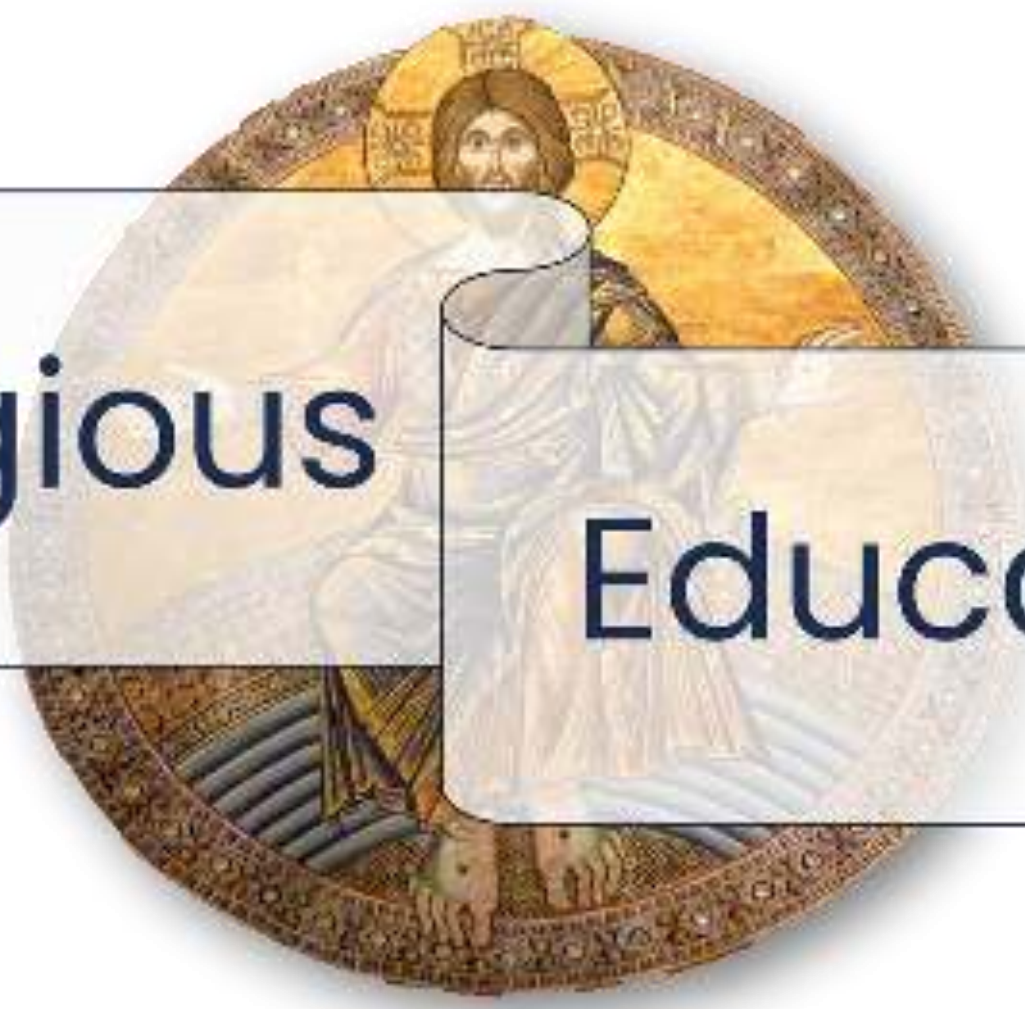
1. The Catholic religious instruction...in any school whatsoever...[is] subject to the authority of the Church. It is for the conference of bishops to issue general norms about this field of action and for the diocesan bishop to regulate and watch over it.

A background image showing two men in clerical attire. On the left, a man with glasses and a white zucchetto with gold stars is visible in profile. In the center, an older man with a white beard and a white zucchetto is looking down. The background is softly blurred, showing other people in similar attire.

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

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**



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



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.

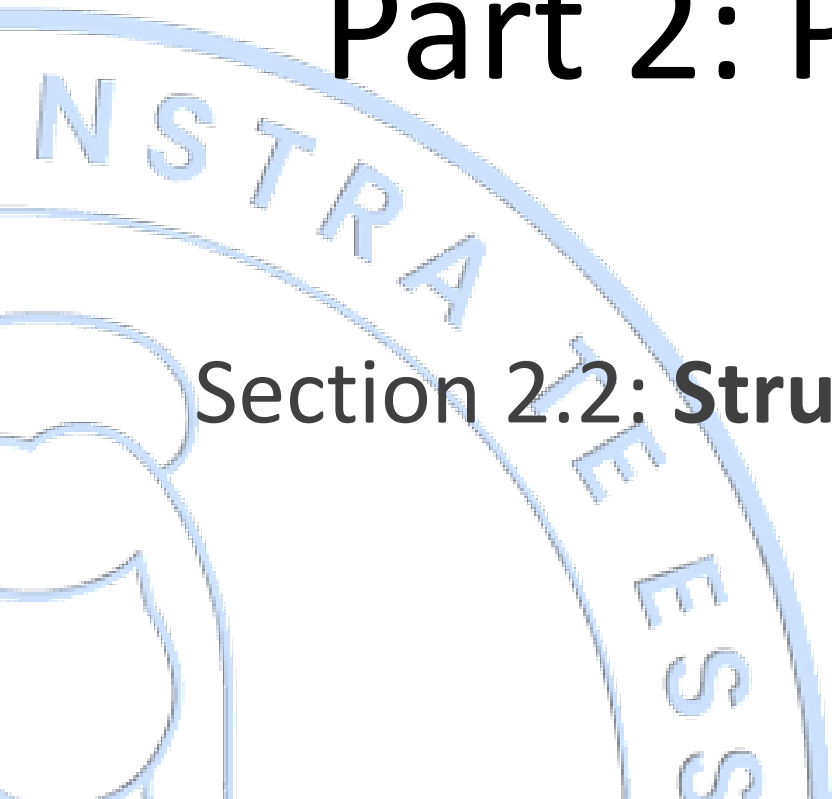
7. Interpretation



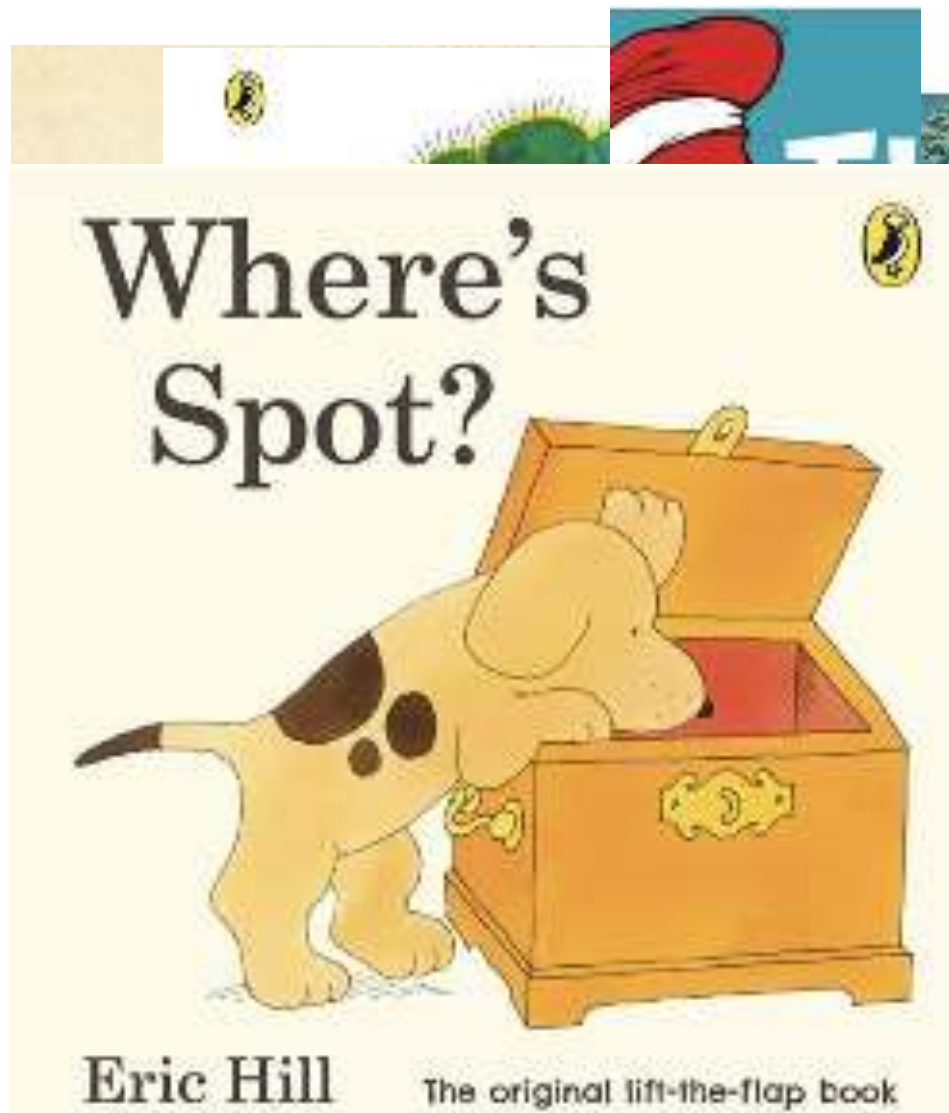
Session 2

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***





The story of stories

Then to the whole human race

Then to the Jewish people

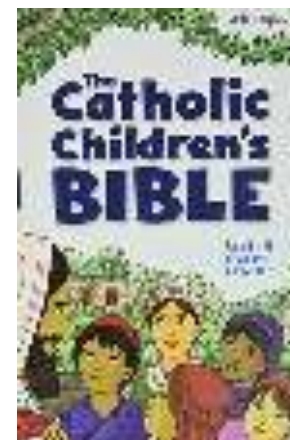
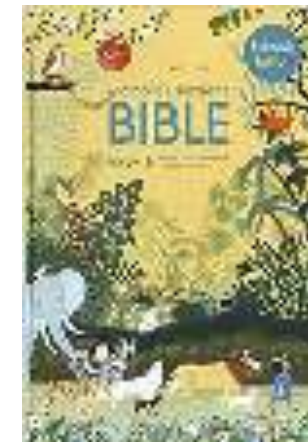
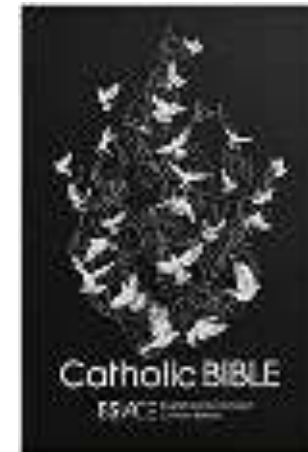
God loves us and wants a relationship with us

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

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Hephaniah



Judges



David

Major Prophets



Solomon



Holy Family



John the Baptist



Jesus



St Paul





Structural elements: The Knowledge lenses



Study of Catholicism

- **Hear** The names of these four lenses reflect the language of the Catechism itself which states that the mystery of faith
- **Believe** which we hear and receive requires us to 'believe in it', to 'celebrate it' and to 'live from it' (CCC 2558).
- **Celebrate** **Lex Orandi, Lex Credendi, Lex Vivendi.**
- **Live** 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



Documentum
Gaudium et Spes

SACROSANCTUM CONCILIUM



This Sacred Council

Sacrosanctum
Concilium
DEI VERBUM
VATICAN COUNCIL II



Documentum
Gaudium et Spes

GAUDIUM ET SPES



Joy and Hope

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



Documentum
Gaudium et Spes

LUMEN GENTIUM



Light of the Nations

Lumen Gentium
On the Church
VATICAN COUNCIL II



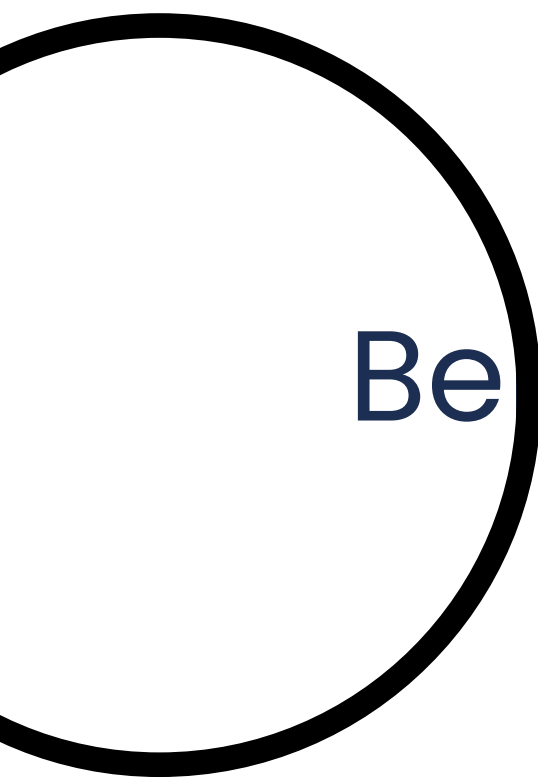
Documentum
Gaudium et Spes

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

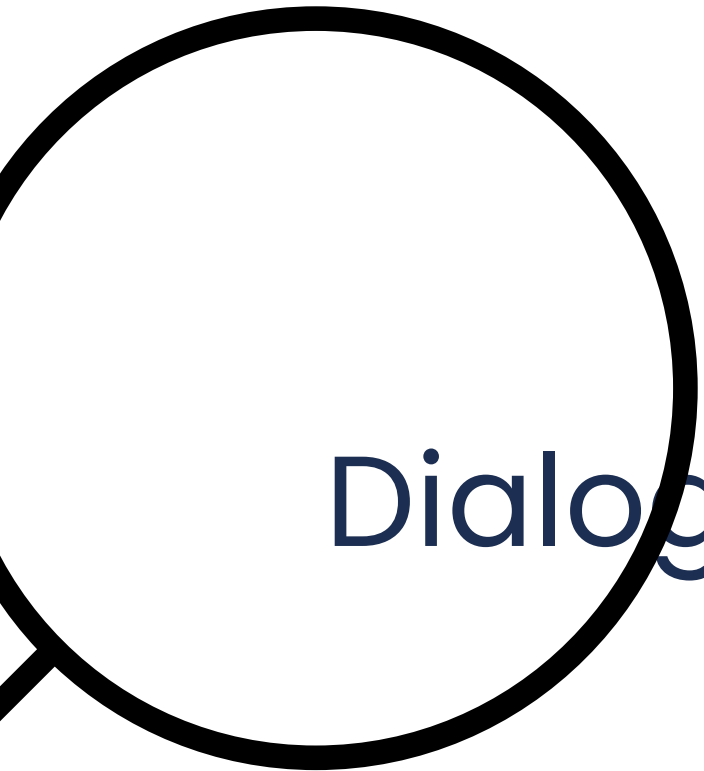
- Prayer
- Liturgy and Sacrament
- Sacraments of Initiation
- Eucharist
- Sacraments of Healing
- Sacraments at the service of Communion
- Other liturgies and sacramentals

Structural elements: Knowledge lenses



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

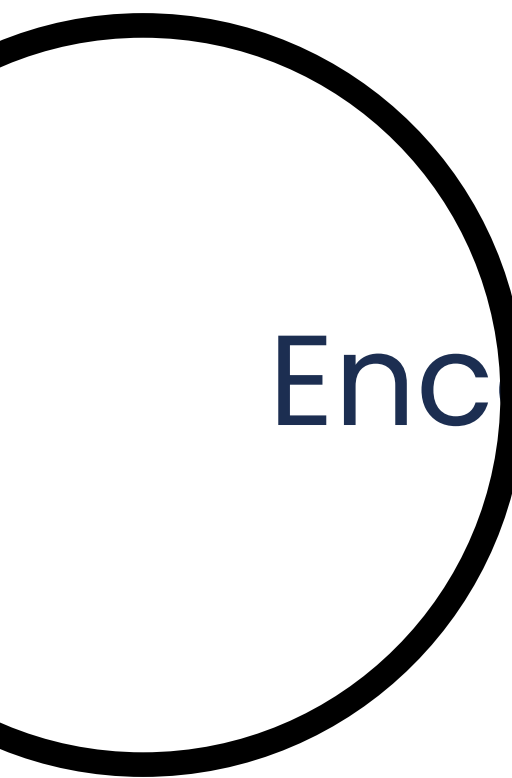
Structural elements: Knowledge lenses



Dialogue

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

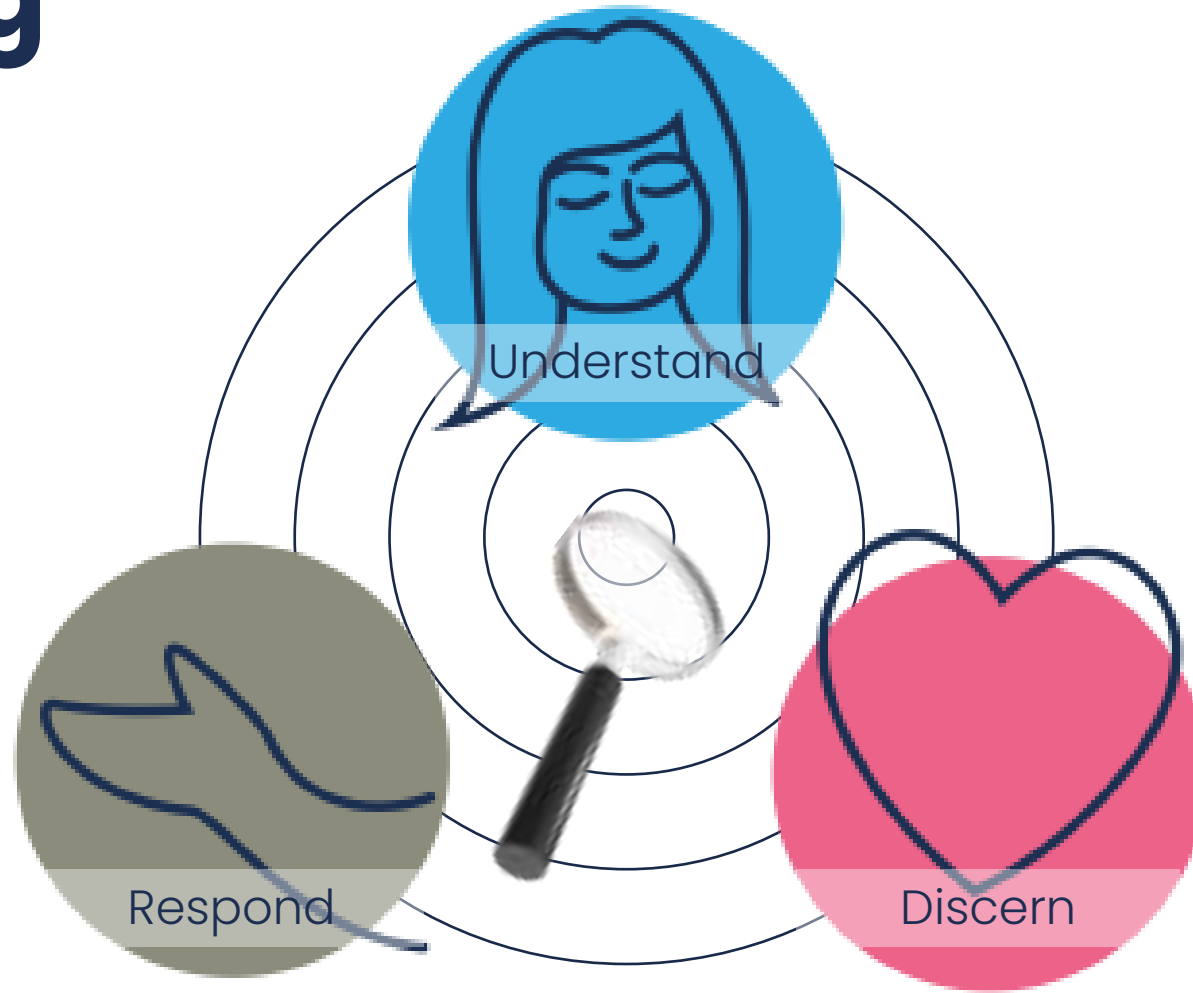
Structural elements: Knowledge lenses



Encounter

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

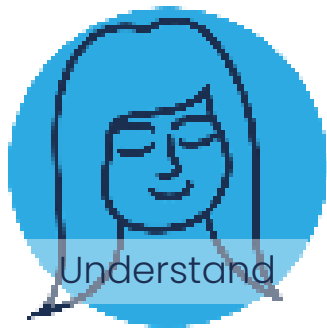
Structural elements: Ways of knowing



Religious
Education
Directory

Session 3

Using the model curriculum



Understand



Discern

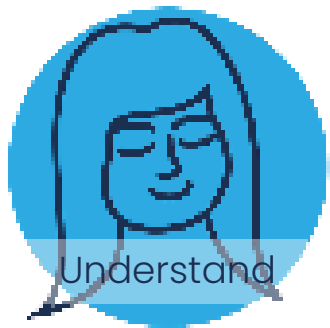


Respond

	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

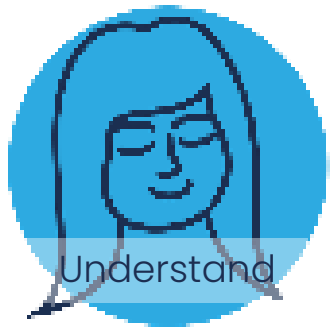


Respond



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



Understand



Discern



Respond

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.

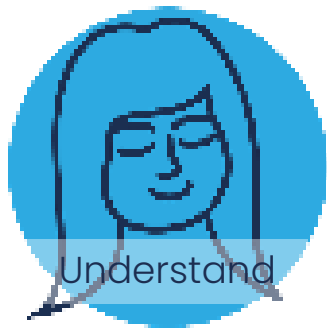


Religious
Education
Directory

- 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

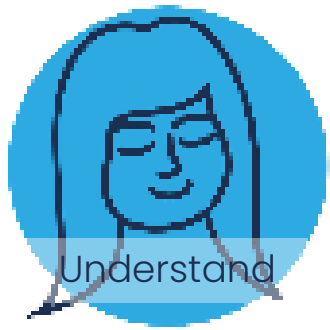


Respond



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

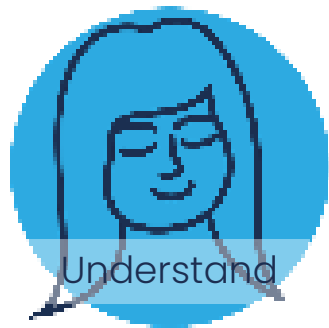
- Show understanding of scripture passages, identifying literary forms and authorial intention and beginning to recognise the historical context of the intended audience and the ways in which the interpretation of scripture may change over time.
- Use specialist (theological, religious, and philosophical) 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



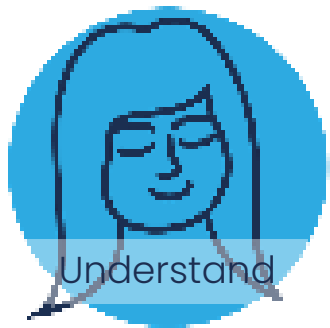
Ages 11-14

- 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.

- 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.

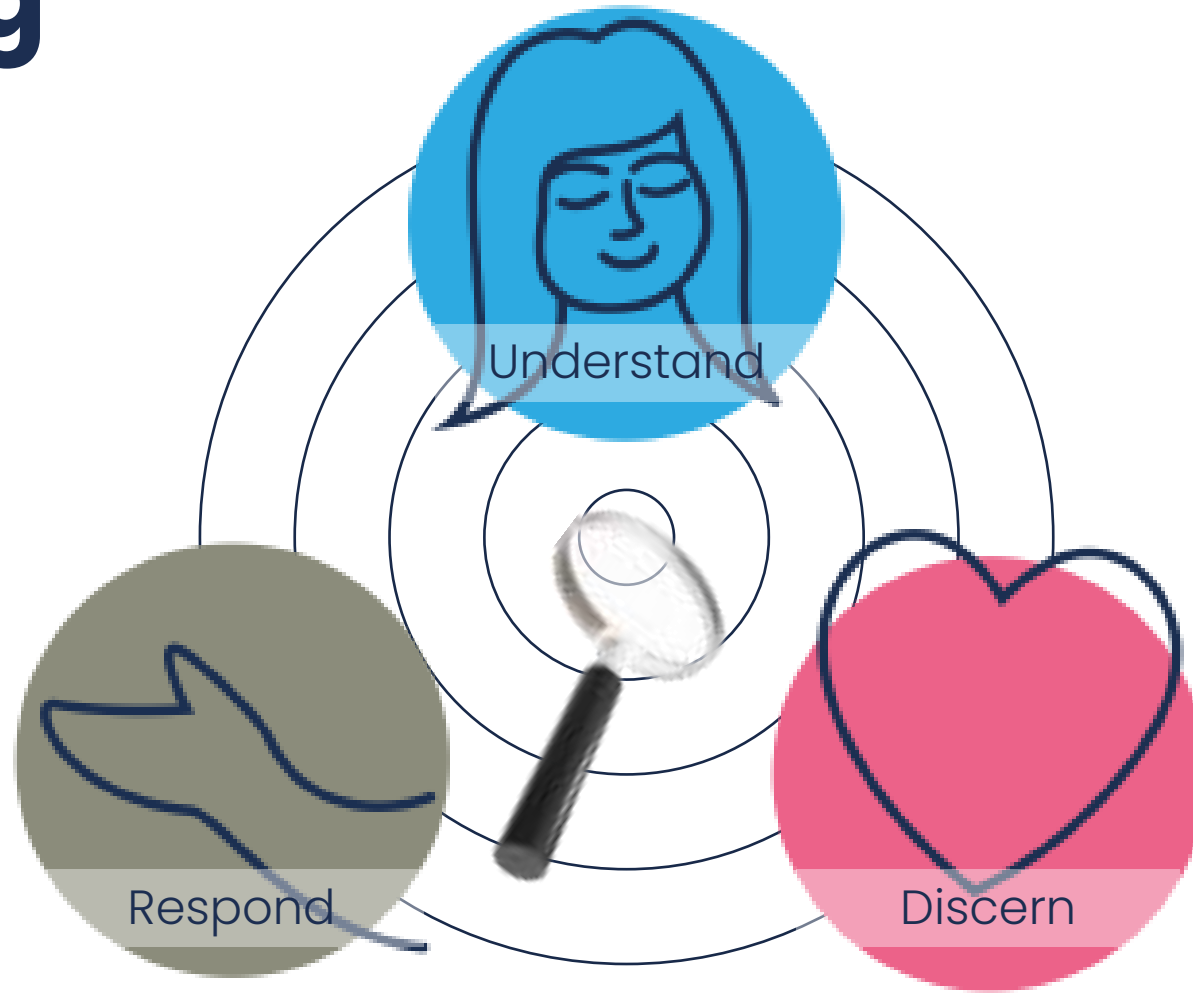


Religious
Education
Directory

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.



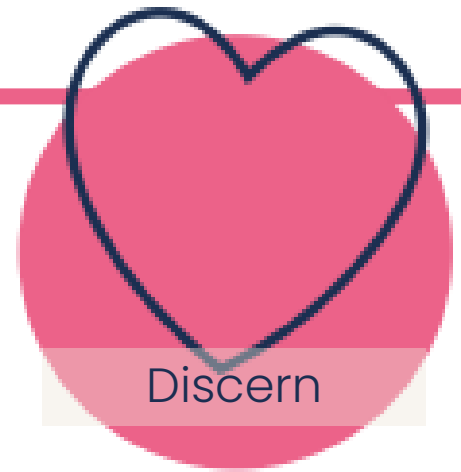
What did Pope St John Paul II mean when he said, 'Truth cannot contradict truth'?

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?



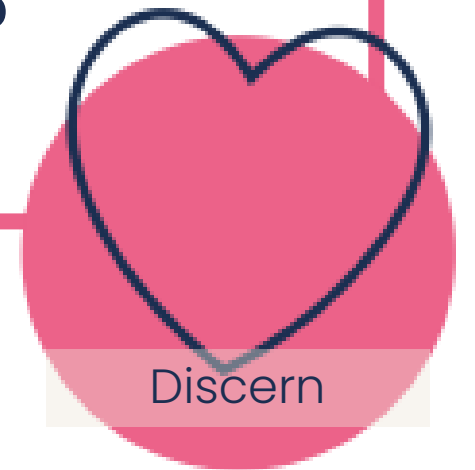
Think again about the sacrifices you have made in your life. Were these sacrifices significant? Use the three bullet points above to discuss this question and then write down a response.

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



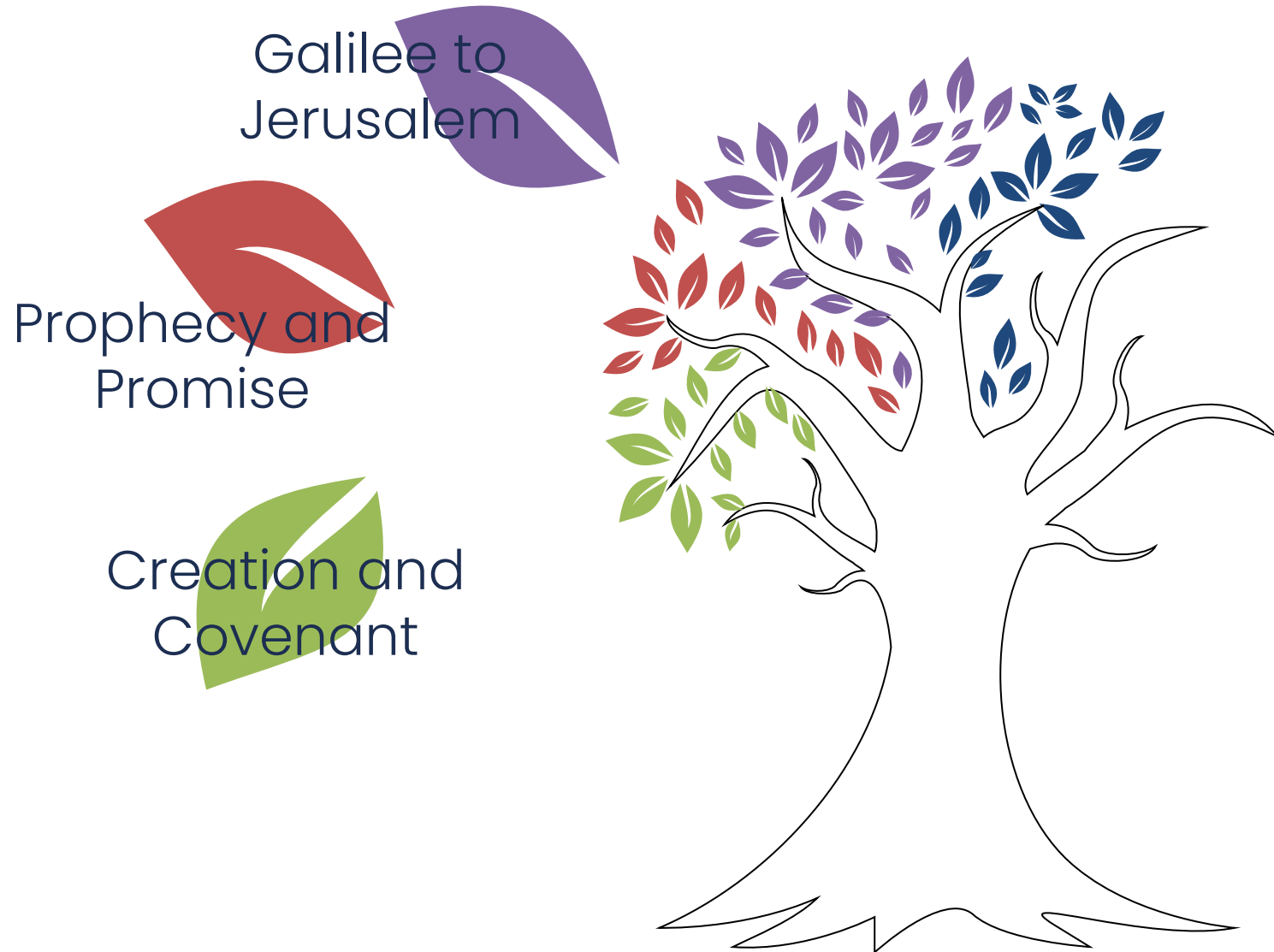
Prophecy and
Promise



Creation and
Covenant



Curriculum branches



Curriculum branches



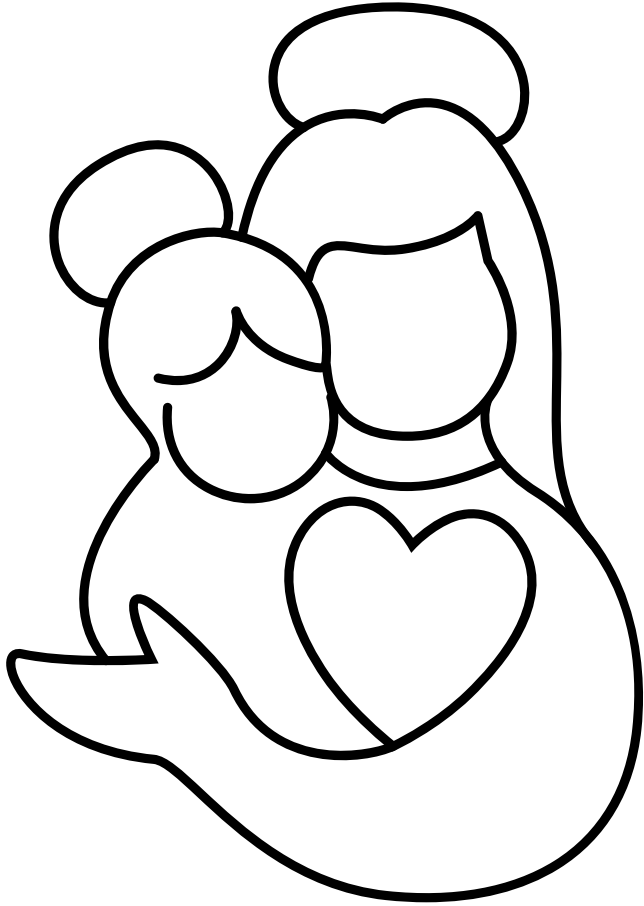
Curriculum branches



Curriculum branches

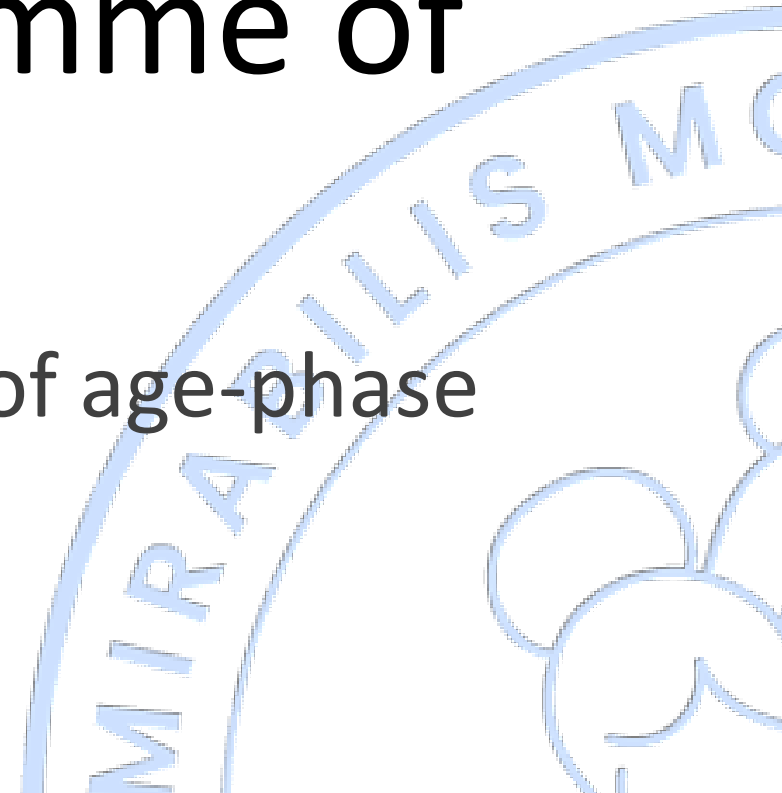


Structural elements: Expected end of age-phase outcomes



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 9-11

Revelation

Retell the Moses story, focusing on the two key events of the call and the covenant (The Burning Bush (Ex 3:1-15); the Sinai covenant, and the Ten Commandments (Ex 19:3-8, 20:1-17)).	U5.1.1
Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.	U5.3.4
Describe Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.	U6.5.3

Sacred Scripture

Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context.	U5.2.1
Show an understanding of some gospel passages that present Jesus as the fulfilment of the promise to David (Matt 1:1-17; Lk 1:32-33), recognising the gospel writers are writing for Christians. Recognise links with God's covenant with Abraham.	U5.2.2
Use specialist vocabulary to describe and explain the nature of David's kingship in the Old Testament, with reference to the passages that speak of David's kingship and psalms.	U5.2.3
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.	U5.6.1
Know that the Church teaches that Sacred Scripture is the inspired Word of God and the Church helps Catholics read and understand the Bible.	U5.6.2
Show understanding of the literary forms found in the texts studied, including the use of metaphor, symbolic language, and poetry.	U6.6.1
Show an understanding of a passage of Old Testament scripture that shows the importance of women in salvation history, recognising authorial intention and historical context.	U6.2.1
Use theological language to explain what is meant by describing the women of the Old Testament as 'true protagonists of salvation history' (Pope John Paul II's address, General Audience, 27 March 1996).	U6.2.3
Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.	U6.3.1
Show understanding of the scripture passages studied, identifying literary forms and authorial intention.	U6.5.1
Use specialist theological and religious and vocabulary to describe and explain links between at least one of the scripture passages studied and religious beliefs.	U6.5.2

Ages 9-11

Creation and Fall

Simply explain the Church's teaching on the purpose of the second Creation story and the purpose of scientific accounts, referencing Laudato Si' 66-67. Make links with the term 'stewardship'.	U.6.1.2
Show some understanding of the Christian belief that in Jesus a new covenant is made and through him the relationship with God can be restored making links with John (1:1-5, 16-18) and the Nicene Creed.	U6.1.6

Covenant

Retell the Moses story, focusing on the two key events of the call and the covenant (The Burning Bush (Ex 3:1-15); the Sinai covenant and the Ten Commandments (Ex 19:3-8, 20:1-17)).	U5.1.1
Correctly use developing specialist vocabulary to describe what a covenant is, recognising that God made several covenants throughout history, e.g., with Noah, Abraham, and Moses.	U5.1.3
Show some understanding of the Christian belief that in Jesus a new covenant is made and through him the relationship with God can be restored, making links with John (1:1-5, 16-18) and the Nicene Creed.	U6.1.6

Prophecy

Show an understanding of any one of the following Old Testament scripture passages that show the importance of women in salvation history, recognising authorial intention and historical context:	U6.2.1 U6.2.2 U6.2.3
- Genesis 18:1-15; 21:1-7: Sarah - Exodus 1:8-22; 2:1-10: Miriam - Judges 4:4-11; 5:7-15: Deborah 1 Samuel 1:5, 9-11, 26-28: Hannah - Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther	
Use theological language to explain what is meant by describing the women of the Old Testament as 'true protagonists of salvation history' (Pope John Paul II's address, General Audience, 27 March 1996), making relevant links with the stories of some key women from the Old Testament.	
Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Luke 1:26-56 and the stories of the women of the Old Testament. Contrast Luke 1:26-56 with the authorial focus in Matthew's account (Matthew 1:18-25).	

The Good News of redemption

Show an understanding of some gospel passages that present Jesus as the fulfilment of the promise to David (Matt 1:1-17; Lk 1:32-33), recognising the gospel writers are writing for Christians.	U5.2.2
Show an understanding of the account of Holy Week in the Gospel of John.	U6.4.1
Show knowledge and understanding of how one of the texts reveals deeper meanings about Jesus as Messiah and describe the beliefs revealed.	U6.4.2
Make links between the account of Jesus' washing his disciples' feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus' actions.	U6.4.3
Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.	U6.4.4

Ages 9-11

The triune God

Describe the Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.

U6.5.3

Jesus Christ

Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.

U5.3.4

Use specialist religious vocabulary to make links between one of the 'I am' statements in St John's Gospel and Christian beliefs about Jesus.

U6.3.3

Show an understanding of the account of Holy Week in the Gospel of John.

U6.4.1

Show knowledge and understanding of how one of the texts reveals deeper meanings about Jesus as Messiah and describe the beliefs revealed.

U6.4.2

Make links between the account of Jesus washing his disciples' feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus' actions.

U6.4.3

Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.

U6.4.4

Explain why Jesus is called the 'new Adam', making links between scripture texts from the new and old testaments.

U6.5.4

Ages 9-11

The Holy Spirit

Identify that scripture speaks of the outpouring of gifts of the Holy Spirit on the Messiah in the Old Testament and the gospels. Make links with the Sacrament of Confirmation.	U5.5.1
Describe the gifts of the Holy Spirit and describe some ways they help Christians be good disciples, making simple links with some of the fruits of the Spirit.	U5.4.3
Describe the names and signs under which the Holy Spirit appears and explain some simple links with scripture and the Sacrament of Confirmation.	U5.4.5

The Holy Catholic Church

Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.	U6.3.5
Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.	U6.3.6

The Blessed Virgin Mary and the saints

Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Lk 1:26-56 and the accounts of the women of the Old Testament. Contrast Lk 1:26-it with the authorial focus in Matthew's account (Matt 1:18-25).	U6.2.3
Use theological language to describe and explain the belief that Mary became the 'Mother of God'.	U6.2.4

Describe and explain, with examples, the different ways in which Christians bear witness to their beliefs now and in the past and make links with the life of a saint.	U6.5.5
--	--------

Salvation and eternal life

Simply describe Catholic beliefs in the last things: death, judgement, heaven, and hell.	U5.4.5
Recognise that the words of St Paul (1 Cor 15:1-8, 20-25, 54-57) describe the Christian belief that through the Resurrection of Jesus, people can follow his path to heaven.	U5.4.7

Ages 9-11

Prayer

Recognise that David is a model of prayer, referencing one of the psalms.	U5.2.5
Make links between the seven petitions (requests) of the Our Father and their meaning for Christians.	U5.3.5
Know that the Rosary is a prayerful reflection on the life of Christ.	U5.4.7
Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.	U6.2.5
Make links between the Christian belief in the Crucifixion and the Stations of the Cross as a prayerful reflection on Christ's journey to the cross.	U6.4.6

Liturgy and sacrament

Use specialist theological vocabulary to make links between each of the miraculous signs in St John's Gospel and Christian beliefs about Jesus, including some of the sacraments.	U6.3.2
Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.3.4

Sacraments of initiation

Use specialist religious vocabulary to show knowledge and understanding of the religious actions and signs involved in the celebration of Confirmation.	U5.5.2
Describe the names and signs under which the Holy Spirit appears and explain some simple links with scripture and the Sacrament of Confirmation.	U5.5.5
Explain some Christian beliefs about the Sacrament of Baptism.	U6.1.4

Eucharist

Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.4.4
Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.	U6.3.5 U6.3.6
Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.	

Ages 9-11

Sacraments of healing

Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.4.4
---	--------

Use specialist theological vocabulary to make links between each of the miraculous signs in St John's Gospel and Christian beliefs about Jesus, including some of the sacraments.	U6.3.2
---	--------

Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.3.4
---	--------

Other liturgies and sacramentals

Explain what happens at the Ash Wednesday Mass and how Christians mark this day, using religious vocabulary to describe symbols and actions.	U5.4.1
--	--------

Ages 9-11

Freedom, conscience, and virtue

Know that a virtue is a positive habit that helps people live a good life.	U5.1.6
Show understanding of how the virtue of either hope or charity (love) links with Jesus' teaching in the Beatitudes.	U5.3.6
Use specialist vocabulary to describe the term 'conscience'.	U5.4.4

Law, grace, and sin

Make links between the Ten Commandments and Jesus' summary of the law in Matthew's Gospel.	U5.1.2
Use developing specialist vocabulary to show how the Ten Commandments help human beings live good and happy lives.	U5.1.4
Correctly use developing specialist vocabulary to describe sin as deliberately spoiling our friendship with God and each other.	U5.1.5
Recognise that in the Beatitudes Jesus tells his followers important messages about what makes a life blessed.	U5.3.1
Compare Matthew and Luke's description of the new law, or great commandment and make links between the new law as a parable and Jesus' summary of the law and lessons for Christian life today.	U5.3.2
Make simple links between the Beatitudes and the Ten Commandments.	U5.3.3
Describe how Catholics define sin, making links with the Ten Commandments and Jesus' great commandment as guides for a good life.	U5.4.3
Show understanding of the Christian belief of the first sin or 'original sin' by making links with the second story of Creation.	U6.1.3
Use theological vocabulary to describe and explain the belief that sin damages the relationship with God, the relationship with others and relationships with the created world, making relevant links with the second account of Creation and Laudato Si' 66.	U6.1.5

Ages 9-11

Catholic Social Teaching

Make links with the term 'stewardship'.	U6.1.2
Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.	U6.2.5
Describe and explain, with examples, the different ways in which Christians' bear witness to their beliefs now and in the past and make links with the life of a saint.	U6.5.6
Explain in an age-appropriate way the meaning of 'the common good' and the principles of Catholic Social Teaching.	U6.6.1

Faith and life

Make links between the Ash Wednesday readings and Lent as a time when Christians reflect on their sins and listen to God's call to return to him. Describe some ways Christians act to answer that call in Lent, including the importance of prayer.	U5.4.2
Describe the work of a Christian or Catholic scientist who has contributed to the scientific understanding of the beginnings of the Universe (e.g., Mendel, Lemaitre, Blundell), recognising that many scientists are Christians and they do not see any conflict between their faith and science.	U6.1.7
Show understanding of the life of individual women today who are responding to God's call in their life, making relevant links to Mary's 'Yes' to God (Lk1:26-56), for example, describe and explain the role of women's religious orders in the Church today, with reference to at least one example of a Catholic women's religious order.	U6.2.6
Describe and explain, with examples, the different ways in which Christians bear witness to their beliefs now and in the past and make links with the life of a saint.	U6.5.5
Describe some ways Christians work together with people of different worldviews to promote the common good.	U6.6.2

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?

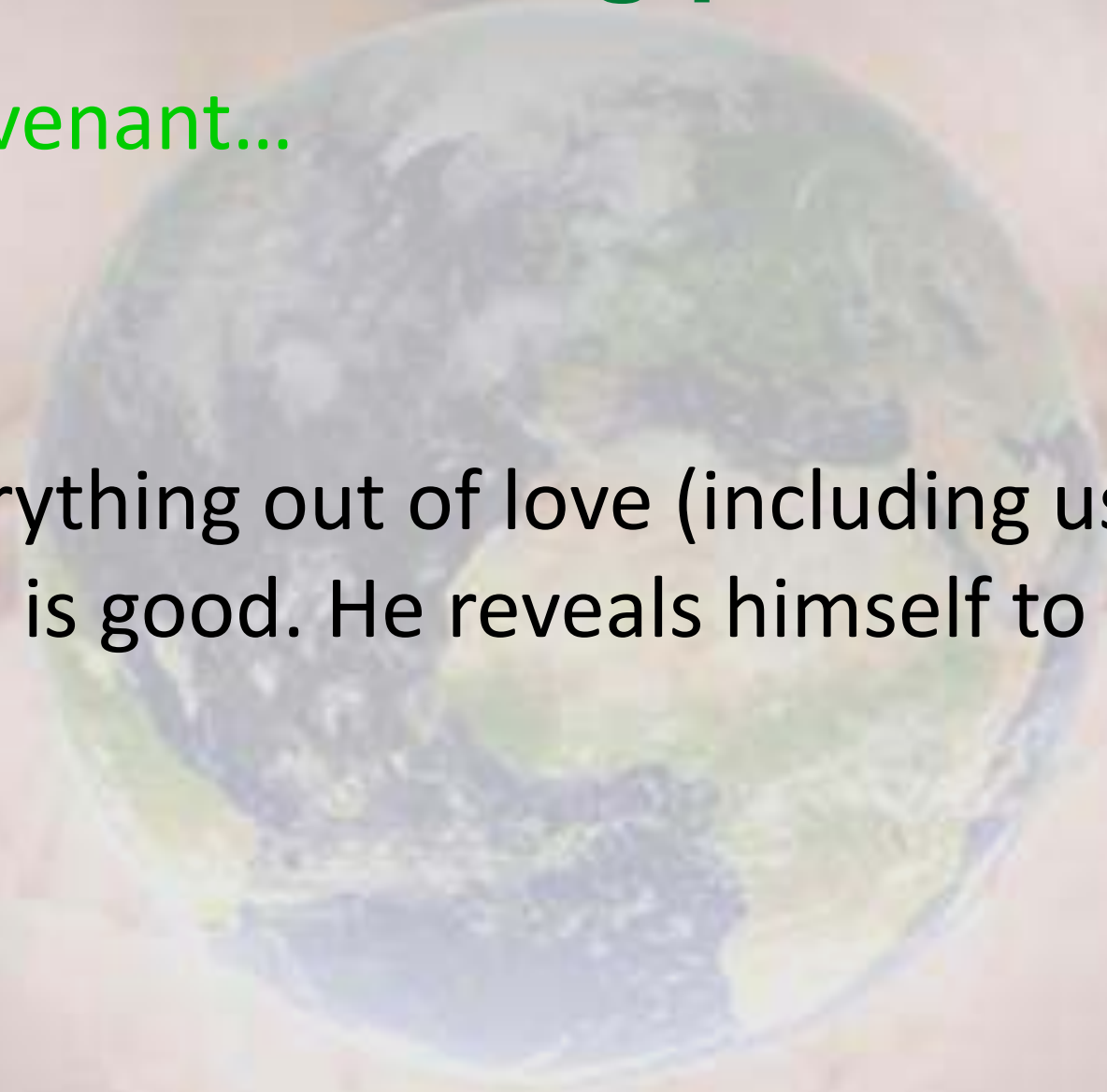
Creation and Covenant...

*'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 Six

In this year, pupils will focus their **gospel study on St John**. They will also look at the second account of Creation, understanding what is meant by the 'Fall' and be able to **make connections with Jesus as the new Adam in St John's gospel**. Pupils will look at women in the Old Testament and see **Mary's place in salvation history** as she is presented in the gospel of St John. They will look at St John's account of Jesus through the **seven miraculous signs** and they will learn about the **seven sacraments of the Catholic Church**. They will hear the account of Jesus' Passion as recounted in St John's gospel and reflect on this as a source of creative inspiration. (RED p167)

Year Six

The account of Mary meeting the resurrected Jesus in the garden will connect with the story of Eden and help pupils understand something of the narrative sequence of salvation history. At the end of the year, they will consider Catholic social teaching as part of the call to dialogue with the culture of the time. (RED p167)

14 Then she turned around and saw Jesus standing there; but she did not know that it was Jesus. 15 “Woman, why are you crying?” Jesus asked her. “Who is it that you are looking for?”

She thought he was the gardener, so she said to him, “If you took him away, sir, tell me where you have put him, and I will go and get him.”

16 Jesus said to her, “Mary!”

She turned toward him and said in Hebrew, “Rabboni!”
(This means “Teacher.”) (Jn 20:14-16)



Creation and Covenant	Prophecy and Promise	Galilee to Jerusalem	Desert to Garden	To the Ends of the Earth	Encounter and Dialogue
U6.1.1. Show understanding of the literary forms found in the text’s studied, including the use of metaphor, symbolic language, and poetry.	U6.2.1. Show an understanding of any one of the following Old Testament scripture passages that show the importance of women in salvation history, recognising authorial intention and historical context: - o Genesis 18:1-15; 21:1-7: Sarah - o Exodus 1:8-22; 2:1-10: Miriam - o Judges 4:4-11; 5:7-15: Deborah - o 1 Samuel 1:5, 9-11, 26-28: Hannah - o Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther	U6.3.1. Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.	U6.4.1. Show an understanding of the account of Holy Week in the gospel of John.	U6.5.1. Show understanding of the scripture passages studied, identifying literary forms and authorial intention.	U6.6.1. Explain in an age-appropriate way the meaning of ‘the common good’ and the principles of Catholic Social Teaching
U6.1.2. Simply explain the Church’s teaching on the purpose of the second Creation story and the purpose of scientific accounts, referencing Laudato Si 66-67. Make links with the term ‘stewardship’.	U6.2.2. Use theological language to explain what is meant by describing the women of the Old Testament as “true protagonists of salvation history” (Pope John Paul II’s address, General Audience, 27 March, 1996), making relevant links with the stories of some key women from the Old	U6.3.2. Use specialist theological vocabulary to make links between the each of the miraculous signs and Christian beliefs about Jesus, including some of the sacraments, and how these reveal he is truly God and truly human.	U6.4.2. Show knowledge and understanding of how one of the texts reveal deeper meanings about Jesus as Messiah and describe the beliefs revealed.	U6.5.2. Use specialist theological and religious vocabulary to describe and explain links between at least one of the scripture passages studied and religious beliefs.	U6.6.2. Describe some ways Christians work together with people of different worldviews to promote the common good.

U6.1.3. Show understanding of the Christian belief of the first sin or ‘original sin’ by making links with the second story of Creation	U6.2.3. Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Luke 1:26-56 and the stories of the women of the Old Testament. Contrast Luke 1:26-56 it with the authorial focus in Matthew’s account (Matthew 1:18-25).	U6.3.3. Use specialist religious vocabulary to make links between one of the “I am” statements and Christian beliefs about Jesus.	U6.4.3. Make links between the account of Jesus’ washing his disciples’ feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus’ actions.	U6.5.3. Describe Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.	U6.6.3. Use the term ‘worldviews’ and understand its meaning, giving simple examples.
U6.1.4. Explain some Christian beliefs about the Sacrament of Baptism.	U6.2.4. Use theological language to describe and explain the belief that Mary became the ‘Mother of God’.	U6.3.4. Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.4.4. Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.	U6.5.4. Explain why Jesus is called the “new Adam”, making links between scripture texts from the new and old testaments.	U6.6.4. Recognise links and simple connections between some Dharmic beliefs, practices, and way of life making links between them.
U6.1.5. Use theological vocabulary to describe and explain the belief that sin damages the relationship with God, the relationship with others and relationships with the created world, making relevant links with the second account of Creation and Laudato Si’	U6.2.5. Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.	U6.3.5. Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.	U6.4.5. Make links between the Christian belief in the Crucifixion and the Stations of the Cross as a prayerful reflection on Christ’s journey to the cross.	U6.5.5. Describe and explain, with examples, the different ways in which Christians’ bear witness to their beliefs now and in the past and make links with the life of a saint.	

U6.1.6. Show some understanding of the Christian belief that in Jesus a new covenant is made and through him the relationship with God can be restored making links with John (1:1-5, 16-18) and the Nicene Creed.	U6.2.6. Show understanding of the life of individual women today who are responding to God’s call in their life, making relevant links to Mary’s ‘yes’ to God (Luke1:26-56), for example, describe and explain the role of women’s religious orders in the Church today, with reference to at least one example of a Catholic women’s religious order	U6.3.6. Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.		U6.5.6. Describe how one charity studied witnesses its Christian faith through its work.	
U6.1.7. Describe the work of a Christian or Catholic scientist who has contributed to the scientific understanding of the beginnings of the universe (e.g., Mendel, Lemaitre, Blundell), recognising that many scientists are Christians and they do not see any conflict between their faith and science.					

Year Six: Creation and Covenant

The second account of Creation is one of the best-known and frequently misunderstood passages of the Bible. To understand why this is, **pupils should know something of the literary form** of which it is an example. **Aetiology** (or etiology) is a form of literature common in the ancient world that **uses a story to explain the cause of something or why things exist the way they do.**

They are **not factual stories**, but stories told to expose a more profound truth and are **akin to parables**. When teaching the parable of the lost sheep, for example, pupils do not require scientific evidence of a lone ewe to recognise that Jesus is using the story to teach about the nature of God's mercy.

(RED p168)

Year Six: Creation and Covenant

The truth of the second Creation account lies in what it says about human nature and the generosity of God. One of the first things to notice is that in the second account, God is presented more like a person as in this account, the writer is focused on humanity. God physically moulds Adam from the earth. In Hebrew, the name Adam means son of the red earth; Adam is an earth man, made from mud. In this single image, the writer conjures up the frailty of the human condition.

(RED p168)

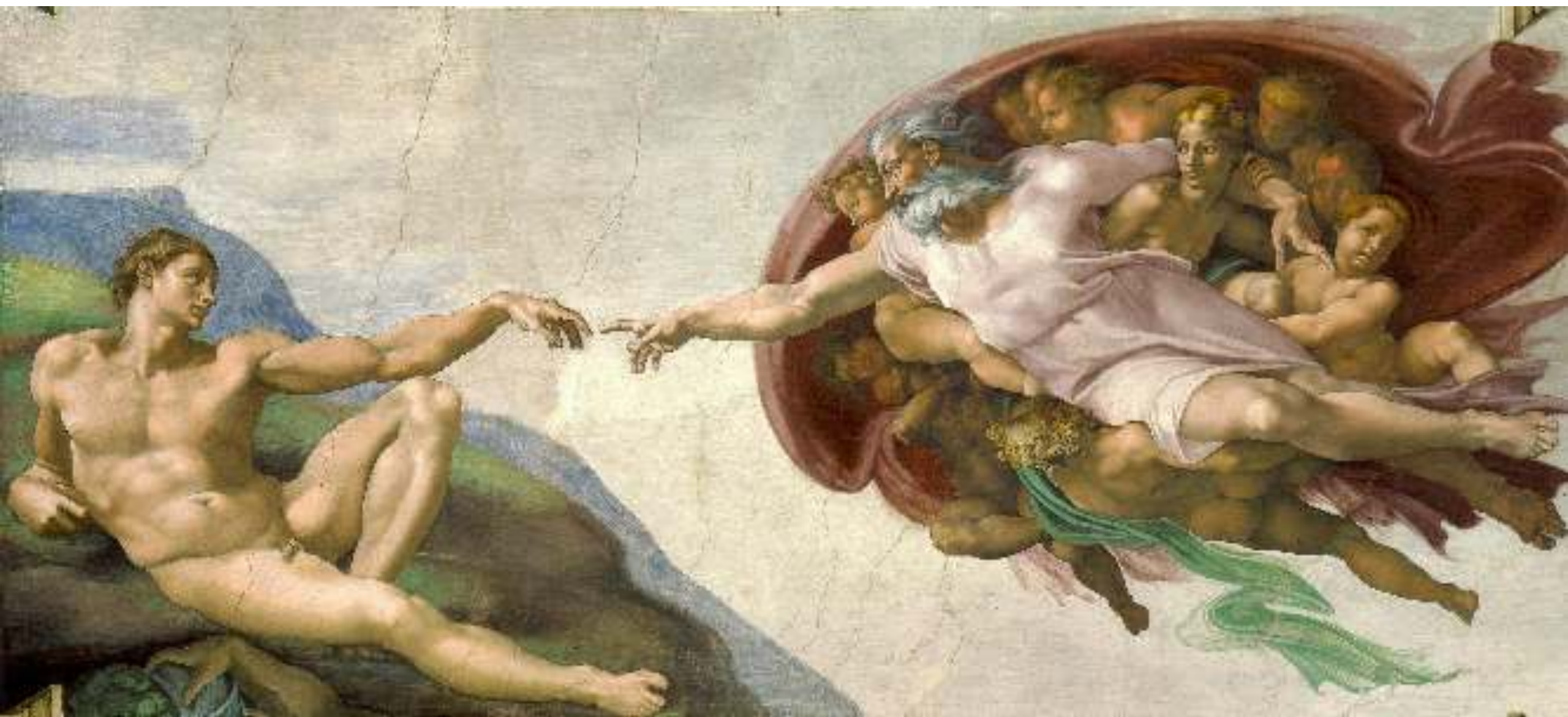


Natural History of Quadrupeds.
London Published as the Act Directs July 1799 by J. Millar

Year Six: Creation and Covenant

The words of the Ash Wednesday recall Genesis 3:19: 'Remember you are dust and to dust you will return'.

Only through the 'breath of life' God blows into Adam does Adam become a living being. God then places Adam in Eden, where he is to take care of the garden, which contains all he needs. As in the first account of Creation, humanity is given stewardship of other elements of Creation. Again, the generosity of God is displayed as Adam has plenty of food. However, in this account, there is one rule Adam must follow, one tree from which he cannot eat, the Tree of Knowledge of Good and Evil. (RED p168)



Year Six: Creation and Covenant

God notices that Adam is lonely, which points to another truth about people pupils can identify with, people need to be in a community. Even when God makes all the animals, Adam does not find a companion among them. None of the animals shares his human nature.

Seeing Adam is lonely, God creates woman and Adam recognises that he and the woman share the same nature, 'This at last is bones of my bones and flesh of my flesh' (Gen 2:23). (RED p168)

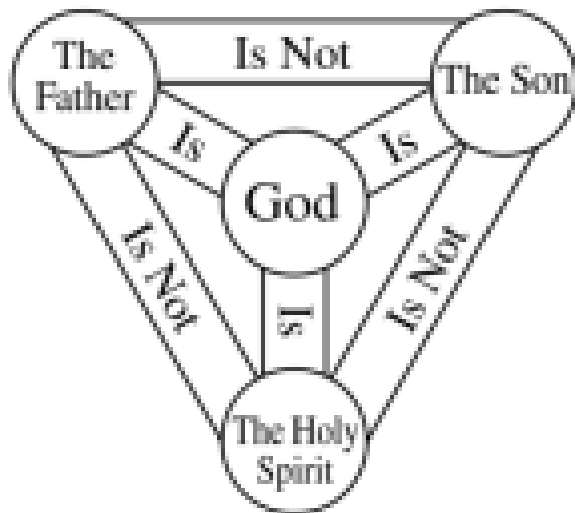
<https://art.thewalters.org/object/27.219/>



Year Six: Creation and Covenant

Some pupils may connect with what they have learned about the Trinity; God is a communion of persons, and people also seek companionship. They echo the Creator's divine nature.

(RED p168)



Year Six: Creation and Covenant

However, at this point, things start to diverge from God's path. The people have free will in the garden, and God does not control them; instead, he sets down one rule.

People are God's Creation and subject to the rules of Creation, but the woman then the man give in to temptation and eat the fruit. In their pride, they want more than the many blessings they already have; people want the one thing they do not have.

Pupils may see parallels with human nature and personal experience.

Humanity always has an appetite for more.

(RED p168)

Year Six: Creation and Covenant

The ensuing blame game is also familiar.

The woman blames the serpent, and the man blames the woman; no one takes responsibility for their actions.

Original sin is a failure to trust in the goodness of God and disregard his Word, preferring a human-centred world to a God-centred world.

Harmony with paradise is shattered, man and woman's perfect relationship fills with tension, the created world itself becomes hostile, and death enters human history.

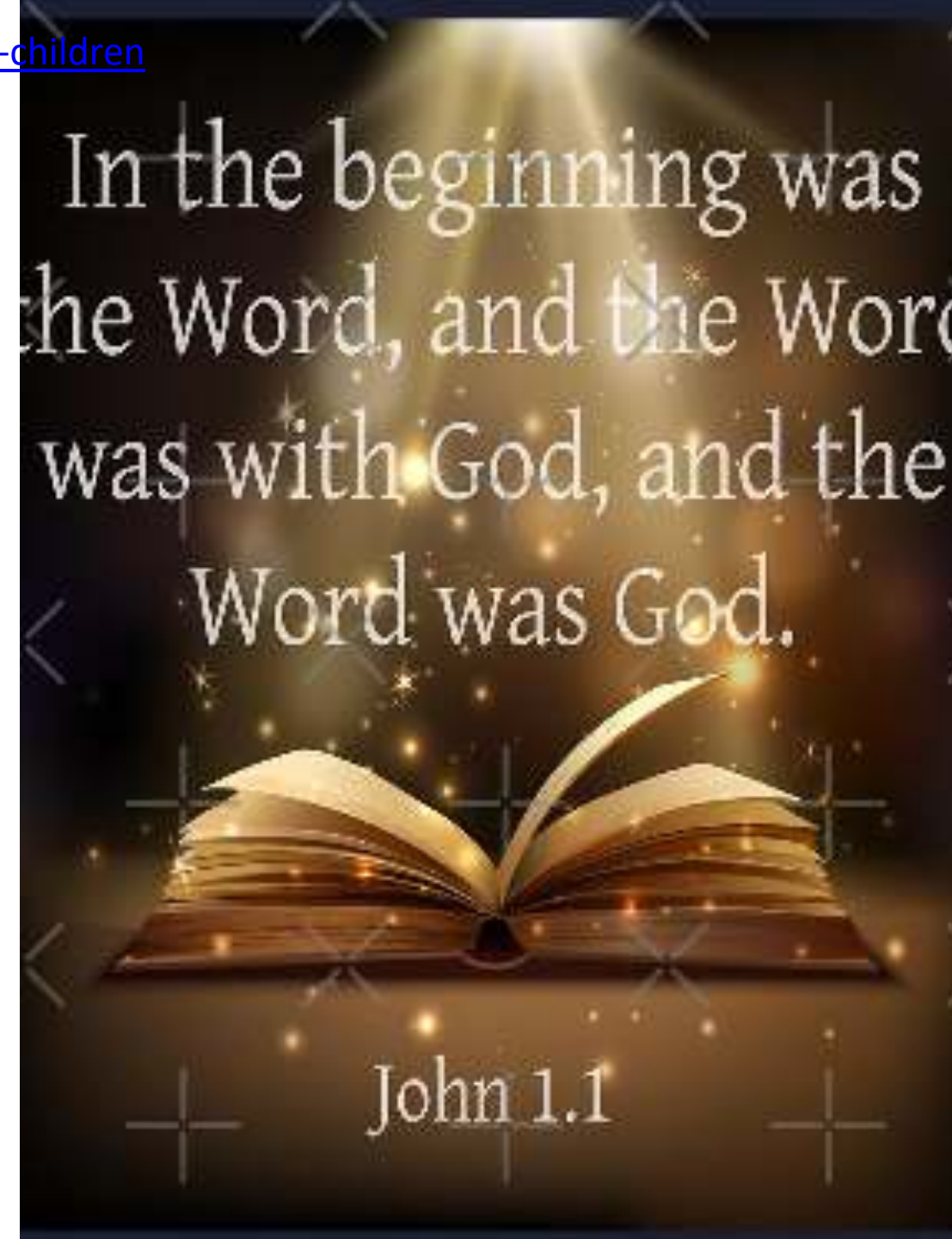
(RED p168)

Year Six: Creation and Covenant

The second text pupils will study is St John's gospel prologue.

In this poetic passage, St John lets his readers know that, **in Jesus, nothing less than a new Creation is beginning**. For Christians, the first sin is a 'happy fault' (Felix culpa) because, consequently, God empties himself into humanity, and in Jesus, we meet him face to face. The Nicene Creed expresses these beliefs.

Through reading Pope Francis' words in Laudato Si', pupils will learn that the Church teaches that a **theological understanding of Creation and a scientific understanding are not incompatible**. (RED p168)





Year 6 RED poster activities

Branch 1: Creation
and Covenant



CCC Links	Knowledge lens content
Fall CCC 390 John’s prologue CCC 240-241, 460-461 Creed YC 26, 29 CCC 185-188, 192-197 Stewardship YC 436 CCC 2415 Original sin YCfK 22 YC 68-69 CCC 388-389, 396-412,402- 404 Jesus YC 76 CCC 456-460 Faith & science YC 23 CCC 159, YC 42 CCC282- 289 Baptism YC 194 -195, 197 CCC 1213 -1216, 1229-1245, 1250, 1276 -1278, 1282 CCC 9852	Hear By the end of this unit of study, pupils will hear the following key texts: • The second account of Creation (Genesis 2:5-10, 15-23, 3:1-7,9-13, 17-19) • Jn 1:1-5, 16-18 • The Nicene Creed • Laudato Si’ 66-67 By the end of this unit of study, pupils will know: • The literary forms employed in the Genesis account. • The Genesis account of Creation and Fall is not a literal scientific description, but expresses beliefs about God, the world, and human beings (see CCC 159). Believe By the end of this unit of study, pupils will know that the Church teaches that: • The world is in disarray because humans choose to do evil again and again. This is called original sin; the story of Adam and Eve explains why the world is no longer as good as it was in the beginning. (YCfK 22) • In Jesus, God restored humanity’s relationship with him. • Baptism is the first sacrament of the forgiveness of sins. It unites Christians with Jesus Christ, who dies and rises, and strengthens the gifts of the Holy Spirit. • Belief in God as sustainer and source of the universe is compatible with the scientific account of the beginnings of the universe and the theory of evolution. Celebrate By the end of this unit of study, pupils will know: • The symbols in the Sacrament of Baptism that point to a Christian’s new life in Christ • The Church teaches that the Nicene Creed allows all believers to make a common statement of their faith. Live By the end of this unit of study, pupils will know: • Many scientists are Christians and they do not see any conflict between their faith and science. • The work of Catholic scientists in contributing to the scientific account of the beginnings of the universe (e.g., the work of Mendel and Lemaitre). The ways in which some sin is social and embedded in social structures (cf. CCC 1868-69).

Key vocabulary

Creation

Fall

Eden

evolution

Baptism

salvation

How will you support the learning and usage of these key vocab terms?

How will you ensure they are understood in context?

Expected outcomes

Understand By the end of this unit of study, pupils will be able to:	
U6.1.1.	Show understanding of the literary forms found in the text's studied, including the use of metaphor, symbolic language, and poetry.
U6.1.2.	Simply explain the Church's teaching on the purpose of the second Creation story and the purpose of scientific accounts, referencing Laudato Si' 66-67. Make links with the term 'stewardship'.
U6.1.3.	Show understanding of the Christian belief of the first sin or 'original sin' by making links with the second story of Creation.
U6.1.4.	Explain some Christian beliefs about the Sacrament of Baptism.
U6.1.5.	Use theological vocabulary to describe and explain the belief that sin damages the relationship with God, the relationship with others and relationships with the created world, making relevant links with the second account of Creation and Laudato Si' 66.
U6.1.6.	Show some understanding of the Christian belief that in Jesus a new covenant is made and through him the relationship with God can be restored making links with John (1:1-5, 16-18) and the Nicene Creed.
U6.1.7.	Describe the work of a Christian or Catholic scientist who has contributed to the scientific understanding of the beginnings of the universe (e.g., Mendel, Lemaitre, Blundell), recognising that many scientists are Christians and they do not see any conflict between their faith and science.

Discern	By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:
D6.1.1.	Articulating reasons which might lead to judgements different to their own, in response to the claim: ‘belief in Creation is compatible with scientific accounts of the beginnings of the universe and the theory of evolution’, offering reasoned arguments for their own judgement.
D6.1.2.	Expressing a point of view about what the story of the Fall says about human beings and suffering giving reasons why they think this way.
Respond	During this unit of study, pupils will be invited to respond to their learning, for example by:
R6.1.1.	Considering the ways in which their life and the life of their communities could be transformed by taking seriously the belief in the innate dignity and equality of all human beings. (RVE)
R6.1.2.	Reflecting on the evidence in the world that human beings have not always lived as God has wanted and the effects of this on human beings and the environment.
R6.1.3.	Reflecting on the ways in which the discoveries of science can lead to a deeper appreciation of the greatness of God and God’s love for all Creation.

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



Day 16
Senses of Scripture

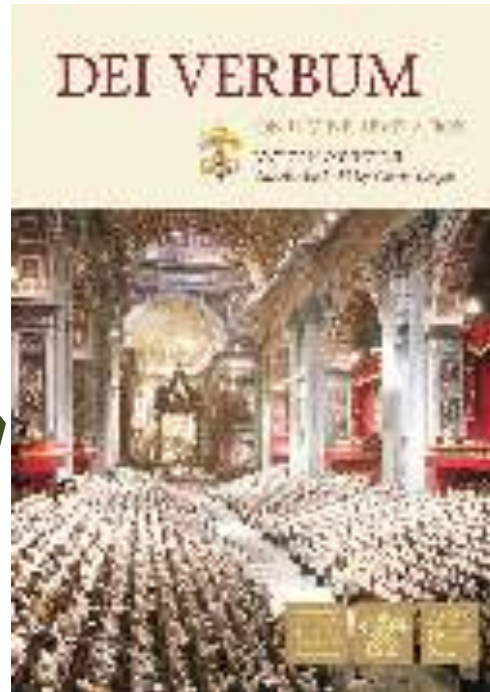
**As I said, it's day 16, we're
reading paragraphs 115 to 119.**

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)

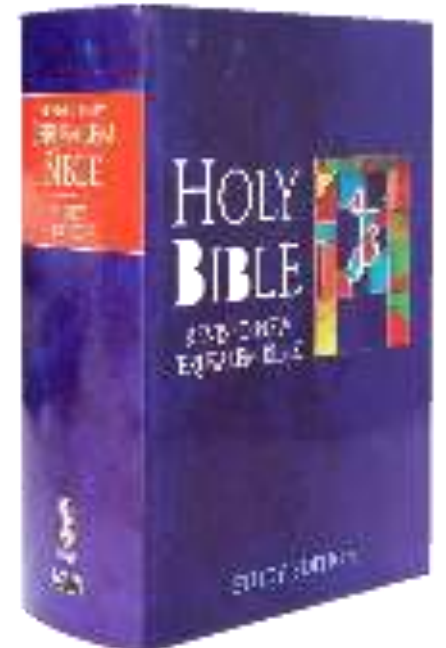
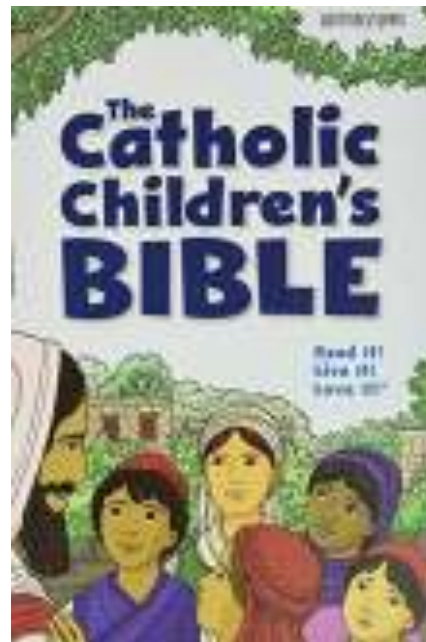


'What would happen if we treated the Bible like we do our mobile phones? If we went back to retrieve it when we forgot it at home? If we took it out several times a day; if we read God's messages in the Bible like we read messages on the mobile phone? '(Dei Verbum 26)

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

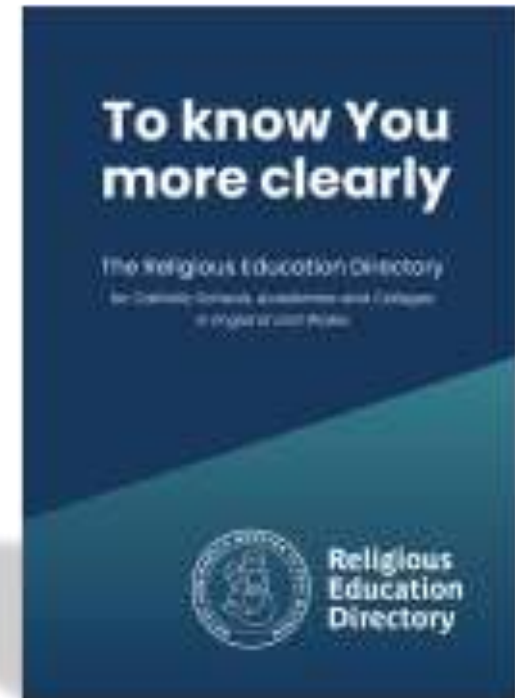
<https://www.usccb.org/bible/understanding-the-bible>

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.

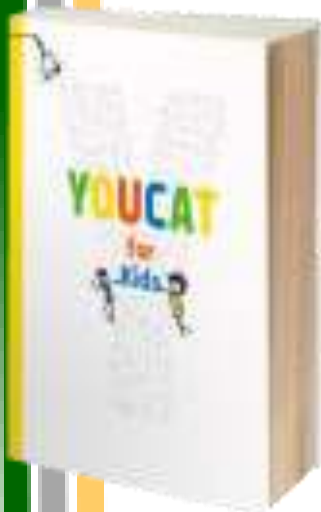
Such a proof-text approach is contrary to the Church's own reading of Sacred Scripture, where very careful attention is paid to both the literal and spiritual senses of the text itself (CCC 109-119).)



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

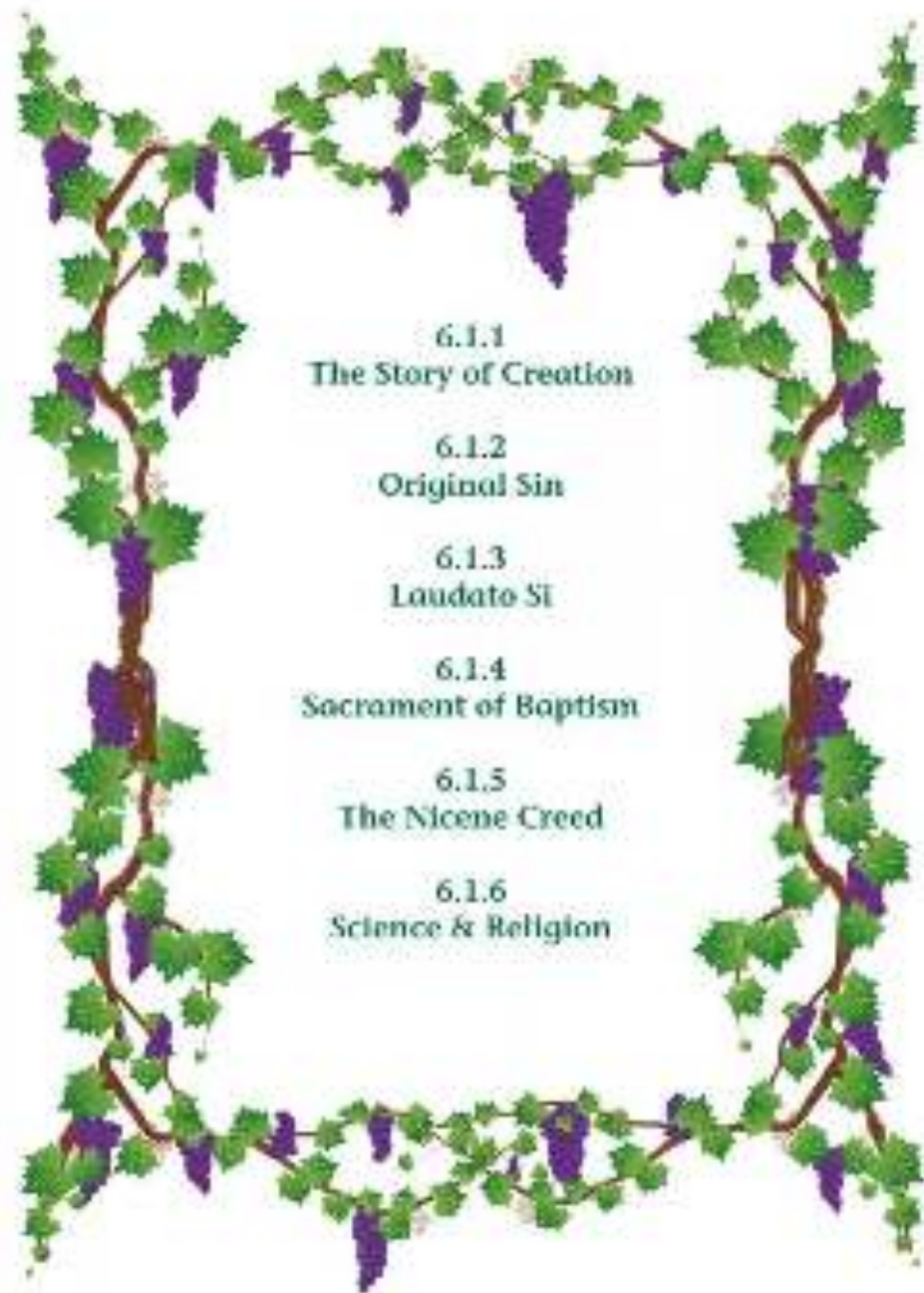
1. Read the Teacher notes from the RED for the Year group and for the branch
2. Note the lens content in the RED (Hear, Believe, Celebrate, Live) for the branch. This will help you to recognise the key content that should be taught. [NB – find out more about the lenses in the RED (p23-35)]
3. Note the 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



6.1.1
The Story of Creation

6.1.2
Original Sin

6.1.3
Laudato Si

6.1.4
Sacrament of Baptism

6.1.5
The Nicene Creed

6.1.6
Science & Religion

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

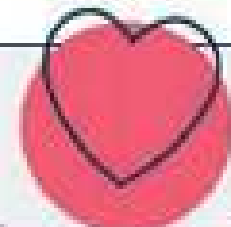
Assessment



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.

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.***