

Religious Education Curriculum Directory 2022

Draft Model Curriculum (Years 1-6)

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Year 1

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1.1 Creation and Covenant

Hear

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

- The creation story in Genesis 1:1-2:4 as an ancient, prayerful, poetic reflection on God's world.
- The psalms as ancient songs that tell us about God's love and care in creation, e.g. Psalm 135 (136).
- An introduction to the ideas presented in Laudato Si' 13.

Believe

By the end of this unit of study pupils will know that the Church teaches:

- God is our Father.
- God cannot be seen but is experienced through creation.
- The beauty, detail and order in creation are signs of God.
- God loves and cares for everyone.

By the end of this unit, pupils will know (in an age-appropriate way):

- The meaning of the Catholic Social Teaching principles of stewardship, human dignity and solidarity.

Celebrate

By the end of this unit of study pupils will know:

- That, as a community, the Church prays the Our Father to pray to God and worship him.

Live

By the end of this unit of study, pupils will know that the Church teaches:

- God wants us to love and care for the world because the world is God's gift to us.
- God wants us to love and care for each other because God cares for everyone.
- Caring for the world is one of the ways we love and care for each other.

By the end of this unit of study, pupils will know:

- How different communities care for the world.

Key Vocabulary

God
Creation
Pope Francis
Laudato Si'
Psalm



Understand

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

- U1.1.1. Retell, in any form, the story of creation in Genesis 1:1-2:4.
- U1.1.2. Recognise that the creation story in Genesis 1:1-2:4 is an ancient, prayerful, poetic reflection about the goodness of God, the world and human beings.
- U1.1.3. Recognise that some of the psalms are ancient songs about God's love and care for creation.
- U1.1.4. Recognise that Pope Francis wrote a letter, called *Laudato Si'*, about the importance of taking care of the world and each other.
- U1.1.5. Recognise some of what the Church teaches about God: that God is our Father, God loves and cares for everyone.
- U1.1.6. Recognise some of what the Church teaches about the world: God cannot be seen but is experienced through creation and that the beauty, detail and order in creation are signs of God.
- U1.1.7. Recognise some of what the Church teaches about human beings: that God gave human beings the responsibility for taking care of the world and its peoples.
- U1.1.8. Recognise the simple connections between the creation story in Genesis 1:1-2:4 and beliefs about God, the world and human beings.
- U1.1.9. Make simple connections between a psalm and beliefs about God's love and care for creation.
- U1.1.10. Recognise that when Christians pray the Our Father they feel close to God and to each other.
- U1.1.11. Recognise that caring for the world is one of the ways we love and care for each other.



Discern

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

- D1.1.1. Respond to the way God's gift of creation is expressed in a variety of creative and artistic expressions e.g. art, music or poetry and talk about why they respond in that way.
- D1.1.2. Express a point of view about why we care for God's world.



Respond

During this unit of study, pupils will be invited to:

- R1.1.1. To hear and begin to join in with the words of the Our Father.
- R1.1.2. Listen to stories from different communities and their experiences about how they care for the world.
- R1.1.3. Talk about the ways in which they can care for God's world.

1.2 Prophecy and Promise

Hear

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

- The Annunciation (Luke 1: 26-38, focusing on 1:26-32,38)
- The Visitation (Luke 1:39-45)
- The Birth of Jesus (Luke 2:4-7)

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Because God loves us he gave us his only Son, Jesus.
- God called Mary to be the mother of his Son, Jesus.
- Mary said 'Yes' to God's call.
- Mary is Jesus' mother and our mother too.

Celebrate

By the end of this unit of study pupils will know that the Church teaches:

- We ask Mary to pray with us and for us and to comfort us in times of need, especially using the prayer Hail Mary.

By the end of this unit of study pupils will

- Hear or sing parts of the Magnificat, recognising it as Mary's song of praise to God.

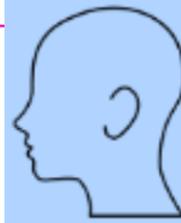
Live

By the end of this unit of study, pupils will know:

- How Catholic Social Teaching's preferential option for the poor lives out the Magnificat's praise of the God who fills the hungry with good things.
- How Catholics around the world show honour to Mary, including diverse representations in art, sculpture and music.

Key Vocabulary

Jesus
Bible
Gospels
Annunciation
Visitation
Luke
Hail Mary



Understand

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

- U1.2.1. Recognise that the stories about Jesus are in a special book called the Bible
- U1.2.2. Recognise that the stories about Jesus are in a part of the Bible called the Gospels
- U1.2.3. Recognise the Annunciation, the Visitation and the Birth of Jesus as religious stories.
- U1.2.4. Retell, in any form, at least one of the following stories: the Annunciation; the Visitation; the birth of Jesus, recognising these are special stories from the Gospel of Luke.
- U1.2.5. Recognise that the Christmas story is important because Christians believe that it shows God loves us by sending his only Son, Jesus.
- U1.2.6. Recognise that in the Annunciation, God called Mary and she said 'Yes' to his call.
- U1.2.7. Recognise that Mary is the mother of Jesus and Catholics call her Mother too.
- U1.2.8. Recognise that part of the Hail Mary comes from the story of the Annunciation
- U1.2.9. Recognise that the Magnificat comes from the words Mary said to Elizabeth at the Visitation.
- U1.2.10. Recognise that some Christians pray the Hail Mary.
- U1.2.11. Recognise that when Christians pray the Hail Mary they are asking Mary to join them in prayer.
- U1.2.12. Recognise that the words of the Magnificat remind Christians that God cares for the poor.



Discern

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

- D1.2.1. Imagine how Mary was feeling at the Annunciation.
- D1.2.2. Say what they wonder about the story of Jesus' birth.
- D1.2.3. Express a point of view in response to the claim that Christians should care for the poor.
- D1.2.4. Respond to given artistic representations of Mary from different communities and give reasons for their response.
- D1.2.5. After hearing and singing songs and hymns about Mary, express a preference.



Respond

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

- R1.2.1. Hear and begin to join in with the words of the Hail Mary
- R1.2.2. Talk about the actions they can carry out to take extra care of the poorest communities

1.3 From Galilee to Jerusalem

Hear

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

- Luke 2:22-38 The Presentation.
- Luke 2:41-52 Finding in the Temple.
- Luke 4:16-19 Jesus announces his mission.

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Jesus grows up and reveals the love of the Father to us.
- Some people that encounter Jesus recognise that he is the Son of God who has come to save all.
- Jesus is the Light of the World for all people.

By the end of this unit of study pupils will know:

- Jesus uses the Hebrew scriptures to teach about and share the Good News.

Celebrate

By the end of this unit of study pupils will know

- That on the Feast of the Presentation (Candlemas) on the 2nd February candles are blessed.
- How candles are used in prayer.

Live

By the end of this unit of study, pupils will know that the Church teaches:

- We are called to follow Jesus and share the Good News with others.
- We are called to be responsible Christians by take caring of each other, especially the poor.
- All Christians are called to bring light and Good News to others in particular ways.

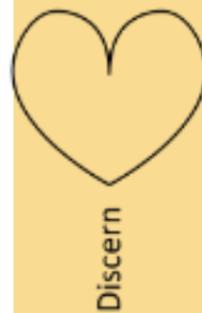
Key Vocabulary

Presentation
Temple
Mission
Son of God
Light
Hope
Candles
Candlemas



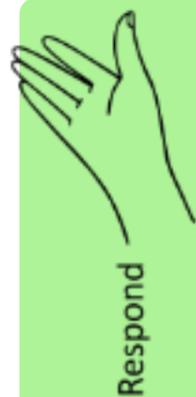
By the end of this unit of study, pupils will be able to:

- U1.3.1. Recognise the Presentation (Luke 2:22-38), the Finding in the Temple (Luke 2:41-52) and Jesus announcing his mission (Luke 4:16-19) as religious stories.
- U1.3.2. Retell, in any form, at least one of the following stories: the Presentation (Luke 2:22-38), the Finding in the Temple (Luke 2:41-52) and Jesus announcing his mission (Luke 4:16-19), recognising these are special stories from the Gospel of Luke.
- U1.3.3. Recognise that the Church teaches that Jesus grows up and reveals the love of the Father to us.
- U1.3.4. Recognise that some people that encounter Jesus in the Gospel believe that he is the Son of God who has come to save all, recognising simple connections with the story of the Presentation in the Temple (Luke 2:22-38).
- U1.3.5. Recognise that the Church teaches that Jesus is the Light of the World for all people, recognising simple connections with one of the stories of Jesus' childhood or the announcing of his mission (Luke 2:22-38; Luke 2:41-52; Luke 4:16-19).
- U1.3.6. Recognise that Jesus uses the Hebrew scriptures to teach about and share the Good News, recognising simple connections with the story of Jesus announcing his mission (Luke 4:16-19).
- U1.3.7. Recognise that on the Feast of the Presentation (Candlemas) on the 2nd February candles are blessed, recognising simple connections with the story of the Presentation in the Temple (Luke 2:22-38).
- U1.3.8. Recognise and share how candles are used in prayer, making simple connections between how candles are used in prayer and the belief that Jesus is the Light of the World.
- U1.3.9. Recognise simple connections between Jesus' announcement of his mission (Luke 4:16-19) and the responsibility Christians have to share the Good News with others.
- U1.3.10. Recognise the different ways Christians bring light and Good News to others.



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

- D1.3.1. Imagine how Mary was feeling at the Presentation (Luke 2:22-38) or the Finding in the Temple (Luke 2:41-52).
- D1.3.2. Say what they wonder about in the stories of Jesus' childhood.
- D1.3.3. Listen to and ask questions about the experiences of how others celebrate Candlemas in different places and cultures.
- D1.3.4. Listen to the stories of how all people, not just Christians, bring light and hope to others.



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

- R1.3.1. Reflect on how they or members of their family might use candles in their own prayers.
- R1.3.2. Reflect and talk about the ways in which they could bring light and hope to others.

1.4 From Desert to Garden

Hear

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

Lenten texts

- Luke 4:1-13 Jesus is tempted in the desert for 40 days.

Passion texts

- Luke 19:28-38 Entry into Jerusalem.
- Luke 22:14-20 Last Supper.
- Luke 23:33-46 Crucifixion and Death.
- Luke 24:1-8 Resurrection.

Believe

By the end of this unit of study pupils will know that the Church teaches:

- In Lent we try to be more like Jesus by praying, fasting, and helping others.
- Lent is a time to say sorry for what we have done wrong.
- Jesus died and rose again.

Celebrate

By the end of this unit of study pupils will know:

- Some simple words, actions and symbols from the Ash Wednesday liturgy.
- Some simple words, actions and symbols of the Palm Sunday liturgy.
- Lent is time of preparation for Easter.
- How Shrove Tuesday, Ash Wednesday and the last week of Jesus' life are celebrated locally and globally.

Live

By the end of this unit of study, pupils will know:

- For Catholics, CAFOD Family Fast Day is a way of responding to the call to fast during Lent.
- Fasting in Lent is giving something up to help others.

Key Vocabulary

Temptation
Last Supper
Crucifixion
Resurrection
Ash Wednesday
Palm Sunday
Lent
Easter
Family Fast Day



Understand

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

- U1.4.1. Recognise the Temptation in the Desert (Luke 4:1-13) as a religious story.
- U1.4.2. Recognise the Entry into Jerusalem (Luke 19:28-38), Last Supper (Luke 22:14-20), Crucifixion and Death (Luke 23:33-46), Resurrection (Luke 24:1-8) as religious stories.
- U1.4.3. Retell, in any form, at least one of the following stories: the Entry into Jerusalem (Luke 19:28-38); Last Supper (Luke 22:14-20); Crucifixion and Death (Luke 23:33-46); Resurrection (Luke 24:1-8)
- U1.4.4. Correctly sequence the religious stories about the last week of Jesus' life.
- U1.4.5. Recognise these are special stories from the Gospel of Luke.
- U1.4.6. Recognise that in Lent, Christians try to be more like Jesus by praying, fasting and helping others, making simple connections with the story of the Temptation of Jesus in the Wilderness (Luke 4:1-13)
- U1.4.7. Recognise that for Christians, Lent is a time to say sorry for what we have done wrong, making simple connections with Joel 2:12-13 (come back to me)
- U1.4.8. Recognise that the Church teaches that Jesus died and rose again.
- U1.4.9. Recognise some simple words, actions, symbols used in the Ash Wednesday liturgy, making simple connections between them.
- U1.4.10. Recognise some simple words, actions, symbols used in the Palm Sunday liturgy, making simple connections between them.
- U1.4.11. Recognise that for Christians, Lent is a time of preparation for Easter.



Discern

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

- D1.4.1. Imagine how Jesus felt during the last week of his life.
- D1.4.2. Say what they wonder about the story of the last week of Jesus' life.
- D1.4.3. Listen to and ask questions about the experiences of how others celebrate Lent and the last week of Jesus' life in different places and cultures.



Respond

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

- R1.4.1. Recognise CAFOD Family Fast Day as a way of helping others by responding to the call to fast during Lent.
- R1.4.2. Recognise that fasting in Lent is giving something up to help others.
- R1.4.3. Consider what they might give up and choose to do to help others.

1.5 To the Ends of the Earth

Hear

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

- Luke 24:13-35 The road to Emmaus.
- Acts 1:1-11 Promise of the Spirit and the Ascension.
- Acts 2:1-4 Pentecost.

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Christians belong to a family called the Church.
- The mission of the Church begins at Pentecost.
- When the Church gathers to celebrate, Jesus is with them in the breaking of the bread.

Celebrate

By the end of this unit of study pupils will know:

- That the Church celebrates the Ascension and Pentecost on special days of celebration (holydays of obligation).
- The parish family gathers to celebrate Mass.
- The Our Father, the family prayer, is a part of every Mass.

Live

By the end of this unit of study, pupils will know:

- That Catholics belong to a family called the parish.
- How Pentecost is celebrated locally and globally.

By the end of this unit of study pupils will know that the Church teaches:

- At the end of Mass, we are sent into the world to serve with the words: "Go and announce the Gospel of the Lord."

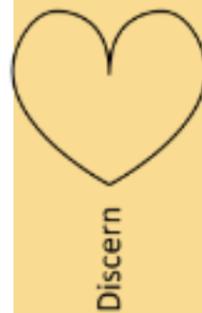
Key Vocabulary

Emmaus
Holy Spirit
Ascension
Pentecost
Church
Parish
Mass
Our Father
Gospel



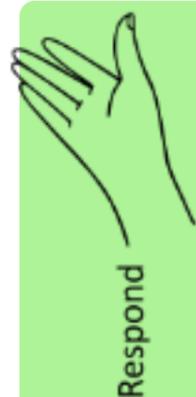
By the end of this unit of study, pupils will be able to:

- U1.5.1. Recognise the Road to Emmaus (Luke 24:13-35), the Promise of the Spirit and the Ascension (Acts 1:1-11), Pentecost (Acts 2:1-4) as religious stories.
- U1.5.2. Retell, in any form, at least one of the following stories: the Road to Emmaus (Luke 24:13-35), the Promise of the Spirit and the Ascension (Acts 1:1-11), Pentecost (Acts 2:1-4).
- U1.5.3. Sequence the religious stories about the events after the Resurrection.
- U1.5.4. Recognise these special stories are all written by St Luke.
- U1.5.5. Recognise that Christians belong to a family called the Church
- U1.5.6. Recognise that the mission of the Church begins at Pentecost
- U1.5.7. Recognise simple connections between the story of the appearance of Jesus on the Road to Emmaus (Luke 24:13-35) and the Catholic belief that when the Church gathers to celebrate, Jesus is with them in the breaking of the bread.
- U1.5.8. Make simple connections between the mission of the Church and the mission of Jesus as he announced it at the beginning of Luke's Gospel (Luke 4:16-19) (see branch 3)
- U1.5.9. Recognise that the Church celebrates the Ascension of Jesus and Pentecost on special days of celebration.
- U1.5.10. Recognise that the Church gathers to celebrate Mass every week.
- U1.5.11. Recognise that the Our Father, the family prayer, is a part of every Mass.
- U1.5.12. Recognise that Catholic belong to a family called the parish
- U1.5.13. Recognise that at the end of Mass, Catholics are sent into the world to serve with the words: "Go and announce the Gospel of the Lord"



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

- D1.5.1. Imagine how the apostles felt during the events following the Resurrection.
- D1.5.2. Say what they wonder about the events following the Resurrection.
- D1.5.3. Listen to and ask questions about the experiences of how others celebrate Pentecost in different places and cultures.



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

- R1.5.1. To hear and begin to join in with the words of the Our Father.
- R1.5.2. Consider how they can announce the Gospel to others through their words and actions.

1.6 Dialogue and Encounter

Dialogue

By the end of this unit of study, pupils will know that the Church teaches:

- Jesus grew up in a Jewish family in Judea during the Roman occupation.
- Catholics are a part of a global Christian family, and all Christians are sisters and brothers (see YC 130; YCfK 53, p.92; DC 317).

By the end of this unit of study, pupils will know about Christianity locally and globally through:

- Learning something about Christian churches in their local area (e.g. plot churches and places of worship on a map or find out about an ecumenical initiative such as Christian Aid Week).
- Experience music, art and religious objects that reflect Christian communities in another part of the world.

Encounter

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

- Aspects of modern Jewish life in Britain, including specific vocabulary about the Jewish belief in one God and the special clothes some Jewish people wear each day.
- A Jewish Festival (e.g. Sukkot - Feast of Tabernacles).

Key Vocabulary

Jewish
Roman
Judea
Christian
Festival



Understand

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

- U1.6.1. Recognise that Jesus was Jewish and lived in Judea at the time of Roman occupation. (Luke 1:5)
- U1.6.2. Recognise places mentioned in the infancy and childhood narratives, using maps to locate them.
- U1.6.3. Recognise that Christian means follower of Jesus Christ
- U1.6.4. Recognise that Catholics are a part of a global Christian family, and all Christians are sisters and brothers (see YC 130; YCfK 53, p.92; DC 317)
- U1.6.5. Recognise simple connections between Jesus' life and message and how Christians live today
- U1.6.6. Correctly use religious words and phrases to recognise features of Jewish religious life and practice (e.g. including specific vocabulary about the Jewish belief in one God and the special clothes some Jewish people wear each day.)
- U1.6.7. Recognise some of the ways in which Jewish people celebrate a religious festival (e.g. Sukkot - the Feast of Tabernacles.)



Discern

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

- D1.6.1. Imagine what it would be like growing up at the time of Jesus' earthly life.
- D1.6.2. Listen to the stories and experiences of fellow Christians, asking questions about them.
- D1.6.3. Identify and name their personal response to artistic expression of Christian belief in different Christian communities around the world (e.g. Missa Luba; Pentecostal Gospel music tradition; Contemporary Christian Praise and Worship music; Jesus Mafa paintings)
- D1.6.4. Ask questions about the stories and experiences of Jewish people and a religious festival (e.g. the Feast of the Tabernacles.)



Respond

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

- R1.6.1. Consider how Christians in their local area could work together to help people.

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2.1 Creation and Covenant

Hear

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

- Genesis 6:9-9:17, focusing on Noah and God's promise to all living creatures in the sign of the rainbow (Gen 9:8-17)
- The psalms that speak of God creating each one of us and loving each one of us. (e.g. Psalm 139)
- Scriptural imagery which speaks of God as shepherd (e.g. Luke 15:1-7, Psalm 23, Psalm 80, Is 40:11).

Believe

By the end of this unit of study pupils will know that the Church teaches:

- The Bible helps us to understand who God is through the use of scriptural images.

Celebrate

By the end of this unit of study pupils will know that the Church teaches:

- Sacraments are living signs of God's love for human beings
- Baptism is an initiation into God's family. In baptism, we enter the Christian family and call God Father.

Live

By the end of this unit of study, pupils will know that the Church teaches:

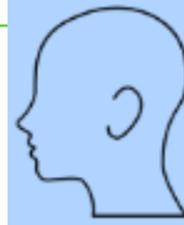
- God made each person different and special.
- We can use our gifts to help or to harm.

By the end of this unit of study, pupils will know:

- Ways in which we can show care for God's world

Key Vocabulary

God
Noah
Promise
Psalm
Shepherd
Sacraments
Baptism
Father



Understand

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

- U2.1.1. Retell in any form the Noah story (Genesis 6:9-9:17), focusing on Noah and God's promise to all living creatures in the sign of the rainbow (Gen 9:8-17).
- U2.1.2. Recall a psalm that speaks of God creating each one of us and loving each one of us. (e.g. Psalm 139)
- U2.1.3. Begin to recognise 'psalms' as a literary form in scripture.
- U2.1.4. Recognise the Bible helps us to understand who God is through the use of scriptural images.
- U2.1.5. Make simple connections between beliefs about God and scriptural imagery which speaks of God as shepherd (e.g. Luke 15:1-7, Psalm 23, Psalm 80, Is 40:11).
- U2.1.6. Correctly use religious words and phrases to recognise that sacraments are living signs of God's love for human beings.
- U2.1.7. Correctly use religious words and phrases to recognise Baptism as an initiation into God's family: in Baptism, we enter the Christian family and call God Father.
- U2.1.8. Recognise their own gifts, making simple connections with the belief that God made each person different and special.
- U2.1.9. Recognise that we can use our gifts to help or to harm.
- U2.1.10. Correctly use religious words and phrases to recognise ways in which we can show care for God's world.



Discern

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

- D2.1.1. Respond to the way God's gift of creation is expressed in a variety of creative and artistic expressions, e.g. art, music or poetry and talk about why they respond in that way.
- D2.1.2. Saying what they wonder about God, suggesting how they imagine God
- D2.1.3. Listen to how others think about God, asking them questions in response.
- D2.1.4. Respond to the way God is portrayed in a variety of creative and artistic expressions, e.g. art, music or poetry.
- D2.1.5. Talk about why they respond in that way to a variety of creative and artistic expressions, e.g. art, music or poetry
- D2.1.6. Express a point of view, with a relevant reason, about why we care for God's world, making simple connections with God's promise to all living creatures in the story of Noah.



Respond

During this unit of study, pupils will be invited to:

- R2.1.1. Reflect on what God means for them.
- R2.1.2. Consider what they could do to care for God's world in their own lives and in the life of their local community.

2.2 Prophecy and Promise

Hear

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

- Isaiah 7:10-17: The prophets spoke of someone who would come and save the people of Israel.
- In the book of Isaiah, this person is called:
 - A light in the darkness (Is 9:2).
 - Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Is 9: 5-6).
 - An everlasting light (Is 60:19).
- Luke 1: 26-38: Revisit the Annunciation from Year 1.
- Luke 2:1-20, focusing on Luke 2: 8-20; Luke 2:1, 3-7: The Birth of Jesus.

Believe

By the end of this unit of study pupils will know that the Church teaches:

- The person Isaiah spoke of was Jesus.
- Jesus is the Light of the World, he takes away the darkness.
- Jesus is 'God-with-us' and came for all people.

Celebrate

By the end of this unit of study pupils will know:

- Advent is a time of preparing for Jesus' coming.
- That the Advent wreath is a symbol of the coming of the light: four weeks of preparation for Christmas.
- The symbolic meanings given to each of the candles in different traditions.
- How the Christmas story is celebrated in song: carol services.

Live

By the end of this unit of study, pupils will know:

- About some daily/weekly commitments that enable Christians to live in a way that prepares them for Jesus' coming.
- Advent preparations in different cultures.
- The meaning and interpretations of the candles/wreath in different cultural contexts.
- That Christians light the candles to take away the darkness: as they grow more in Advent the light becomes brighter.
- How Catholic Social Teaching can help to share the light with others.

Key Vocabulary

Advent	Wonderful Counsellor
Advent wreath	Everlasting Father
Isaiah	Prince of Peace
Prophet	'God-with-us'



Understand

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

- U2.2.1. Recognise that the Prophet Isaiah spoke of someone who would come and save the people of Israel (Isaiah 7:10-17).
- U2.2.2. Retell, in any form, the way in which Isaiah spoke about the saviour who was to come: a light in the darkness (Is 9:2); Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Is 9: 5-6); an everlasting light (Is 60:19)
- U2.2.3. Retell, in any form, the bible stories of the Annunciation and the birth of Jesus (Luke 2:1; 3-7; 8-20)
- U2.2.4. Recognise the role of a prophet in the Isaiah readings, Isaiah 9:1,6; Isaiah 40: 3-5; Isaiah 60:19.
- U2.2.5. Recognise that the person Isaiah spoke of was Jesus long before he was born.
- U2.2.6. Recognise and talk about Isaiah's description that Jesus is the Light of the World who would take away the darkness.
- U2.2.7. Recognise Joseph and Mary as the parents of Jesus, the Son of God, who Christians believe is 'God-with-us'.
- U2.2.8. Retell some of the actions and choices of Mary and Joseph, recognising that these arose because of their belief in God.
- U2.2.9. Recognise that for Christians, Advent is a time of preparation for the celebration of Jesus' coming at Christmas.
- U2.2.10. Recognise that the candles on the Advent Wreath are lit each Sunday to help Christians to prepare for the Birth of Jesus.
- U2.2.11. Correctly use religious words and phrases to recognise the meaning given to the Advent wreath.
- U2.2.12. Recognise and make simple connections that, like Mary and Joseph, Christians are preparing for Jesus at the end of Advent.
- U2.2.13. Recognise that Christians make a commitment in Advent to prepare for Jesus' coming.



Discern

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

- D2.2.1. Talk and wonder about the feelings of Joseph and Mary as they travelled to Bethlehem
- D2.2.2. Share a personal response to an appropriate image/painting(s) of the Nativity or the crib, giving reasons for their preference.
- D2.2.3. Identify and name their personal response to a variety of ways in which the Christmas story is told in song and say why they respond in that way.
- D2.2.4. Recognise and share the experience of other cultures and communities in Advent preparations.
- D2.2.5. Listen to other traditions and interpretations of the meaning of the Advent wreath
- D2.2.6. Share their experiences of preparing for Advent from Christian and other cultures and beliefs artistically (dance, music, art etc.)



Respond

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

- R2.2.1. Create a personal response for the Light of the World using a variety of resources and media.
- R2.2.2. Reflect on Isaiah's words – the Light of the World who will take away darkness. Talk about and listen to others about how this is good news for everyone.
- R2.2.3. Talk about listening to God in their hearts and what they can do to be a Light for the World like Jesus.
- R2.2.4. Recognise the actions and choices they make in Advent can support our local and global communities.
- R2.2.5. Find ways of transforming lives through their Advent understanding, making simple connections with the light of the candles in the Advent wreath.
- R2.2.6. Share an example of Catholic Social Teaching in action for others

2.3 From Galilee to Jerusalem

Hear

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

- Matt 2:1-12: The visit of the Magi
- Luke 15: 11-32: The Lost (prodigal) Son
- Mark 10:46-52: Healing of blind Bartimaeus

Believe

By the end of this unit of study pupils will know that the Church teaches:

- All people are invited to recognise that Jesus is 'God-with-us' and the story of the Magi shows that Jesus came for all people.
- We worship and adore Jesus because he is the Son of God (incense) and our King (gold).
- Jesus shows us that God loves and forgives us and that being sorry helps us to change and become better people.
- Jesus brings healing in different ways.

Celebrate

By the end of this unit of study pupils will know:

- The visit of the Magi is celebrated on the feast of the Epiphany
- How the whole body is used in prayer (see YCfK 145 - standing, sitting, kneeling, prostrating, joining hands, spreading arms) to show adoration, love and sorrow.
- How Catholics say sorry to God in prayers:
 - Act of Sorrow (Contrition)
 - The Church prays: Lord Have Mercy/I confess during the Penitential Act in Mass

Live

By the end of this unit of study, pupils will know that the Church teaches:

- The importance of saying sorry to God and to others
- The importance of showing you are sorry: practical Acts of Penance

By the end of this unit of study, pupils will know:

- Different cultural celebrations and expressions of the Epiphany, e.g. the practice of blessing of homes and classrooms

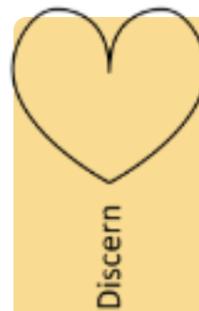
Key Vocabulary

Magi
Epiphany
Adoration
Sorrow
Act of Contrition



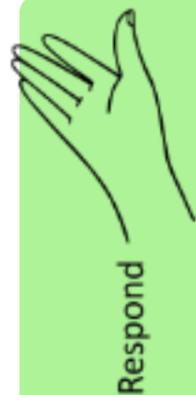
By the end of this unit of study, pupils will be able to:

- U2.3.1. Retell in any form the story of the visit of the Magi (Matt 2:1-12)
- U2.3.2. Begin to recognise 'parables' as a literary form in scripture, with reference to The Lost (prodigal) Son (Lk 15: 11-32)
- U2.3.3. Recognise links between the story of the Magi and the belief that Jesus is 'God-with-us' and came for all people.
- U2.3.4. Recognise that Christians worship and adore Jesus because he is the Son of God and our King, making simple connections with the gifts brought by the Magi.
- U2.3.5. Recognise that "The Lost Son" is a parable that Jesus told to teach us about God's abounding love and forgiveness.
- U2.3.6. Recognise links between the story of the Lost Son and the belief that God loves and forgives us and that being sorry helps us to change and become better people.
- U2.3.7. Recognise that the Church teaches that Jesus brings healing in different ways, making simple connections with the parable of the Lost Son (Luke 15:11-32) and the Healing of Blind Bartimaeus (Mark 10:46-52)
- U2.3.8. Recognise that the Church celebrates the visit of the Magi at the feast of the Epiphany.
- U2.3.9. Correctly use religious words and phrases to recognise some of the ways the body is used in prayer (see YCfK 145: standing, sitting, kneeling, prostrating, joining hands, spreading arms) to show adoration, love and sorrow.
- U2.3.10. Correctly use religious words and phrases to recognise how Catholics say sorry to God in prayer, both individually (e.g. Act of Sorrow/Contrition, the Our Father) and collectively ('Lord have Mercy' and 'I confess...' during the Penitential Act in Mass)
- U2.3.11. Recognise why saying sorry to God and to others is important
- U2.3.12. Recognise why showing you are sorry in practical acts of penance is important



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

- D2.3.1. Express a point of view about the importance of the Visit of the Magi and the gifts they brought.
- D2.3.2. Ask and respond to questions about the experiences and feelings of the Magi, Mary and Joseph.
- D2.3.3. Share a personal response to an appropriate image/painting(s) of the visit of the Magi or the crib, giving reasons for their preference.
- D2.3.4. Listen to the stories and experiences of others from different communities and parts of the world about how they celebrate the feast of Epiphany (e.g. the practice of blessing of homes and classrooms)



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

- R2.3.1. Reflect on what gifts they can bring to Jesus
- R2.3.2. Reflect on how they can adore and worship Jesus
- R2.3.3. Reflect on what it feels like to say sorry and to be forgiven.
- R2.3.4. Talk about ways they and others show that they are sorry.
- R2.3.5. Consider what they might want to say sorry to God for and to make a simple Act of Sorrow.

2.4 From Desert to Garden

Hear

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

- The temptation in the wilderness (using the lectionary appropriate Gospel): Mt4:1-11; Mk1:12-15; Lk 4:1-13
- The Easter story (revisit from year 1), focussing on Jesus forgiving from the cross Lk 23:33-34

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Jesus was tempted
- We all face temptation
- If we give in to temptation God still forgives and Jesus forgave people on the cross (Link with previous unit)
- Lent is a time for reconciliation and forgiveness

Celebrate

By the end of this unit of study pupils will know:

- The words of the Our Father (focusing on: “forgive us our trespasses, as we forgive those who trespass against us and lead us not into temptation, but deliver us from evil.”)
- Ashes are used during the Ash Wednesday service as a sign of wanting to begin again.
- The Church has a sacrament of forgiveness, that we call the Sacrament of Reconciliation (also known as Sacrament of Penance or Confession).

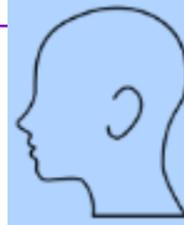
Live

By the end of this unit of study, pupils will know:

- Some stories about overcoming temptation and forgiveness in children’s literature.
- Some examples of forgiveness in the contemporary world, e.g. Pope St John Paul forgiving his attacker.

Key Vocabulary

Temptation
Wilderness
Lent
Ash Wednesday
Sacrament of Reconciliation/
Penance/Confession
Forgiveness



Understand

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

- U2.4.1. Recognise the story of the temptation of Jesus as a religious story (Mt4:1-11; Mk1:12-15; Lk 4:1-13)
- U2.4.2. Recognise the meaning of at least one of Jesus’ temptations in the wilderness (Mt4:1-11; Mk1:12-15; Lk 4:1-13)
- U2.4.3. Retell in any form an age-appropriate version of the story of the temptations of Jesus in the wilderness (Mt4:1-11; Mk1:12-15; Lk 4:1-13)
- U2.4.4. Recognise what Jesus said on the cross about forgiveness
- U2.4.5. Recognise that Jesus, like us, faced temptation
- U2.4.6. Recognise simple connections between the words Jesus says on the cross and the belief that God always forgives us.
- U2.4.7. Recognise that Lent is a time for reconciliation and forgiveness
- U2.4.8. Recognise simple connections between the use of ashes and the Christian belief that Lent is an opportunity for a new start.
- U2.4.9. Recognise the words of the Our Father that relate to forgiveness and temptation
- U2.4.10. Recognise simple connections between the words of the Our Father and the Christian belief in forgiveness
- U2.4.11. Correctly use religious words and phrases to name the Sacrament of Reconciliation, recognising simple connections between the sacrament and a belief in God’s forgiveness
- U2.4.12. Retell in any form a story from literature about temptation or forgiveness and/or retell an example of forgiveness from real life.



Discern

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

- D2.4.1. Express a personal point of view about the temptations people face today
- D2.4.2. Ask ‘what if’ questions’ about a story that deals with temptation and/or forgiveness
- D2.4.3. Listen to the stories of people from different communities about their experiences of temptation and forgiveness and ask questions about their experiences



Respond

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

- R2.4.1. Reflect on their own experiences of temptation
- R2.4.2. Consider how forgiveness helps us to live together as a loving community
- R2.4.3. Reflect on whether they are able to forgive people, making simple connections Jesus forgiving from the cross

2.5 To the Ends of the Earth

Hear

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

- John 14:18,25-27: The Promise of the Helper
- John 20:19-23: The appearance of the resurrected Jesus to the Apostles and the giving of the Holy Spirit
- Acts 1:6-11: Story of the Ascension
- Gal 5:22-23: Fruits of the Holy Spirit

Believe

By the end of this unit of study pupils will know that the Church teaches:

- The Holy Spirit is our helper and bringer of peace
- The fruits of the Spirit are the visible signs that a person is led by the Holy Spirit
- The fruits of the Spirit are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control

Celebrate

By the end of this unit of study pupils will know:

- That in the Eucharistic prayer at Mass the priest calls upon the Holy Spirit to come down upon the bread and wine; this is called the epiclesis
- That the peace prayer in the communion rite is linked to the giving of the Spirit in John's Gospel
- How we can pray to the Holy Spirit for help. ('Come Holy Spirit')

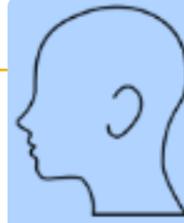
Live

By the end of this unit of study, pupils will know:

- That there are different symbols of the Holy Spirit in art: wind, fire and dove, e.g. Taize, Marlene Scholz "Blessed Trinity"
- Some examples of symbols of reconciliation and peace-building in art, e.g. Reconciliation outside of Coventry cathedral.
- Some examples of peace-building in the contemporary world, e.g. Corrymeela community in Northern Ireland;
- Some examples of saints and holy people who lived the fruits of the Holy Spirit in their lives, eg Oscar Romero
- The importance of fruits of Holy Spirit in dialogue with others

Key Vocabulary

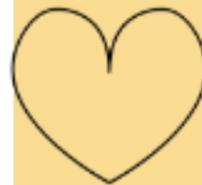
Holy Spirit	Kindness
Ascension	Generosity
Fruits of the Spirit	Faithfulness
Love	Gentleness
Joy	Self-control
Peace	Epiclesis
Patience	



Understand

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

- U2.5.1. Retell, in any form, at least one of the following stories: the Promise of the Helper (John 14:18,25-27), the appearance of the resurrected Jesus to the Apostles (John 20:19-23), The Ascension (Acts 1:6-11)
- U2.5.2. Recognise that the description of the fruits of the Spirit is taken from one of St Paul's letters (Gal 5:22)
- U2.5.3. Recognise that there is a difference between the scripture stories of Jesus and the early Church and the epistles written to guide the early Christians
- U2.5.4. Recognise that Christians believe that the Holy Spirit is their helper and bringer of peace
- U2.5.5. Name the fruits of the Holy Spirit
- U2.5.6. Recognise links between St Paul's letter and how a person led by the Holy Spirit should live
- U2.5.7. Correctly use religious words and phrases to recognise the calling down of the Holy Spirit in the Eucharistic Prayer during Mass
- U2.5.8. Recognise links between the peace prayer in the Communion Rite and the giving of the Spirit in John's Gospel (John 20:19-23)
- U2.5.9. Recognise that because of their belief Christians pray to the Holy Spirit for help
- U2.5.10. Recognise links between the lives of some saints or holy people and how the fruits of the Holy Spirit were shown in their lives (e.g. Oscar Romero)
- U2.5.11. Recognise the importance of the fruits of the Holy Spirit in our dialogue with others



Discern

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

- D2.5.1. Say what they wonder about the story of the appearance of the resurrected Jesus to the Apostles (John 20:19-23)
- D2.5.2. Imagine how the Apostles were feeling at the Ascension (Acts 1:6-11)
- D2.5.3. Say what they wonder about the fruits of the Holy Spirit
- D2.5.4. Share their personal response to different symbols of the Holy Spirit (wind, fire, dove) in art and say why they respond in that way (e.g. Taize representations of the Holy Spirit, Marlene Scholz's 'Blessed Trinity')
- D2.5.5. Share their personal response to some examples of symbols of reconciliation and peace-building in art and say why they respond in that way (e.g. Reconciliation outside Coventry cathedral)
- D2.5.6. Listen to and ask questions about the stories and experiences of peace-builders in our world (e.g. Corrymeela community in Northern Ireland)



Respond

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

- R2.5.1. To hear and begin to join in with the words of Come Holy Spirit
- R2.5.2. Consider how the fruits of the Holy Spirit could transform their own lives

2.6 Dialogue and Encounter

Dialogue

By the end of this unit of study, pupils will know that the Church teaches:

- That, as a man, Jesus lived as a Jew and one sign of this in the Gospels is his celebration of the Sabbath.

Encounter

By the end of this unit of study, pupils will know:

- Jewish people keep the Sabbath (Shabbat) as a holy day each week.
- Some things about how Jews celebrate Shabbat today.
- Jewish people celebrate Shabbat at the synagogue and in their homes.
- Some simple facts about how the Jewish festival of Yom Kippur is celebrated by Jews in Britain today
- Some simple facts about the life of the prophet Muhammad
- Muslims believe in one God, Allah and Muhammad is regarded as the final prophet in Islam.
- Some aspects of modern Muslim life in Britain including specific vocabulary about their places of worship.

Key Vocabulary

Sabbath
Shabbat
Yom Kippur
Synagogue
Muslim
Muhammad
Islam
Mosque



Understand

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

- U2.6.1. Recognise that, as a man, Jesus lived as a Jew and one sign of this in the Gospels is his celebration of the Sabbath (see, e.g. Luke 4:16-22; Mark 1:21-22; John 6:59)
- U2.6.2. Recognise links and make simple connections between Jewish life in Jesus' time and today.
- U2.6.3. Correctly use religious words and phrases to recognise features of religious life and practice in relation to Shabbat
- U2.6.4. Recognise links and simple connections between some Jewish religious laws, beliefs, worship and life. (e.g. Keeping the Sabbath day holy and how this is celebrated in the synagogue and in Jewish homes)
- U2.6.5. Recognise that Muslims believe in one God and follow the teaching of the Prophet Muhammed.
- U2.6.6. Recognise that the mosque as a place of worship for Muslims and identify some of its special features
- U2.6.7. Make simple connections between the importance of prayer in the Islamic faith and the use of prayer artefacts at home



Discern

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

- D2.6.1. Listen to the stories and experiences of others from different communities (e.g. Jewish and Muslim communities), in the class and the wider community.



Respond

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

- R2.6.1. Talk about their own experiences of belonging to different communities and what matters to them and listen to others.

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3.1 Creation and Covenant

Hear

By the end of this unit of study, pupils will know:

- What the Christian Bible is
- There are different kinds of writing in the Bible.
- That the Creation stories in Genesis use symbolism to explain the relationship between God, human beings and the world.

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

- Genesis 1:26-31
- LS 66: Human beings are in relationship with God, with each other and with the world.

Believe

By the end of this unit of study students will know that the Church teaches:

- God is the creator and sustainer of the universe.
- Human beings are made in the image and likeness of God.
- That one of the ways human beings image God is through our creativity.
- That all human beings are made in God's image and all people have dignity and are created equal: "man and woman he created them."
- The dignity of all human beings is one of the principles of Catholic Social Teaching
- Human beings have a responsibility to care for each other, and that caring for creation is one of the ways we care for each other.

Celebrate

By the end of this unit of study pupils will know:

- The Offertory prayers (Blessed are you, Lord God of all creation...)
- How the praise of creation is expressed in the prayer and liturgy of the Church (e.g. in the morning Prayer of the Church (Daniel 3:57-88); St Francis's Canticle of the Creatures; A Prayer for our Earth in Laudato Si')

Live

By the end of this unit of study, pupils will know:

- The ways in which we can care for the world as God commanded in the first creation story.
- The ways in which we can show the equal dignity of women and men.
- Expressions of the goodness of creation in art, e.g. Wilhemina Geddes Canticle of the Creatures; Hubble telescope images of the universe, e.g. 'the pillars of the earth'

Key Vocabulary

Bible	Creativity
Genesis	Dignity
Symbolism	Equality
Creator	Offertory
Sustainer	
Image and likeness	



Understand

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

- U3.1.1. Correctly use religious vocabulary to describe what the Christian Bible is.
- U3.1.2. Recognise that there are different kinds of writing in the Bible.
- U3.1.3. Revisit the first creation story from Genesis, focusing on Gen 1:26-31, recognising the intention of the author to use symbolism to describe the relationship between God, human beings and the world.
- U3.1.4. Recognise that Pope Francis, in his letter Laudato Si, tells us that the creation story in Genesis uses symbolism to teach us about human beings.
- U3.1.5. Recognise that in Laudato Si', Pope Francis teaches that human beings have a special relationship with God, with each other and with the world itself (see LS 66).
- U3.1.6. Make links between the first creation story and the belief that God is the creator and sustainer of the universe.
- U3.1.7. Make links between the first creation story and the belief that Human beings are made in the image and likeness of God.
- U3.1.8. Recognise that one of the ways human beings are like God is through their own creativity.
- U3.1.9. Recognise the importance of the dignity of all human beings and that it is one of the principles of Catholic Social Teaching.
- U3.1.10. Make links between the first creation story and the belief that all human beings are unique and that all human beings have an equal dignity.
- U3.1.11. Correctly use religious vocabulary to describe the prayers of blessing said by the priest during the Offertory at Mass ("Blessed are you, Lord God of all creation..."), identifying their meaning as prayers of blessing thanking God for the good gifts of creation.
- U3.1.12. Correctly use religious vocabulary to describe how one example drawn from the prayer and liturgy of the Church expresses praise of creation.
- U3.1.13. Make links between the first creation story (focusing on Gen 1:26-31) and the ways in which we can care for God's world, giving reasons for the links.



Discern

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

- D3.1.1. Play with possibilities, imagining the consequences that not caring for the world could have on each other.
- D3.1.2. Express a point of view in relation to the claim that all human beings have an equal dignity with relevant reasons.
- D3.1.3. Express a point of view in relation to the claim that women and men should be treated equally, giving reasons that relate to the first creation story (focusing on Genesis 1:26-31).
- D3.1.4. Suggest meanings for an artistic expression of the goodness of creation, considering the maker's intention (e.g. Wilhemina Geddes Canticle of the Creatures; Hubble telescope images of the universe, e.g. 'the pillars of the earth')



Respond

During this unit of study, pupils will be invited to:

- R3.1.1. Dialogue with others about their experience and feelings, reflect on times when they feel they have not been treated with dignity.
- R3.1.2. Consider how praying a prayer in praise of creation could transform their own lives.

3.2 Prophecy and Promise

Hear

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

- Isaiah 7:14 (Mt 1:22-23; Lk 1:26-31): Messiah would be born of a virgin and would be called Immanuel
- Micah 5:2 (Mt 2:1,5-6; Lk 2:4-6): Messiah would be born in Bethlehem.
- Isaiah 40:3-5 (Lk 3:3-6): A messenger would prepare the way for the Messiah
- Isaiah 61:1-2 (Lk 4:18-19); Messiah would be sent to bring good news to the poor, proclaim liberty to captives, sight to the blind, healing the broken-hearted

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Jesus is the Messiah, the fulfilment of Old Testament prophecy.

By the end of this unit of study, pupils will know:

- The meaning of the word 'Messiah' / 'Christ' (see YCfK 24)
- What a prophet is.

Celebrate

By the end of this unit of study pupils will know that the Church teaches:

- Anointing with the oil of Chrism helps us to be more like Christ (the anointed one)

By the end of this unit of study pupils will know:

- The oil of Chrism is used in the sacraments of the Church (Baptism, Confirmation and Holy Orders)
- How Advent hymns celebrate Jesus as the coming Messiah (e.g. O Little town of Bethlehem; Long ago prophets knew; O come, divine Messiah; O come, O come Emmanuel)

Live

By the end of this unit of study, pupils will know:

- How Christians prepare for the coming of Christ during Advent.
- How Christians use the Jesse Tree during Advent, identifying its meaning and representation in art around the world, connecting to the prophecies of Christ's coming.

Key Vocabulary

Advent	Chrism
Messiah	Jesse Tree
Immanuel	
Prophet	



Understand

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

- U3.2.1. Accurately describe what the prophets Isaiah and Micah say about the Messiah, identifying prophecy as a literary form.
- U3.2.2. Make links between what the prophecies of Isaiah (7:14; 40:3-5; 61:1-2) and Micah (5:2) and what the Gospels of Matthew and Luke say about the beginning of Jesus' life and ministry, giving reasons for why Christians believe Jesus is the Messiah.
- U3.2.3. Correctly use religious vocabulary to describe what the word "Messiah" means (see YCfK, q. 24)
- U3.2.4. Correctly use religious vocabulary to describe what a prophet is and how the texts studied (Isaiah 7:14; 40:3-5; 61:1-2; Micah 5:2) reveal Jesus as Messiah.
- U3.2.5. Correctly use religious vocabulary to describe how the oil of Chrism is used in the sacraments, identifying its meaning.
- U3.2.6. Describe how the Church celebrates that Jesus is the prophesied Messiah in the hymns that are sung during Advent (e.g. O Little town of Bethlehem; Long ago prophets knew; O come, divine Messiah; O come, O come Emmanuel)
- U3.2.7. Correctly use religious vocabulary to describe how Christians prepare for the coming of Christ during Advent.
- U3.2.8. Make links between the belief that Jesus is the Messiah and how Christians prepare for the coming of Christ during Advent (such as thinking of others before ourselves and helping those who are in need) giving reasons for actions and choices.
- U3.2.9. Make links between the belief that Jesus' birth was prophesied by the prophets and the use of the Jesse Tree during Advent by many Catholics.



Discern

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

- D3.2.1. Explore people's different worldviews in response to the belief Jesus is the Messiah.
- D3.2.2. Express a point of view about which Advent hymn best celebrates Jesus as the coming Messiah, giving reasons that relate to the scripture sources studied.
- D3.2.3. Respond to a variety of artistic ways in which the Jesse Tree is portrayed from traditional and modern representations. Suggest reasons why the artist/maker has made the choices they have.



Respond

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

- R3.2.1. Consider how they could try to be more like Christ as they prepare to celebrate the birth of Jesus, the Messiah.
- R3.2.2. Consider how their own lives and the futures of the communities to which they belong could be transformed by their actions during Advent.

3.3 From Galilee to Jerusalem

Hear

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

- Matt 3:13-17 or Mk 1:9-11 or Lk 3:21-22 (Baptism of Jesus)
- Mt 13:1-9 or Mk 4:1-9 or Lk 8:4-8 (Parable of the Sower)
- Mt 13:18-23, or Mk 4:13-20 or Lk 8:11-15 (Parable of the Sower explained)
- Lk 7:1-10 (Healing of centurion's servant)

By the end of this unit of study pupils will know:

- What is meant by 'parable' as a literary form

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Jesus taught his disciples through his words and actions, and he continues to teach us today. One way he does this is through the scriptures.
- Jesus is revealed as the Messiah, the Son of God, the second person of the Holy Trinity in the Bible (the Baptism)
- The parable of the sower reveals the different ways people can respond to the word of God.
- The healing of the centurion's servant shows the importance of faith in the power of Jesus' words.

Celebrate

By the end of this unit of study pupils will know that the Church teaches:

- In the Eucharist, we show our trust in God's word by repeating the centurion's profession of faith.

Live

By the end of this unit of study, pupils will encounter:

- Representations of the Baptism of Jesus in art.

Key Vocabulary

Baptism
Parable
Centurion
Messiah
Son of God

Trinity



Understand

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

- U3.3.1. Accurately describe the Baptism of Jesus (Matt 3:13-17, Mk 1:9-11, Lk 3:21-22)
- U3.3.2. Correctly use developing specialist vocabulary to describe 'parables' as a literary form, recognising that Jesus uses parable to teach.
- U3.3.3. Accurately describe the Parable of the Sower (Mt 13:1-9, Mk 4:1-9, Lk 8:4-8), explaining its meaning with reference to Jesus' explanation (Mt 13:18-23, Mk 4:13-20, Lk 8:11-15).
- U3.3.4. Accurately describe the healing of the centurion's servant (Mt 8:5-13, Lk 7:1-10), beginning to understand the original author's intention.
- U3.3.5. Recognise that Christians believe that just as Jesus taught his disciples through his words and actions, he continues to teach us today. One way he does this is through the scriptures.
- U3.3.6. Make links between the account of Jesus' Baptism (Matt 3:13-17, Mk 1:9-11, Lk 3:21-22) and the belief that Jesus is revealed as the Messiah, the Son of God (the second Person of the Trinity).
- U3.3.7. Make links between the parable of the sower (Mt 13:1-9, Mk 4:1-9, Lk 8:4-8) and the different ways in which people can respond to the word of God today, reflecting on what the path and the birds; the rocky ground and the sun; the thorny ground; and the good soil might mean in today's context.
- U3.3.8. Make links between the healing of the centurion's servant (Mt 8:5-13, Lk 7:1-10) and the importance of faith in the power of Jesus's words.
- U3.3.9. Make links between the story of the centurion's servant and the words Catholics pray during the Invitation to Communion at Mass when they repeat the centurion's profession of faith.
- U3.3.10. Make links between the accounts of Jesus's Baptism (Matt 3:13-17, Mk 1:9-11, Lk 3:21-22), representations of this in art, and Christian beliefs about the Trinity, recognising some of the signs and symbols of the Holy Trinity used in religious art.



Discern

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

- D3.3.1. Ask questions about the Baptism of Jesus (Matt 3:13-17, Mk 1:9-11, Lk 3:21-22), saying what they wonder about.
- D3.3.2. Suggest meanings, considering the artist's intention in response to a variety of artistic representations of the Baptism of Jesus.



Respond

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

- R3.3.1. Reflect on the meaning of the parable of the Sower for them: where in their own lives have they experienced the different kinds of ground?
- R3.3.2. Dialogue with others about their responses to the works of art studied: reflecting on the different representations of the Trinity.

3.4 From Desert to Garden

Hear

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

- Exodus 12: 1-8, 11-14 (Passover - Holy Thursday Reading)
- Luke 22:14-23 (the Last Supper)
- John 13:1-18 (washing of feet)
- Acts 2:42-47 (the breaking of bread)

By the end of this unit of study pupils will have heard:

- Appropriate extracts from The General Audience of Pope Francis from 12th February 2014 on the Eucharist

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Jesus is really present in the Eucharist
- For Christians the Eucharist is linked with the Jewish celebration of Passover
- The Eucharist makes us one body, the body of Christ
- Celebrating the Eucharist is meant to lead us to action

Celebrate

By the end of this unit of study pupils will know that the Church teaches:

- Eucharist means “thanksgiving” and is the name of the sacrament where we receive Jesus in the form of the sacramental symbols of bread and wine (also called the Blessed Sacrament).

By the end of this unit of study pupils will know:

- The Eucharist has been celebrated right from the beginning of the Church
- How Catholics respond to the real presence of Christ in the Eucharist (gestures of reverence, adoration)

Live

By the end of this unit of study, pupils will know:

- The ways in which Catholics are called to live Eucharist: by serving the poor, the sick and the marginalised, by being attentive to the needs of others, following the examples of the early Church (see Acts 2: 42-47 and John 13:1-18)
- Different cultural practices associated with Holy Week (e.g. Maundy money in the UK, Green Thursday in Germany)

Key Vocabulary

Passover
Last Supper
Eucharist
Blessed Sacrament
Holy Week
Real Presence



Understand

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

- U3.4.1. Accurately describe Exodus 12:1-8, 11-14
- U3.4.2. Accurately describe Luke 22:14-23 (Last Supper) and John 13:1-18 (washing of feet)
- U3.4.3. Accurately describe Acts2:42-47
- U3.4.4. Make links between Acts2:42-47 and the events of the last supper
- U3.4.5. Describe at least two key points from The General Audience 12th February 2014 on Eucharist given by Pope Francis
- U3.4.6. Correctly use religious language to describe how Catholics believe Jesus is really present in the Eucharist, making links with Luke 22:14-23
- U3.4.7. Correctly use religious language to identify the belief that the Eucharist makes us one body: the body of Christ.
- U3.4.8. Make links between Exodus 12: 1-8, 11-14 and the Last Supper (Luke 22:14-23)
- U3.4.9. Make links between The General Audience 12th February 2014 on Eucharist, John 13:1-18 and the Christian belief that the Eucharist is meant to lead us to action
- U3.4.10. Make links between Acts2:42-47 and the fact that the Eucharist has been celebrated right from the beginning of the Church’s history.
- U3.4.11. Correctly use religious vocabulary to describe the meaning of the word Eucharist, the bread and wine as sacramental symbols and the belief in the Real Presence
- U3.4.12. Describe the gestures and signs Catholics use to respond to the presence of Christ in the Eucharist
- U3.4.13. Make links between Acts 2: 42-47 and John 13:1-18 and the ways in which Catholics are called to live Eucharist (e.g. by serving the poor, the sick and the marginalised, by being attentive to the needs of others)



Discern

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

- D3.4.1. Ask ‘what if’ questions about the Last Supper and consider the consequences (e.g. what if Judas had not betrayed Jesus?)
- D3.4.2. Explore different cultural practices associated with Holy week and the meaning of these events
- D3.4.3. Express a point of view with reasons in response to the claim that celebrating the Eucharist means Christians have a duty to help others.



Respond

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

- R3.4.1. Reflect on how they can live out Pope Francis’ understanding of the meaning of the Eucharist (As expressed in The General Audience 12th February 2014)
- R3.4.2. Reflect creatively (in any form) on their own interpretation of the meaning of the phrase ‘We are one body in Christ’
- R3.4.3. Consider how they could be Eucharist for others
- R3.4.4. Reflect on what Eucharist means to them
- R3.4.5. Reflect on how what they have learned might help them understand what Eucharist means to Catholics
- R3.4.6. Consider how their life and the lives of their community could be transformed by living out Eucharist.

3.5 To the Ends of the Earth

Hear

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

- Luke 24:13-35: Road to Emmaus
- Matthew 28:16-20 Sending out
- Acts 2:14-42, focusing on vv 32-33, 36-42 Peter speaks after Pentecost
- Some stories of Paul's journeys and examples of his letters e.g. (e.g. Colossians 3:12-17)

Believe

By the end of this unit of study pupils will know that the Church teaches:

- God is always with us (Matthew 28, Luke 24)
- Christians are sent to spread the Good News that God is with us in Jesus and that we are loved and forgiven
- The Holy Spirit is active in each of us and in the Church to spread the Good News

Celebrate

By the end of this unit of study pupils will know:

- At the end of Mass those present are sent out to proclaim the Good News (Concluding Rites)
- The emphases of each of the different options for the words of dismissal at the end of Mass.

Live

By the end of this unit of study, pupils will know:

- What being a Christian means, drawing on the example of St Paul's discipleship and teaching (e.g. Colossians 3:12-17)
- That Catholics belong to the Church family locally and globally: parish, diocese and universal Church.
- How the Emmaus story is represented in art (e.g. Caravaggio's Supper at Emmaus; Maximino Cerezo Barredo, Emmaus Tryptych 2014; He Qi, The Road to Emmaus, Supper at Emmaus)

Key Vocabulary

Emmaus
Holy Spirit
Pentecost
Concluding rite
St Paul
Discipleship
Parish
Diocese



Understand

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

- U3.5.1. Recognise Luke 24:13-35 (the Road to Emmaus), Matthew 28:16-20 (The Sending out), Acts 2:14-42 (Peter speaks after Pentecost) as descriptions of events after the resurrection of Jesus
- U3.5.2. Accurately describe the narrative of at least one of the following texts: the Road to Emmaus (Luke 24:13-35), Sending Out (Matthew 28:16-20), Peter at Pentecost (Acts 2:14-42, focusing on vv 32-33, 36-42)
- U3.5.3. Identify the literary form of the texts encountered, recognising the different authors
- U3.5.4. Recognise Paul's mission and begin to understand Paul's intention in his letters to guide and advise the Christian communities he had founded (e.g. Colossians 3:12-17)
- U3.5.5. Make links between Jesus' words at the Sending out (Matthew 28:16-20) and the Christian belief that God is always with us
- U3.5.6. Make links between the Sending out, the Emmaus story and Peter's speech and the Christian belief that Christians are sent to spread the Good News that God is with us in Jesus and that we are loved and forgiven.
- U3.5.7. Correctly use religious vocabulary to describe the Concluding Rites at the end of Mass
- U3.5.8. Accurately describe what St Paul teaches about living as a Christian community (e.g. Colossians 3:12-17), identifying his writings as letters and outlining his intention, recognising the relevance of St Paul's writing for how we live our lives today
- U3.5.9. Make links between how St Paul established Christian communities and how Catholics today experience living as a Christian community (in parishes and dioceses) as part of the universal Church in a particular place.



Discern

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

- D3.5.1. Play with possibilities asking 'what if' questions in response to the events after the resurrection of Jesus (e.g. what would have happened if the apostles had not received the Holy Spirit at Pentecost?)
- D3.5.2. Explore the Christian belief that Holy Spirit is active in each of us and in the Church to spread the Good News and why Christians hold that belief.
- D3.5.3. Having considered the different options for the words of dismissal, express a judgement about which of the options best conveys what we are sent out to do
- D3.5.4. Suggest meanings for different artist' interpretations of the Emmaus story
- D3.5.5. Express a point of view about the different artworks and how they interpret the original scripture



Respond

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

- R3.5.1. Consider how their lives and the lives of the community could be transformed by the Holy Spirit
- R3.5.2. Consider how their life and the life of the community to which they belong could be transformed by living as St Paul instructed in his letters to the Christian communities (e.g. Colossians 3:12-17)

3.6 Dialogue and Encounter

Dialogue

By the end of this unit of study, pupils will know:

- Within the Catholic Church there are communities that pray in different ways (e.g. Syro-Malabar Catholic Church, Ukrainian Catholic Church, Coptic, Eritrean, Russian Catholic Church)
- About one of these communities in Britain and how the way they celebrate Mass compares with how Mass is usually celebrated in the local Catholic parish. (A complete list will be added as an appendix and Dioceses will guide schools towards local communities where appropriate).

Encounter

By the end of this unit of study, pupils will know:

- Some simple facts about how the Jewish festival of the Passover is celebrated by Jews in Britain today
- What the holy month of Ramadan means to Muslims (with particular reference to British Muslims) and the importance of fasting (sawm) in Islam
- That other religions (e.g. Hinduism, Sikhi) have stories that are important to them.
- A story that is important to those from a Dharmic tradition (e.g. Stories of Krishna; Festival of Holi; Life of Guru Nanak; Foundations of Sikhism)

Key Vocabulary

Sabbath	Passover
Shabbat	Ramadan
Yom Kippur	Hinduism
Synagogue	Sikhi
Muslim	
Muhammad	
Islam	
Mosque	



Understand

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

- U3.6.1. Simply describe how Jewish people celebrate the Passover, making links with the Exodus account (Exodus 12: 1-8, 11-14), correctly using specialist vocabulary to describe symbols and actions in the meal.
- U3.6.2. Make connections between Jewish celebrations today and in Jesus' time.
- U3.6.3. Describe the importance of fasting in Islam, making links with the holy month of Ramadan
- U3.6.4. Recognise that other religions (e.g. Hindhu, Sikhi) have stories that are important to them.
- U3.6.5. Retell, in any form a story that is important to those from a Dharmic tradition (e.g Stories of Krishna; Festival of Holi; Life of Guru Nanak; Foundations of Sikhism)



Discern

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

- D3.6.1. Explore the experiences of those who belong to the worldviews studied.



Respond

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

- R3.6.1. Dialogue with others who share a different worldview about their experiences, feelings and things that matter to them and recognise how this influences how they live.
- R3.6.2. Reflect on how they could show respect for those who hold a worldview different from their own.

Year 4

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4.1 Creation and Covenant

Hear

By the end of this unit of study, pupils will know:

- The Moses story, focussing 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)
- Jesus' summary of the law (Matthew 22:36-40; Luke...)
- The importance of loving enemies as well as neighbours (Luke 6:27-29)

Believe

By the end of this unit of study pupils will know that the Church teaches:

- A covenant is a binding agreement between God and human beings, which makes them his people.
- God made several covenants throughout history – with Abraham, Moses and David
- God gives the ten commandments to help human beings live good and happy lives
- That the most important commandments are to love God and to love other people
- Catholic Social Teaching helps us to see that loving our neighbour demands a commitment to social change and transformation: "We profoundly belong together and are fundamentally dependent on one another." (YC321)

Celebrate

By the end of this unit of study pupils will know:

- That sin is the deliberately spoiling our friendship with God and each other.
- The Sacrament of Reconciliation as a restoring of relationship with God and other people
- About Preparing for the Sacrament - Examinations of Conscience: (e.g. the Jesuit Examen)

Live

By the end of this unit of study, pupils will know:

- What Catholic Social Teaching, most recently in Pope Francis's encyclical *Fratelli Tutti*, says about how we can respond to the call to love our neighbour, especially in the plight of asylum seekers and refugee
- How Little Way week (End of September) shows the importance of doing small things with great love.

Key Vocabulary

Moses	Catholic Social Teaching
Covenant	Sin
Sinai	Sacrament of Reconciliation
Ten Commandments	Examination of Conscience
Law	
Neighbour	



Understand

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

- U4.1.1. Describe the Moses story, focussing 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))
- U4.1.2. Make links between the ten commandments (Ex 19:3-8, 20:1-17) and Jesus' summary of the law in Matthew 22:36-40
- U4.1.3. Make links between Jesus' summary of the law (Matthew 22:36-40...) and Jesus teaching on the importance of loving enemies as well as neighbours (Luke 6:27-29)
- U4.1.4. Describe how caring for creation is one of the ways we care for each other.
- U4.1.5. Correctly use developing specialist vocabulary to describe what a covenant is, recognising that God made several covenants throughout history, e.g. with Abraham, Moses and David
- U4.1.6. Use developing specialist vocabulary to show how the ten commandments help human beings live good and happy lives
- U4.1.7. Make links between the commandment to love our neighbour and the demands of Catholic Social Teaching (see YC321: "we profoundly belong together and are fundamentally dependent on one another")
- U4.1.8. Correctly use developing specialist vocabulary to describe sin as deliberately spoiling our friendship with God and each other.
- U4.1.9. Correctly use developing specialist vocabulary to describe the Sacrament of Reconciliation as a restoring of relationship with God and other people
- U4.1.10. Correctly use developing specialist vocabulary to describe what an examination of conscience is and how it helps to prepare for the sacrament
- U4.1.11. Recognise that Catholic Social Teaching calls us to love our neighbour, especially those who are asylum seekers and refugees (see, e.g. Pope Francis's, *Fratelli Tutti* 62)
- U4.1.12. Make links between Jesus summary of the law and Little Way week



Discern

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

- D4.1.1. Play with possibilities, asking 'what if?' questions about the ten commandments, such as 'Could God have commanded something different to what he did command?'
- D4.1.2. Express a point of view in response to the claim that we are all responsible for each other, giving reasons relating to the Church's teaching on the common good and love of neighbour.
- D4.1.3. Express a point of view in response to the claim that loving our neighbour means welcoming asylum seekers and refugees, giving reasons relating to the Church's teaching on the common good and love of neighbour.
- D4.1.4.



Respond

During this unit of study, pupils will be invited to:

- R4.1.1. Consider how they and the communities to which they belong could be transformed if people really did love their enemies.
- R4.1.2. Examine their own conscience.
- R4.1.3. Consider how their own lives and the lives of the communities to which they belong could be transformed by doing small things with great love

4.2 Prophecy and Promise

Hear

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

- The O Antiphons in Scripture:
 - Wisdom (sapiens): Isaiah 11:2-3, Isaiah 28:29
 - Lord (Adonai): Isaiah 11:4-5, Isaiah 33:22
 - Radix (root): Isaiah 11:1, Isaiah 11:10
 - Key of David (clavis David): Isaiah 22:22, Isaiah 9:7, Isaiah 42:7
 - Rising dawn (oriens): Isaiah 9:1-2
 - King of Nations (rex gentium): Isaiah 2:4, Isaiah 28:16
 - God-with-us (Emmanuel): Isaiah 7:14

By the end of this unit of study pupils will know:

- What is meant by 'prophecy' as a literary form,

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Jesus is the fulfilment of God's promises in the Old Testament. He is: God's wisdom; the Lord; a descendant of Jesse; the key to God's Kingdom; the bringer of light; the King of all nations; Emmanuel - 'God-with-us'

Celebrate

By the end of this unit of study pupils will know:

- The O Antiphons (in a child-friendly translation)
- The links between the O antiphons and the Evening Prayer of the Church (Vespers) for 17-23 December
- The verses of the hymn 'O Come, O Come Emmanuel' as expressions of beliefs about who Jesus is

Live

By the end of this unit of study, pupils will know:

- How the O Antiphons are expressed in art from around the world (e.g. illuminated manuscripts, sung versions of the O Antiphons)
- How the O antiphons are used by Christians to reflect on the significance of Jesus and his coming at Christmas (e.g. The O Antiphons, by Ansgar Holmberg, C.S.J.)

Key Vocabulary

O Antiphons	King of Nations
Wisdom	Emmanuel - 'God-with-us'
Lord	Prophecy
Root of Jesse	Vespers
Key of David	
Rising Dawn/Morning star	



Understand

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

- U4.2.1. Identify prophecy as a literary form in scripture, recognising the writing of Isaiah as an example of prophecy.
- U4.2.2. Describe the readings from Isaiah that are the sources for the O Antiphon titles using age-appropriate Scripture:
 - Isaiah 11:2-3, Isaiah 28:29 (Wisdom)
 - Isaiah 11:4-5, Isaiah 33:22 (Lord)
 - Isaiah 11:1, Isaiah 11:10 (Root of Jesse)
 - Isaiah 22:22, Isaiah 9:7, Isaiah 42:7 (Key of David)
 - Isaiah 9:1-2 (Morning Star/Rising Dawn)
 - Isaiah 2:4, Isaiah 28:16 (King of Nations)
 - Isaiah 7:14 (Emmanuel: God-with-Us)
- U4.2.3. Make links between selected extracts from the prophecies of Isaiah and the use of the O Antiphons in Catholic prayer.
- U4.2.4. Recognise that the O Antiphons are in an old language called Latin
- U4.2.5. Make links between the promises God makes in the prophecies of Isaiah and how Jesus fulfilled them in the New Testament
- U4.2.6. Using age-appropriate sources, make links between the O Antiphons and the Magnificat antiphons in Evening Prayer of the Church for the 17th – 23rd December
- U4.2.7. Make links between the O Antiphons and the carol O Come, O Come Emmanuel.
- U4.2.8. Make links between the O Antiphons and how they help Christians reflect on Jesus' coming at Christmas.



Discern

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

- D4.2.1. Respond to artistic examples of the O Antiphons, making links between the texts and the artistic representation of those texts.
- D4.2.2. Play with possibilities, suggesting how Christians could be like Jesus as bringers of light and wisdom to others
- D4.2.3. Express a point of view in response to the claim that 'O Come, O Come Emmanuel' is more appropriate in Advent than some other carols they are singing in school, giving reasons for their responses.
- D4.2.4. Explore a variety of global artistic representations of the O Antiphons and the ways in which they reflect the significance of Jesus and his coming at Christmas. Express views and preferences with reasons why.



Respond

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

- R4.2.1. In response to the O Antiphons, reflect on who Jesus is for them and the titles they might use to speak about him.
- R4.2.2. Using art, dance, song or drama, creatively reflect on their understanding of the O Antiphons and ways in which they could share this with their communities.

4.3 From Galilee to Jerusalem

Hear

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

- Matthew 5:1-17 The beginning of the Sermon on the Mount and the giving of a New Law
- Lk 10:25-37 The Great Commandment and the parable of the Good Samaritan
- Matthew 25:31-46 the parable of the Sheep and the Goats

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Jesus gives his followers a new law to live by, fulfilling the law of Moses.
- The beatitudes invite us to see the world in a different way.
- The new law means that everyone is our neighbour and that we must show all people love.
- Whenever we help those in greatest need, we are helping Jesus and that for this reason the Church shows preferential love for those oppressed by poverty (see CCC 2448)

Celebrate

By the end of this unit of study pupils will know:

- That the Church reflects the corporal works of mercy in some of the sacraments and rites, especially in the Sacrament of the Sick and the funeral rite.

Live

By the end of this unit of study, pupils will know:

- The corporal works of mercy
- How the life and work of a person or organisation (historical or contemporary) lives out the corporal works of mercy and/or the preferential love for those oppressed by poverty (e.g. St Damien of Molokai, Ruth Pfau, National Justice and Peace Network, CAFOD)

Key Vocabulary

Sermon on the Mount
Beatitudes
Samaritan
Corporal works of mercy



Understand

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

- U4.3.1. Accurately describe the Sermon on the Mount and the giving of a New Law (Matthew 5:1-17), recognising the author's intention, making links between this passage and the giving of the law on Sinai (Ex 19:3-8, 20:1-17 - see branch 1).
- U4.3.2. Accurately describe the parable of the Good Samaritan (Lk 10:25-37), drawing out its moral sense for today.
- U4.3.3. Accurately describe the parable of the Sheep and the Goats (Matthew 25:31-46), drawing out its moral sense for today.
- U4.3.4. Make links between the old law given by Moses and the new law given by Jesus in the Sermon on the Mount, with reference to Matthew 5:17
- U4.3.5. Correctly use developing specialist vocabulary to show how the beatitudes invite us to see the world in a different way (see, e.g. Message of Pope Francis for the Twenty-Ninth World Youth Day, 2014, section 1)
- U4.3.6. Make links between the parable of the Good Samaritan and the belief that the new law means that everyone is our neighbour and that we must show all people love.
- U4.3.7. Make links between the parable of the Sheep and the Goats (Matthew 25:31-46) and the belief that whenever we help those in greatest need, we are helping Jesus.
- U4.3.8. Correctly use developing specialist vocabulary to describe what the Church means when she speaks of "a preferential love for those oppressed by poverty" (see CCC 2448).
- U4.3.9. Correctly use developing specialist vocabulary to describe the corporal works of mercy, making links with the parable of the Sheep and the Goats (Matt 25:31-46)
- U4.3.10. Make links between the corporal works of mercy and how the Church reflects care for human bodies in its sacraments and rites, especially the Sacrament of the Sick and the funeral rite.
- U4.3.11. Make links between the work of an individual or organisation and the corporal works of mercy and/or the preferential love for those oppressed by poverty (e.g. St Damien of Molokai, Ruth Pfau, National Justice and Peace Network, CAFOD)



Discern

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

- D4.3.1. Express a point of view with reasons in response to the question: "Who is my neighbour?"
- D4.3.2. Play with possibilities, imagining how the people at the time of Jesus would have reacted on hearing the parable of the Good Samaritan.
- D4.3.3. Express a point of view with reasons in response to the claim: "Christians have a duty to help all those oppressed by poverty."



Respond

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

- R4.3.1. Consider how their own lives and the communities they belong to could be transformed by living out the beatitudes.
- R4.3.2. Consider the ways in which they could carry out the corporal works of mercy in their own lives.
- R4.3.3. Consider the ways in which they could support those in the community who are oppressed by poverty.

4.4 From Desert to Garden

Hear

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

- Biblical texts that are about repentance and conversion, for example:
 - Joel 2:12-13 (Ash Wednesday Reading)
 - Luke 5:27-32 (The call of Levi)
 - Luke 15:11-32 (Prodigal Son)
 - John 18:15-27 (Peter Denies Jesus)
 - John 21:9-19 (Jesus appears to Peter)

Believe

By the end of this unit of study pupils will know that the Church teaches:

- We are called to change, to turn around and face God. Metanoia is the Greek word for this.
- Lent is a time when Christians focus on repentance, on changing
- God's love helps us to change to become better people
- In the Gospels when Jesus encountered people he helped them to change, he offered forgiveness and acceptance.

Celebrate

By the end of this unit of study pupils will know:

- The Rite of Sacrament of Reconciliation

Live

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

- Age-appropriate examples of real forgiveness in the modern world (e.g. The Forgiveness Project (you will need to adapt for this age group))
- Forgiveness and change in Literature and Film. (e.g. The Lion, The Witch and The Wardrobe – Aslan gives up his life for Edmund)

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

- Artistic representations of the Prodigal Son

Key Vocabulary

Repentance
Conversion
Metanoia
Lent
Sacrament of Reconciliation



Understand

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

- U4.4.1. Recognise that Joel 2:12-13, Luke 5:27-32, Luke 15:11-32, John 18:15-27, John 21:9-19 are all biblical passages that are about repentance and conversion.
- U4.4.2. Describe accurately Luke 15:11-32 identifying the literary form and drawing out the meaning of the story
- U4.4.3. Make links between John 18:15-27 and John 21:9-19, beginning to identify the intention of the author.
- U4.4.4. Make links between Joel 2:12-13, the Christian belief that we are called to change, and how Lent is a time for repentance
- U4.4.5. Make links between the Call of Levi (Luke 5:27-32), the story of Peter's failure and forgiveness (John 18:15-27 and John 21:9-19) and the belief that God's love helps us to change.
- U4.4.6. Correctly use a developing specialist vocabulary to identify the meaning of Metanoia
- U4.4.7. Correct use a developing specialist religious vocabulary to describe the Sacrament of Reconciliation identifying the meaning of symbols, gestures and actions within the sacrament
- U4.4.8. Make links between the Sacrament of Reconciliation and the story of the Prodigal Son
- U4.4.9. Describe at least one example of forgiveness in the modern world, in literature, or in film.



Discern

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

- D4.4.1. Play with possibilities asking what if questions about some of the texts encountered. For example, what if Jesus had not called Levi to follow him?
- D4.4.2. Express a point of view, with reasons, in response to the parable in Luke 15:11-32, e.g. should the Father have forgiven him?
- D4.4.3. Express a point of view in response to the claim "Catholics should receive the Sacrament of Reconciliation regularly," giving reasons for their response, relating their answer to the scripture passages studied and their understanding of Metanoia.
- D4.4.4. Play with possibilities asking what if questions about the forgiveness stories studied. (for example: What if Aslan had decided not to help Edmund?)
- D4.4.5. Suggest meanings, considering the artist's intention, in response to a variety of representations of the prodigal son.



Respond

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

- R4.4.1. Reflect on Peter's story of failure and forgiveness and consider its meaning for their own lives
- R4.4.2. Reflect on what it is they need to change about ourselves during Lent to be better people.
- R4.4.3. Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned about forgiveness.

4.5 To the Ends of the Earth

Hear

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

- Acts 2:1-4: Pentecost
- Acts 22:6-16 Conversion of Paul
- Romans 8:14-17 Those who are led by the Spirit are God's children
- Isaiah 11:1-3 and 1Cor 12:4-11 The gifts of the Spirit

Believe

By the end of this unit of study pupils will know that the Church teaches:

- The gifts of the Holy Spirit are traditionally identified as wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord.
- There is only one God, who is three Persons. God is a community within himself: an eternal exchange of love between Father, Son and Holy Spirit. We call this mystery the Trinity (YCFK).

Celebrate

By the end of this unit of study pupils will know:

- The Trinitarian shape of Christian prayer (focussing on The Sign of the Cross, The Glory Be)
- The "Come Holy Spirit" prayer.
- Rite of Confirmation
- The Holy Spirit is received at Baptism and the gifts received at Baptism are strengthened through Confirmation.

Live

By the end of this unit of study, pupils will know:

- How we can use the gifts the Spirit gives to go out and produce the fruits of the Spirit in the world.
- Artistic representations of Pentecost
- Artistic representations of the Gifts of the Spirit
- The Trinity in music (e.g Father, we adore you; Father in my life I see, Everyday God)

Key Vocabulary

Pentecost	Knowledge
Holy Spirit	Piety
Gifts of the Spirit	Fear of the Lord
Wisdom	Confirmation
Understanding	Trinity
Counsel	
Fortitude	



Understand

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

- U4.5.1. Recognise Pentecost (Acts 2:1-4) and the Conversion of Paul (Acts 22:6-16) as descriptions of events after the Ascension of Jesus
- U4.5.2. Accurately describe the narrative of the following texts: Pentecost (Acts 2:1-4) and the Conversion of Paul (Acts 22:6-16)
- U4.5.3. Recognise Paul's intention in his letter to the Romans to encourage the early Christians and consider what this passage means for Christians today
- U4.5.4. Make links between Isaiah 11:1-3 and 1 Cor 12:4-11, identifying the seven gifts of the Holy Spirit
- U4.5.5. Identify the literary form of the different texts encountered, recognising the different authors
- U4.5.6. Correctly use specialist vocabulary to describe the gifts of the Holy Spirit, identifying the meaning of each gift
- U4.5.7. Correctly use specialist vocabulary to describe Christian belief in the mystery of the Trinity
- U4.5.8. Correctly use specialist vocabulary to describe the actions and signs Catholics use to express their belief in the Trinity through the Sign of the Cross (the shortest summary of faith YfK p104)
- U4.5.9. 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
- U4.5.10. Correctly use specialist vocabulary to describe the rite of Confirmation
- U4.5.11. Make links between the sacrament of Baptism and the sacrament of Confirmation, giving reasons for the links
- U4.5.12. make links between how we can use the gifts of the Holy Spirit to produce the fruits of the Spirit in the world
- U4.5.13. make links between Christian belief in the Holy Spirit and how that is expressed in hymns (e.g. Father, we adore you; Father in my life I see, Everyday God)



Discern

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

- D4.5.1. Play with possibilities, asking 'what if' questions in response to the events after the Ascension (e.g. what if Paul had responded differently to the event on the road to Damascus?)
- D4.5.2. Express a point of view as to why a Catholic would want to be confirmed, giving reasons for the point of view
- D4.5.3. Suggest meanings for different artists' interpretations of the story of Pentecost
- D4.5.4. Express a point of view about different artistic representations of the Gifts of the Spirit and how they interpret the original scripture passage



Respond

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

- R4.5.1. Reflect on a time in their own lives when they have needed one of the gifts of the Holy Spirit
- R4.5.2. Consider how they can use the gifts of the Holy Spirit to transform their own life and the communities to which they belong

4.6 Dialogue and Encounter

Dialogue

By the end of this unit of study, pupils will know that the Church teaches:

- The many different writers of the Bible were inspired by God and so through the Bible, God speaks to us.
- The Bible is not the only way we can learn about God. (see CCC 82)
- Some translations of the Bible are approved for use in the liturgy of the Church, for example Mass.

By the end of this unit of study, pupils will know:

- The Catholic book of sacred scripture is called the Bible and the Bible is central to the liturgy of the Church, for example in the Mass.
- Bible is the name used by both Jews and Christians to name their collection of Sacred Scriptures
- The Bible was originally written in Hebrew, Aramaic (Old Testament) and Greek (New Testament), which were the languages of those who wrote the Bible.
- Some of the biblical stories they have encountered use scripture as their inspiration but are not translations.
- The Christian Bible contains sacred texts from Judaism, the four Gospels, and other early writings of the Church that came together over a period of more than a thousand years.
- What Catholics call the 'Old Testament' originates in the Hebrew sacred texts.

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

- There are different translations of the Christian Bible in different Christian traditions (e.g. King James, Good News, Jerusalem.)
- The place of the Bible in the life of Christians from different traditions.

Encounter

By the end of this unit of study, pupils will know:

- That The Qur'an is the sacred text for Muslims
- Beliefs about the Qur'an held by Muslims
- That Muslims follow rituals as a part of their respect for this sacred text (Wudu)
- That the text of the Qur'an includes stories about people who are encountered in the Bible.

Key Vocabulary

Bible	Old Testament
Liturgy	New Testament
Hebrew	Qur'an
Aramaic	Muslims
Greek	Wudu



Understand

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

- U4.6.1. Recognise that the Catholic book of sacred scripture is the Bible
- U4.6.2. Recognise that the Christian Bible contains sacred texts from Judaism, the four Gospels, and other early writings of the Church that came together over a period of more than a thousand years
- U4.6.3. Recognise that the many different writers of the Bible were inspired by God, and through the Bible, God speaks to us.
- U4.6.4. Make links between the importance of the Bible as a way to learn about God and its central place in the liturgy of the Church, for example in the Mass.
- U4.6.5. Correctly use developing specialist vocabulary to describe some different parts of the Bible, beginning to identify literary forms, authorial intention.
- U4.6.6. Recognise that the Bible was originally written in Hebrew, Aramaic (Old Testament) and Greek (New Testament) and all English versions of the Bible are translations.
- U4.6.7. Recognise that some translations of the Bible are approved for use in the liturgy of the Church, for example in Mass.
- U4.6.8. Recognise that the translation of scripture changes over time (e.g. comparing the KJV with a contemporary translation).
- U4.6.9. Recognise that what Catholics call the 'Old Testament' originates in the Hebrew sacred texts
- U4.6.10. Recognise that the Qur'an is the sacred text for Muslims
- U4.6.11. Correctly use developing specialist vocabulary to describe some beliefs Muslims hold about the Qur'an
- U4.6.12. Correctly use developing specialist vocabulary to describe the symbols and actions that demonstrate Muslims' respect for this sacred text, for example, Wudu.
- U4.6.13. Recognise that the text of the Qur'an includes stories about people who are encountered in the Bible.



Discern

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

- D4.6.1. Explore which translations of the Bible are used in different Christian traditions
- D4.6.2. Explore the place of the Bible in the life of Christians from different traditions.
- D4.6.3. Explore the views of Muslims about the Qur'an and their reasons for their responses.



Respond

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

- R4.6.1. Reflect on the importance of the Bible in their own lives.
- R4.6.2. Dialogue with others about the importance of the Bible in their own lives and the way this may influence the way they live.
- R4.6.3. Reflect on how Muslims show respect for the Qur'an and consider how this may influence their own attitudes to things that are sacred to them.

Year 5

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5.1 Creation and Covenant

Hear

By the end of this unit of study, pupils will know:

- The story of Abraham, focusing on the following key texts:
 - Genesis 12:1-5: The call of Abraham
 - Genesis 15:1-6: The Abrahamic covenant
 - Genesis 18:1-15: Abraham and Sarah
 - Genesis 22:1-18: Abraham and Isaac
- The importance of understanding historical context to appreciate the literal sense of Biblical stories.
- The historical context of Abraham and the cultures and religious context out of which he was called.

Believe

By the end of this unit of study students will know that the Church teaches:

- God’s covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity (see YcFK, footnote to question 157)
- Faith is trusting in God and believing what God reveals.
- Faith is incomplete unless it leads to active love.

Celebrate

By the end of this unit of study pupils will know:

- The Lamb of God prayer from the Mass and the link between Jesus and the Lamb in the Abraham and Isaac story.
- The references to Abraham in both the Benedictus (Zechariah’s prayer) and the Magnificat (Mary’s prayer).
- Prayers of trust in God from the Catholic tradition (e.g. The St Therese prayer, “May today there be peace within”; Peace within prayer; Newman’s “Mission of my Life”; Foucauld’s “Prayer of Abandonment”; Ignatian Suscipe prayer)

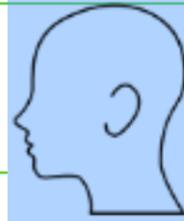
Live

By the end of this unit of study, pupils will know:

- The theological virtues are 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

Key Vocabulary

Covenant	Theological virtues
Abraham	Faith
Sarah	Hope
Isaac	Love
Lamb of God	



Understand

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

- U5.1.1. Use specialist vocabulary to explain why historical context is important in coming to understand the literal sense of a scripture passage.
- U5.1.2. Use specialist vocabulary to show some understanding of the historical context of Abraham and the cultural and religious context out of which he was called.
- U5.1.3. Recognise the following as key texts that tell the story of Abraham’s life: The call of Abraham (Genesis 12:1-5); The Abrahamic covenant (Genesis 15:1-6); Abraham and Sarah (Genesis 18:1-15); Abraham and Isaac (Genesis 22:1-18)
- U5.1.4. 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.
- U5.1.5. 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 (see YcFK, footnote to question 157)
- U5.1.6. Use religious vocabulary to describe and explain the belief that faith is trusting in God and believing what God reveals, identifying it as one of the theological virtues (see YC 21).
- U5.1.7. Make relevant links between the story of Abraham and the belief that faith means trusting in God and believing what God reveals.
- U5.1.8. Use religious vocabulary to describe and explain the belief that faith is incomplete unless it leads to active love, making relevant links with 1 Cor 13:1-13 and James 2:14-26
- U5.1.9. Show an understanding of the importance of Abraham to Catholic faith by making relevant links to the Benedictus (Zechariah’s prayer) and the Magnificat (Mary’s prayer).
- U5.1.10. Use religious vocabulary to explain why Catholics pray the Lamb of God at Mass, making relevant links to the story of Abraham and Isaac (Genesis 22:1-18)
- U5.1.11. Recognise that many Catholic prayers express trust in God (e.g. The St Therese prayer, “May today there be peace within”; Newman’s “Mission of my Life”; Foucauld’s “Prayer of Abandonment”; Ignatian Suscipe prayer), making relevant links to the story of Abraham and Isaac (Genesis 22:1-18)
- U5.1.12. Use religious vocabulary to describe and explain the theological virtues: faith, hope and love (see YC 305-309)
- U5.1.13. Make relevant links between the theological virtues 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)



Discern

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

- D5.1.1. Articulate reasons which might lead to judgements different to their own, in response to the claim: “Whatever God commands is right.”
- D5.1.2. Articulate reasons which might lead to judgements different to their own, in response to the claim: “As long as I show love for others, it doesn’t matter what I believe.”



Respond

During this unit of study, pupils will be invited to:

- R5.1.1. Compare their own and others’ experiences and reflect on the difference trust in God makes to how people live their lives.
- R5.1.2. Consider how their own lives and the lives of their communities could be transformed by living out the theological virtues.

5.2 Prophecy and Promise

Hear

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

- Scripture passages that speak of David's life and importances:
 - 1Samuel 16:1-13: Anointing of David (a great king)
 - 1Samuel 17:1-11, 32-54: David and Goliath
 - 2 Samuel 5:1-5: David becomes king
 - 1 Kings 4:1-4, 10-12: David's death
- Scripture passages that speak of Jesus' as the fulfilment of the promise to David (e.g. Matthew 1:1-17; Luke 1:32-33)

Believe

By the end of this unit of study pupils will know that the Church teaches:

- There were great kings anointed and chosen in the Old Testament.
- God chooses in unexpected ways and especially values those the world overlooks. David, the shepherd was called by God to become a servant king.
- David became a great king and united his people who loved him (see Psalm 21:1-7)
- Jesus fulfils the promises made to David

Celebrate

By the end of this unit of study pupils will know:

- At the end of the liturgical year, just before Advent begins, the Church celebrates the Feast of Christ the King.
- Catholics celebrate the kingship of Christ on the feast of Christ the King. This is also World Youth Sunday and a reminder that all are, young and old, are called to follow Christ the King and offer their lives in service to others.

Live

By the end of this unit of study, pupils will know:

- What Pope Francis told young people about Jesus' Kingship in his homily of the Feast of Christ the King, November 21, 2021 ('This is Jesus, who came without duplicity, in order to proclaim by his life that his Kingdom is different from the kingdoms of the world; that God does not reign in order to increase his power and to crush others; he does not reign by force of arms. His is the Kingdom of love: "I am a king", but of this Kingdom of love; "I am a king" of the Kingdom of those who give their lives for the salvation of others.')
- The example of someone whose faith in Christ the King gave them the strength to resist abuses of power and unjust laws (e.g. St Thomas More, Blessed Miguel Pro, Rosa Parks)
- Hymns that celebrate the kingship of Christ, e.g. Hail, Redeemer; Servant King; Majesty

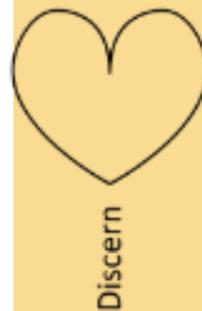
Key Vocabulary

David
Anointing
Fulfillment
Advent
Christ the King



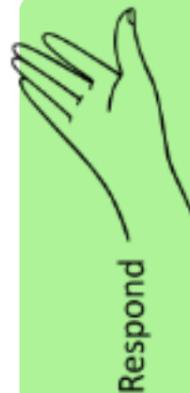
By the end of this unit of study, pupils will be able to:

- U5.2.1. Show an understanding of scripture passages that speak of David's life and importance: 1Samuel 16:1-13; 1Samuel 17:1-11, 32-54; 2 Samuel 5:1-5; 1 Kings 4:1-4, 10-12. Begin to recognise the intended audience and the historical context.
- U5.2.2. Show an understanding of the scripture passages that present Jesus as the fulfilment of the promise to David (Matthew 1:1-17; Luke 1:32-33). Recognise the authorial intention and the intended audience.
- U5.2.3. Make relevant links between the scripture passages explored that speak of David's life and importance and those that present Jesus as the fulfilment of the promise to David.
- U5.2.4. 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 Psalm 21:1-7.
- U5.2.5. Use specialist vocabulary to describe and explain what is meant by referring to David as a servant king.
- U5.2.6. Recognise that the Church teaches that Jesus is the fulfilment of the promises made to David.
- U5.2.7. Recognise that at the end of the liturgical year, the Church celebrates the Feast of Christ the King
- U5.2.8. Explain why Christians celebrate the feast of Christ the King and why this day is also World Youth Sunday, by making relevant links between the feast and the call to all, young and old, to give their lives in service to others.
- U5.2.9. Describe and explain what the Kingship of Jesus means for young people today, with reference to Pope Francis's homily on the Feast of Christ the King, November 21, 2021
- U5.2.10. Make relevant links between the belief that Christ is King and the example of one person whose faith gave them the strength to resist abuses of power and unjust laws (e.g. St Thomas More, Blessed Miguel Pro, Rosa Parks)



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

- D5.2.1. Play with possibilities, asking 'what if?' questions that explore why God especially values those the world overlooks. E.g. what if Samuel had followed his own judgement rather than God's in choosing a king? What is the possibility of those values being overlooked in today's communities?
- D5.2.2. Articulate reasons which might lead to judgements that are different to their own in response to the question: it ever right to break the law?
- D5.2.3. Explore how they and others interpret the meaning of hymns that celebrate the Kingship of Christ, e.g. Hail Redeemer; Servant King



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

- R5.2.1. Reflect on your understanding of David and the links to Christ the King and share how this may lead to a different way of life.
- R5.2.2. Consider how their own lives and the future of the communities to which they belong could be transformed by offering their own lives in service to others, as part of their preparation during Advent.

5.3 From Galilee to Jerusalem

Hear

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

- Passages that speak of the kind of Messiah Jesus is:
 - Matthew 16: 13-26: Peter's declaration at Caesarea Philippi
 - Mark 9:30-37: True greatness
 - Luke 5:12-13: The healing of a leper
 - Luke 19:1-10: Zacchaeus
- The transfiguration (using one of Matt 17:1-13; Mark 9:2-10; Luke 9:28-36)

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Jesus is the Messiah/Christ but in a way that subverted the expectations of those of his own day: Jesus comes as suffering servant, not a triumphant king.
- Jesus is fully God and fully human. We call this belief the incarnation.
- Jesus reveals the kind of Messiah he is by showing that God's kingdom includes those who are excluded by society.
- Jesus showed compassionate healing in mind and body through his healing ministry and continues to do so through His Body, the Church, especially the Sacraments.

Celebrate

By the end of this unit of study pupils will know:

- The Sacrament of the Sick is a sacrament for all those who are sick in body and mind.
- The Nicene creed – focussing on the lines about who Jesus is (articles 2-4)

Live

By the end of this unit of study, pupils will know:

- Lourdes is a place where those who are sick are treated with special dignity and outcasts are made to feel included.
- How the work of a person or organisation who has been inspired by Jesus, work with those marginalised by societal attitudes to illness (e.g. St Francis Leprosy Guild, St Damien of Molokai, Ruth Pfau, Catholics for AIDS prevention and Support (CAPS), Sr Julie Driscoll and the House of Ruth)

Key Vocabulary

Messiah	Sacrament of the Sick
Leprosy	Nicene Creed
Transfiguration	Lourdes
Incarnation	Marginalised
Kingdom	



Understand

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

- U5.3.1. Recognise the following as key texts that speak of the kind of Messiah Jesus is: Matthew 16: 13-26: Peter's declaration at Caesarea Philippi; Mark 9:30-37: True greatness; Luke 5:12-13: The healing of a leper; Luke 19:1-10: Zacchaeus
- U5.3.2. Show an understanding of the transfiguration account (using one of Matt 17:1-13; Mark 9:2-10; Luke 9:28-36), beginning to identify authorial intention.
- U5.3.3. Show understanding of the belief that Jesus is the Messiah/Christ but in a way that subverted the expectations of those of his own day, making relevant links with texts that speak of the kind of Messiah Jesus is (Matthew 16: 13-26: Peter's declaration at Caesarea Philippi; Mark 9:30-37: True greatness; Luke 5:12-13: The healing of a leper; Luke 19:1-10: Zacchaeus)
- U5.3.4. Use specialist theological vocabulary to describe the belief in the incarnation, making relevant links between the belief that Jesus is fully God and fully human and the account of the transfiguration (using one of Matt 17:1-13; Mark 9:2-10; Luke 9:28-36)
- U5.3.5. 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: Mark 9:30-37: True greatness; Luke 5:12-13: The healing of a leper; Luke 19:1-10: Zacchaeus
- U5.3.6. Use specialist theological vocabulary to describe the belief Jesus continues to offer compassion and healing to people today through his Body, the Church, especially in the Sacraments.
- U5.3.7. Use specialist theological vocabulary to describe the Sacrament of the Sick as a sacrament for all those who are sick in body and mind, making relevant links to Jesus' healing miracles and the belief that Jesus continues to offer compassion and healing to people today through his Body, the Church.
- U5.3.8. Make relevant links between the belief in the Incarnation and the recitation of the Nicene creed (specifically articles 2-4) by Catholics at Mass.
- U5.3.9. Recognise Lourdes as a place where those who are sick are treated with special dignity and outcasts are made to feel included, making relevant links to Jesus' treatment of those who are marginalised by societal attitudes to illness.
- U5.3.10. Use specialist theological vocabulary to describe the work of a person or organisation who has been inspired by Jesus to work with those marginalised by societal attitudes to illness (e.g. St Francis Leprosy Guild, St Damien of Molokai, Ruth Pfau, Catholics for AIDS prevention and Support (CAPS), Sr Julie Driscoll and the House of Ruth)



Discern

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

- D5.3.1. Articulate reasons which might lead to judgements different to their own, in response to the claim: "people today seek the wrong kind of greatness."
- D5.3.2. Articulate reasons which might lead to judgements different to their own, in response to the claim: "everyone deserves the chance to be included in society."



Respond

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

- R5.3.1. Reflect on the question Jesus puts to Peter at Caesarea Philippi and consider how they would answer the question Jesus asks: "Who do you say that I am?"
- R5.3.2. Reflect on those that society excludes today and consider how they could show love for these people as Jesus did.
- R5.3.3.

5.4 From Desert to Garden

Hear

(Note the links with Covenant and Creation Module you may want to recap the stories of Abraham Gen 22:1-18 and Moses Exodus 14: 15-15:1.)

By the end of this unit of study pupils will have encountered the following key texts from the readings of the Easter vigil:

- Isaiah 54: 9-10 (my love will never leave you)
- Isaiah 55:3-4 (I will make an everlasting covenant)
- Ezekiel 36: 25-29 (you will be my people)

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Through our history and our story God is revealed and God's love for us shown.
- By reflecting on and seeking to understand our history we come to know God (salvation History).
- In the past God spoke through the prophets but now Jesus is the fullness of revelation. (see Hebrews 1: 1-2)

Celebrate

By the end of this unit of study pupils will know:

- The readings, prayers, symbols and actions in the Easter Vigil including, Fire, Light, Water, Paschal Candle (Note the Exsultet will be studied in year 6)

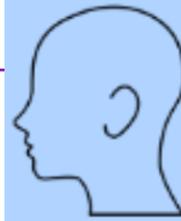
Live

By the end of this unit of study, pupils will know:

- What a Hunger cloth is
- That Hunger Cloths from different cultures showing the presence of Christ in the history and experiences of particular communities (Lenten veils)

Key Vocabulary

Easter vigil	Paschal candle
Isaiah	Hunger cloth
Ezekiel	
Prophets	
Covenant	
Salvation history	
Revelation	



Understand

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

- U5.4.1. Show understanding of the following passages, identifying the literary form and the authorial intention: . Isaiah 54: 9-10 (my love will never leave you); Isaiah 55:3-4 (I will make an everlasting covenant); Ezekiel 36: 25-29 (you will be my people)
- U5.4.2. Correctly use specialist vocabulary to explain the phrase 'salvation history' and the word 'revelation'.
- U5.4.3. Show understanding of the Christian belief that God's love is revealed through history by making relevant links with the following texts: Isaiah 54: 9-10 (my love will never leave you); Isaiah 55:3-4 (I will make an everlasting covenant); Ezekiel 36: 25-29 (you will be my people)
- U5.4.4. Show understanding of the belief that Jesus is the fullness of revelation by making relevant links with Hebrews 1:1-2
- U5.4.5. Correctly use specialist vocabulary to describe a range of symbols, prayers and actions within the Easter Vigil, identifying their meaning
- U5.4.6. Make links between the symbols and actions of the Easter Vigil and the Christian belief that God's love is revealed through history and that God is with us and loves us.
- U5.4.7. Correctly use specialist vocabulary to identify the meaning of a 'Hunger Cloth' and the symbolism shown in at least one example of this.



Discern

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

- D5.4.1. Correctly use specialist vocabulary to describe a range of symbols, prayers and actions within the Easter Vigil, identifying their meaning
- D5.4.2. Make links between the symbols and actions of the Easter Vigil and the Christian belief that God's love is revealed through history and that God is with us and loves us.
- D5.4.3. Explore how they and others interpret the meaning of examples of hunger cloths



Respond

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

- R5.4.1. Respond to the claim that the Easter Vigil is the most important celebration in the Catholic year, articulating the reasons that might lead to judgements different to their own.
- R5.4.2. Reflect on the meaning of the various hunger cloths studied and create their own hunger cloth to show the experiences of a community they belong to.

5.5 To the Ends of the Earth

Hear

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

- Passages that show the significance of Mary:
 - Luke 1:26-38: Annunciation and Mary's fiat
 - Luke 1:39-57: Visitation
 - Luke 2:22-40: Presentation
 - Luke 2:41-52: Lost in Temple
 - Acts 1:12-14, 2:1-4: Upper room at Pentecost
- John 19:25-27: Mary at the Foot of the Cross

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Mary as mother of Christ is mother of the Church. YC85
- Mary is Queen of Heaven YC147
- Mary is also called "Our Lady"
- Mary is a perfect model of discipleship that we try to imitate.

Celebrate

By the end of this unit of study pupils will know:

- that May is the special month of Mary
- Some Marian prayers, e.g:
 - Hail Mary
 - Rosary
 - Magnificat
 - Salve Regina

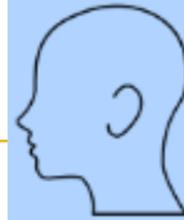
Live

By the end of this unit of study, pupils will know:

- The importance of Mary to Catholics and different cultural expressions of devotion to Mary.
- There are places of pilgrimage – Lourdes, Walsingham
- There are Marian hymns
- Representations of Mary in art from different cultures

Key Vocabulary

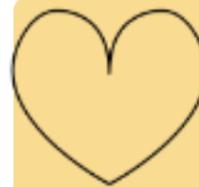
Mary	Model of the Church
Annunciation	Marian prayers
Fiat	Hail Mary
Visitation	Rosary
Presentation	Magnificat
Pentecost	Salve Regina
Model of discipleship	



Understand

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

- U5.5.1. Show understanding of the significance of Mary, with reference to the following passages:
- Annunciation and Mary's fiat Luke 1:26-38
 - Visitation Luke 1:39-57
 - Presentation Luke 2:22-40
 - Lost in Temple Luke 2:41-52
 - Upper room at Pentecost Acts 1:12-14, 2:1-4
- U5.5.2. Show an understanding of John 19:25-27 (the Beloved Disciple and Mary at the foot of the cross), beginning to understand the author's intention and its allegorical meaning: that Mary here is made the mother of all the those who are sisters and brothers in the family of the Church.
- U5.5.3. Make relevant links between John 19:25-27 and the belief that Mary is the mother of the Church.
- U5.5.4. Show understanding of Mary as a perfect model of discipleship by making links to scripture passages about her.
- U5.5.5. Use specialist vocabulary to describe and explain some of the many titles of Mary (e.g. Queen of heaven, Our Lady, Mother Mary)
- U5.5.6. Use specialist vocabulary to become familiar with a range of prayers, symbols and actions associated with Mary and how the month of May is dedicated to her.
- U5.5.7. Show understanding of how Marian prayers (e.g. Hail Mary; Rosary; Magnificat; Salve Regina) are asking Mary to pray with and for us.
- U5.5.8. Use specialist vocabulary to describe and explain the importance of Mary to Catholics, either by recognising different cultural expressions of devotion to Mary and/or by describing and explaining the significance of Marian shrines as places of pilgrimage for Catholics.
- U5.5.9. Show understanding by making relevant links between examples of Marian hymns and Catholics beliefs about Mary



Discern

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

- D5.5.1. Play with possibilities, asking 'what if' questions in response to events in Mary's life (e.g. what if Mary had said no to the Angel Gabriel?)
- D5.5.2. Explore how they interpret the maker's meaning in response to a variety of representations of Mary in art from different cultures



Respond

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

- R5.5.1. Consider how their own lives could be transformed by imitating Mary's model of discipleship, by saying yes to God, reflecting on how challenging that can be.
- R5.5.2. Consider how prayer, particularly Marian prayers, can transform their own lives.

5.6 Dialogue and Encounter

Dialogue

By the end of this unit of study, pupils will know that the Church teaches:

- That Jesus invites us to speak freely to God in prayer as 'Our Father' (CCC 2777-8, parrhesia)
- It is called the Lord's Prayer because it comes to us from the Lord Jesus, the master and model of our prayer (CCC 2775).

By the end of this unit of study, pupils will know:

- That the Lord's prayer has a central place in the liturgies of the universal Catholic Church, both East and West.
- That Jesus spoke Aramaic and addressed God as 'Abba', which means 'father'.
- The Our Father as the prayer of the Christian family.
- That the Our Father has been translated differently by Christian traditions at various times.

Encounter

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

Judaism

- That the Shema prayer is the basic creed of Judaism. It encapsulates the intrinsic unity of the world and its creator.
- That the Tanakh (Hebrew Bible) uses different names for God, to express different aspects of His nature (see e.g. <https://bje.org.au/knowledge-centre/jewish-prayer/names-for-god/>)

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

Islam

- Muslims use different names to describe God
- These names are found in the Qur'an
- The Prophet Muhammad uses different names for God that are recalled in the Hadith (May need some expert guidance to describe what the Hadith is)

Dharmic

- Know something about the importance and practice of prayer from a Dharmic pathway, including places and ways of praying, (e.g. mantra, puja, use of prayer wheels and prayer flags)

Key Vocabulary

Our Father	Tanakh
Lord's Prayer	
Aramaic	
Abba	
Shema	



Understand

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

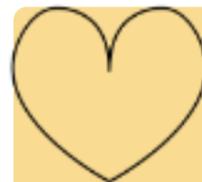
- U5.6.1. Recognise that Jesus spoke Aramaic and addressed God as 'Abba', which means 'father'.
- U5.6.2. Make relevant links between Jesus' teaching on how to pray (Matt 6:9-13; Lk 11:2-4) and the importance of the Lord's prayer (the 'Our Father') to Christians.
- U5.6.3. Show an understanding of why the 'Our Father' is called 'the Lord's Prayer'
- U5.6.4. Make relevant links between 'the Lord's prayer' and the different forms of prayer (see CCC 2644: Blessing and Adoration, Petition, Intercession, Thanksgiving, and Praise)
- U5.6.5. Recognise that this prayer has a central place in the liturgies of the universal Catholic Church, both East and West.
- U5.6.6. Recognise that the Our Father is the prayer of the whole Christian family and has been translated differently by Christian traditions at various times.
- U5.6.7. Use specialist vocabulary to describe some Jewish beliefs expressed in the Shema prayer ('Hear Oh Israel – the Lord our God, the Lord is One').
- U5.6.8. Use specialist vocabulary to identify the different names for God used in the Hebrew Bible.
- U5.6.9. Make relevant links between the different names for God used in the Hebrew Bible and the different aspects of His nature they express.

Either:

- U5.6.10. Use specialist vocabulary to identify the different names for God that are part of Muslim prayer, making links with the Qur'an and the life of the prophet Muhammad.

Or:

- U5.6.11. Use specialist vocabulary to describe different ways of praying for those following a Dharmic pathway, explaining the meaning of different objects and practices.



Discern

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

- D5.6.1. Consider the claim that the language of the Our Father needs to be updated to be prayed meaningfully, giving reasons for their point of view.
- D5.6.2. Explore their own responses to presentations of the Our Father in music or prayer cards, taking into account the intention of the composer or artist.
- D5.6.3. Consider the ways in which different religions express their beliefs about God and God's name through creative expression, expressing insights into the reasons for these differences. (for example, contrasting Christian art and Islamic calligraphy)



Respond

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

- R5.6.1. Reflect on presentations of the Our Father in music or prayer cards and consider whether they are an aid or a distraction to their own prayer.
- R5.6.2. Reflect on the meaning of the 'Our Father' and the call into relationship with God expressed in the prayer. Compare their own and other's experiences and feelings and the way that this might lead to different ways of life.
- R5.6.3. Reflect on the meaning of what they have learned about the ways prayer expresses feelings and experiences about God
- R5.6.4. Compare their own and others' feelings and experiences and the ways in which they think about God.
- R5.6.5. Reflect on the importance of ritual and physical aids to prayer within their own lives.

Year 6

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6.1 Creation and Covenant

Hear

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

- Genesis 1:1-3:24, focusing on 1:26-28, 2:13-17, 3:1-15,21: Creation and Fall
- Laudato Si' 65 (see CCC 355-357): the dignity of all human beings.

By the end of this unit of study, pupils will know:

- The literary forms employed in the Genesis account: use of metaphor, symbol and poetry in the Genesis accounts of creation
- 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, LS 66)

Believe

By the end of this unit of study students will know that the Church teaches:

- The radical equality and the innate dignity of all human beings: male and female.
- Sin damages our relationship with God, our relationship with others and our relationship with the created world.
- Humans cannot get close to God without God's help
- Baptism frees people from powerlessness in the face of sin (see YCfK 22)
- Belief in creation is compatible with the scientific account of the beginnings of the universe and the theory of evolution.

By the end of this unit of study, pupils will know:

- Some Christians believe that Creation and the scientific account of the beginnings of the universe are incompatible and the reasons for this.

Celebrate

By the end of this unit of study pupils will know:

- The rite of Baptism (the words of the prayer of exorcism, the anointing with Chrism, the renunciation of Sin and Profession of faith: the Apostles' Creed, the clothing with a white garment)
- How the water in Baptism is a sacramental sign of both death (to sin) and life in Christ.

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

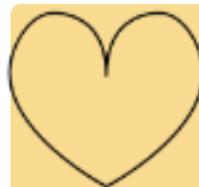
Creation	Innate dignity
Fall	Baptism
Metaphor	Evolution
Symbol	Water
Poetry	



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 Genesis 1:1-3:24, including the use of metaphor, symbol and poetry.
- U6.1.2. Show understanding of Genesis 1:1-3:24 (focusing on 1:26-28, 2:13-17, 3:1-15,21), recognising literary form, authorial intention and beginning to understand the historical context of the text.
- U6.1.3. Use theological and philosophical vocabulary to describe the beliefs about God and human beings found in Genesis 1:1-3:24, recognising that it is not a literal scientific description (see CCC 159), making relevant links to Pope Francis's Laudato Si' 65-66 (see CCC 355-357).
- U6.1.4. Use theological vocabulary to describe and explain the Church teaching about the radical equality and innate dignity of all human beings: male and female, making relevant links with Genesis 1:1-3:24 and Laudato Si' 65
- U6.1.5. Use theological vocabulary to describe and explain the belief that Sin damages our relationship with God, our relationship with others and our relationship with the created world, making relevant links with Genesis 1:1-3:24 and Laudato Si' 66
- U6.1.6. Show understanding of the belief that humans cannot get close to God without God's help, making relevant links to Baptism, which frees people from powerlessness in the face of sin (see YCfK 22)
- U6.1.7. Use theological vocabulary to describe and explain the compatibility of a belief in creation with scientific account of the beginnings of the universe and the theory of evolution, making relevant connections to the teachings found in CCC 159
- U6.1.8. Recognise that some Christians believe that Creation and the scientific account of the beginnings of the universe are incompatible, explaining the reasons for this belief.
- U6.1.9. Use theological vocabulary to describe and explain the rite of Baptism (the words of the prayer of exorcism, the anointing with Chrism, the renunciation of Sin and Profession of faith the Apostles' Creed, the clothing with a white garment)
- U6.1.10. Use theological vocabulary to describe and explain the symbol of water as part of the rite of Baptism, recognising that is both a sign of death (to sin) and life in Christ.
- U6.1.11. 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, Katherine Blundell), recognising that many scientists are Christians and they do not see any conflict between their faith and science.
- U6.1.12. Use theological and philosophical vocabulary to explain the ways in which some sin is social and embedded in social structures (cf CCC 1868-69)



Discern

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

- D6.1.1. Articulate 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. Articulate reasons which might lead to judgements different to their own, in response to the claim: "women and men are equal" offering reasoned arguments for their own judgement.
- D6.1.3. Consider the worldviews of others, using evidence to express insights into the different responses people have to the question of the compatibility of faith and science



Respond

During this unit of study, pupils will be invited to:

- R6.1.1. Consider they 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.
- R6.1.2. Reflect 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. Reflect on the way sin which the discoveries of science can lead to a deeper appreciation of the greatness of God and God's love for all creation.

6.2 Prophecy and Promise

Hear

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

- Old Testament passages that show the importance of women in salvation history, e.g.:
 - Genesis 18:1-15; 21:1-7: Sarah
 - Exodus 1:8-22; 2:1-10: Miriam
 - Judges 4:4-11; 5:7-15: Deborah
 - 1Samuel 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
- Luke 1: 26-56: Mary as the fulfilment of Old Testament promises

By the end of this unit of study, pupils will know:

- The difference between the Lucan and Matthean infancy narratives, emphasising their respective intentions, narrative approach and Luke's emphasis on the role of women in the story of salvation.

Believe

By the end of this unit of study pupils will know that the Church teaches:

- The women of the Old Testament are true protagonists of salvation history (see Pope John Paul II's address, General Audience, 27 March, 1996)
- Mary is the fulfilment of the Old Testament promises and became the 'Mother of God' by her 'yes' to God's plan (see CCC 484-511, 971, YC 82).

Celebrate

By the end of this unit of study pupils will know:

- The Magnificat, as part of the evening prayer of the Church
- Some sung settings of the Magnificat

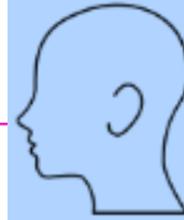
Live

By the end of this unit of study, pupils will know:

- The role of women's religious orders in the Church today, with reference to at least one example of a Catholic woman's religious order (e.g. Sisters of Mercy, Ursulines, Sisters of Loreto, Daughters of St Paul, Little sisters of the Poor).
- Examples of individual women today who are responding to God's call in their life

Key Vocabulary

Salvation history	Mother of God
Fulfilment	Magnificat
Old Testament	Religious Orders
Lucan	
Matthean	
Protagonists	
Mary	



Understand

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

- U6.2.1. Recognise the names and describe the part played by women in salvation history in the Old Testament e.g. Sarah, Miriam, Deborah, Hannah, Esther (see CCC 64).
- U6.2.2. 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:
 - Genesis 18:1-15; 21:1-7: Sarah
 - Exodus 1:8-22; 2:1-10: Miriam
 - Judges 4:4-11; 5:7-15: Deborah
 - 1Samuel 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
- U6.2.3. Show an understanding of Luke 1:26-56, recognising the significance of the authorial intention, contrasting it with Matthew's annunciation account (Matthew 1:18-25) to bring out Luke's emphasis on the role of women in the salvation history.
- U6.2.4. Use theological language to explain what is meant by describing the women of the Old Testament as true protagonists of salvation history (see 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 (e.g. Sarah, Miriam, Deborah, Hannah, Esther)
- U6.2.5. Show understanding of the belief that Mary is the fulfilment of the Old Testament promises (see CCC 489), making relevant links to Luke 1:26-56 and the stories of the women of the Old Testament.
- U6.2.6. Use theological language to describe and explain the belief that Mary became the 'Mother of God' through her 'yes' to God's plan, making relevant links to Luke 1:26-56 (see CCC 494-511, 971, YC 82).
- U6.2.7. Accurately recall the Magnificat from memory.
- U6.2.8. Show understanding of how and why the Magnificat prayer forms part of the evening prayer of the Church.
- U6.2.9. Use theological language to 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 (e.g. Sisters of Mercy, Ursulines, Sisters of Loreto, Daughters of St Paul, Little sisters of the Poor).
- U6.2.10. 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 (Luke 1:26-56)



Discern

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

- D6.2.1. Articulate the reasons which might lead to judgements different to their own in response to the claim: "given the prominent role of women in salvation history, women today do not play a large enough role in the life of the Church," offering reasoned arguments for their own judgement.
- D6.2.2. Explore how they and others interpret their own and the composer's meaning, in response to a variety of sung settings of the Magnificat.



Respond

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

- R6.2.1. Reflecting on their own experience, consider the women in their lives who have been important or significant.
- R6.2.2. Compare their own and others' experiences about the importance of Mary the mother of Jesus in their spiritual life.
- R6.2.3. Consider what life or task God might be calling them to live or do and reflect on how their 'yes' could transform their own lives and the lives of the community.

6.3 From Galilee to Jerusalem

Hear

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

- Mt 2:1-12: Visit of the Magi.
- Mt 2:13-15 Flight into Egypt.
- A parable of the kingdom (e.g. Mt 18:21-35 Parable of the unforgiving servant).
- A miracle that shows the nature of God's kingdom (e.g. Mk 5:21-43).

By the end of this unit of study pupils will know:

- Scholars suggest St Matthew was writing for a community of Jewish converts to Christ, and emphasises the ways in which Jesus is a fulfillment of God's promises in the Old Testament.

Believe

By the end of this unit of study pupils will know that the Church teaches:

- Jesus is 'King of Kings' (see Rv 12:16) but his kingship contrasts with worldly rulers, like King Herod.
- Jesus inaugurated God's Kingdom on Earth, and teaches us about what God's kingdom is like through parables and miracles.
- Miracles are signs of the Kingdom present here on earth in Jesus and point to the fulfilment of the Kingdom which is to come.
- Death is not the end and we are called to live eternally with God in the kingdom of heaven.

Celebrate

By the end of this unit of study pupils will know:

- The Our Father, focusing on "thy kingdom come, thy will be done".
- Some of the recommended readings for the funeral rite, e.g. Rev 21:1-7 (see others on the Liturgy Office website here: <https://www.liturgyoffice.org.uk/Resources/OCF/Lectinary.shtm>).

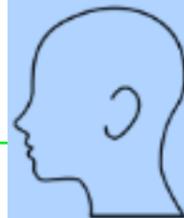
Live

By the end of this unit of study, pupils will know:

- The Holy Family were homeless: example of individuals and organisations who are motivated by kingdom values to help refugees and immigrants (e.g. the Jesuit Refugee society, local parish support for refugees and asylum seekers).
- Examples of art that represents the Holy Family, especially those focused on their refugee status (Fitz von Uhde, The Road to Bethlehem, Kelly Latimore La Sagrada Familia).

Key Vocabulary

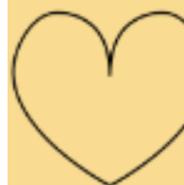
Magi
Parable
Miracle
Kingdom
Eternal life
Funeral rite



Understand

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

- U6.3.1. Show understanding of Mt 2:1-2 (visit of the Magi) and Mt 2:13-15 (Flight into Egypt), identifying authorial intention and the significance of the historical context of the intended audience.
- U6.3.2. Recognise that scholars suggest St Matthew was writing for a community of Jewish converts to Christ, and emphasises the ways in which Jesus is a fulfillment of God's promises in the Old Testament, making relevant links with the visit of the Magi and the flight into Egypt.
- U6.3.3. Show understanding of one parable (e.g. the unforgiving servant) and one miracle (e.g. raising of Jairus' daughter), identifying literary form and authorial intention, making links with the belief that Jesus inaugurated God's Kingdom on Earth, and teaches us about what God's kingdom is like through parables and miracles.
- U6.3.4. Use theological language to describe and explain the belief that Jesus is 'King of Kings' (see Rv 12:16) but his kingship contrasts with worldly rulers, like King Herod, making relevant links with Mt 2:1-2 (visit of the Magi) and Mt 2:13-15 (Flight into Egypt).
- U6.3.5. Use theological language to describe and explain the belief that miracles are signs of the Kingdom present here on earth in Jesus and point to the fulfilment of the Kingdom which is to come, making relevant links with the parables and miracles of Jesus.
- U6.3.6. Use theological language to describe and explain the belief that death is not the end and we are called to live eternally with God in the kingdom of heaven, making relevant links with the parables and miracles of Jesus.
- U6.3.7. Recognise that when praying the Lord's Prayer (the Our Father) Christians pray that God's kingdom will come, making relevant links with Catholic beliefs about the Kingdom and the parables and miracles of the kingdom.
- U6.3.8. Make relevant links between Catholic beliefs about eternal life and the some of the recommended readings for the funeral rite, suggested reasons why these readings are suggested for funerals by the Church.
- U6.3.9. Use theological language to describe and explain the work of individuals and organisations who are motivated by kingdom values to help refugees and immigrants (e.g. the Jesuit Refugee society, local parish support for refugees and asylum seekers), making relevant links with Catholic beliefs about the kingdom and the accounts of Jesus' childhood that show the Holy Family were also homeless.



Discern

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

- D6.3.1. Explore how they and others interpret their own and the artist's meaning, in response to a variety of artistic representations of the the Holy Family, especially those focused on their refugee status (Fitz von Uhde, *The Road to Bethlehem*; Kelly Latimore *La Sagrada Familia*).
- D6.3.2. Articulate the reasons which might lead to judgements different to their own in response to the claim: "death is only the entry into eternal life" offering reasoned arguments for their own judgement.
- D6.3.3. Consider the worldviews of others, using evidence to express insights into the different responses people have to the question of what happens to us after we die.



Respond

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

- R6.2.1. Compare their own and others' experiences of death and grieving and think about the extent to which their belief about what happens after we die helps them to respond to loss.
- R6.2.2. Consider the ways in which their life and the life of their communities could be transformed by trying to live as citizens of God's kingdom.
- R6.2.3. Consider the ways in which they could help the homeless and refugees.

6.4 From Desert to Garden

Hear

NB this unit also draws on the events of Jesus life, parables and miracles previously studied. By the end of this unit of study pupils will have encountered the following key texts:

- Luke22:39-44 (Gethsemane)
- John 18:1-15 (The Arrest of Jesus)
- John19: 33-39 (Jesus before Pilate)
- Luke23:33-46 (The crucifixion)
- John 20:1-18 (The Resurrection)
- 1 Cor15: 1-7, 12-14 (The importance of the Resurrection)
- John 3:17 (God sent his Son)

Believe

By the end of this unit of study pupils will know that the Church teaches:

- The saving power of Jesus' death acquires meaning in the light of the resurrection.
- Jesus reveals God, a God who loves us.
- Jesus chose to do the will of God.
- The Paschal Mystery is God's plan for the salvation of all humankind, as fulfilled in the life, death, resurrection of Jesus Christ.
- Jesus shows us how to live, he is willing to sacrifice everything in order to do the will of God; the resurrection shows us that love is not defeated, death and violence are not the final word.
- "The Cross is the source of immortal life, the school of justice and peace, of pardon and mercy. It is permanent proof of an infinite love that brought God to become man, vulnerable like us, even to dying crucified." (Pope Benedict 21st March 2008)

Celebrate

By the end of this unit of study pupils will know:

- Extracts from the Easter Proclamation (Exsultet) that speak of God's love and the victory over death
- Eucharistic prayer 4 extracts- from 'and when through disobedience'to he might sanctify creation to the full'
- An ecumenical prayer from the end of Fratelli Tutti, (second verse only)

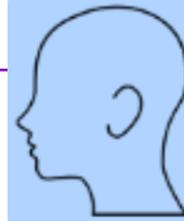
Live

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

- Different cultural expression of the death and resurrection in art and music
- Stories of self-Sacrifice in the past e.g. Blessed Jacques-Desiré Laval (A Spiritan who brought different faith groups together) Maximillian Kolbe and in the present e.g. Sean Devereux- Salesian

Key Vocabulary

Passion	Exsultet
Crucifixion	Eucharistic Prayer
Resurrection	
Paschal Mystery	
Sacrifice	



Understand

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

- U6.4.1. Recognise the following texts as accounts of the passion, death and resurrection of Jesus: Luke22:39-44 Gethsemane; John 18:1-15 The Arrest of Jesus; John19: 33-39 Jesus before Pilate; Luke23:33-46 The crucifixion; John 20:1-18 The Resurrection
- U6.4.2. Show understanding of one of the Gospel passages about the passion, death and resurrection of Jesus, identifying its literary form, recognising authorial intention and the historical context of the intended audience.
- U6.4.3. Show understanding of the belief in the saving power of Jesus' death by making links between this belief, the words of pope Benedict (Address after the Stations of the Cross on Good Friday 21 March 2008), accounts of the passion, death and resurrection of Jesus, 1 Cor15: 1-7 , 12-14 (The importance of the Resurrection); and John 3:17 (God sent his Son...)
- U6.4.4. Make relevant links between scripture stories/parables/miracles you have studied in previous years and the belief that Jesus reveals a God who loves us.
- U6.4.5. Make relevant links between the belief that Jesus chose to do the will of God and Luke22:39-44 (Gethsemane) giving reasons for the link.
- U6.4.6. Show understanding of the story of someone willing to sacrifice their life by making relevant links between their actions and beliefs.
- U6.4.7. Correctly using a developing religious vocabulary to describe what is meant by 'The Paschal Mystery'
- U6.4.8. Using specialist religious vocabulary describe and explain the meaning of selected passages in the Exsultet
- U6.4.9. Show understanding of the Catholic belief that Jesus saves us by making links between the words of Eucharistic Prayer 4, and the prayer to the creator at the end of Fratelli Tutti



Discern

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

- D6.4.1. Play with possibilities asking what if questions about Luke22:39-44 and John 18:1-15, imagining different responses from the people in the accounts
- D6.4.2. Considering the statement from Paul (1 Cor15: 1-7, 12-14): "if Christ has not been raised then our preaching is without substance and so is your faith" articulate the reasons which some people might give for following Jesus without believing in the resurrection, and Catholic responses to these arguments.
- D6.4.3. Explain how they and others interpret their own and the makers meaning in response to a variety of creative and artistic expressions of the death and resurrection of Jesus.



Respond

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

- R6.4.1. Consider the way in which their life and the life of the community could be transformed if the belief that Jesus is risen and with us inspired every Christian to live out the words from the ecumenical prayer at the end of Fratelli Tutti and imagine different peoples' responses to being asked to do this.
- R6.4.2. Compare their own and others' experiences about the importance of Jesus death and resurrection in their spiritual life.

6.5 To the Ends of the Earth

Hear

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

- One body, made up of many parts (1Cor12:12-13).
- Pentecost and early Church, how they lived as one body, breaking of bread (Acts 2:42-47).
- Nicene Creed, article 9.

Believe

By the end of this unit of study pupils will know that the Church teaches:

- The Church is the People of God.
- The Church is the Body of Christ.
- The Church is the Temple of the Holy Spirit.
- Pope as successor of Peter, bishops as successors of the apostles
- Receiving the Body of Christ in the celebration of the Eucharist, makes us into the Body of Christ (St Augustine: become what you receive).

By the end of this unit of study pupils will know:

- The constitution of the Church: an apostolic Church, made up of the lay faithful, priests and bishops, with the Pope as the head: “the servant of the servants of God.”

Celebrate

By the end of this unit of study pupils will know that the Church teaches:

- The sacraments are meeting points with God (YCfK 64) that lead you deeper into the community of the Church; they are holy, visible signs of God’s presence and action in our lives “in which Christians can experience the healing, forgiving, nourishing, strengthening, presence of God that enables them to love in turn” (YC p.105).

By the end of this unit of study pupils will know:

- An overview of the 7 sacraments (see YCfK 64).

Live

By the end of this unit of study, pupils will know:

- Examples of communities or individuals who are trying to model the pattern of the early Church: basic Christian communities (e.g. Franciscan Friars of the Renewal).
- That the Church is a global, universal Church.

Key Vocabulary

Church	Pope
Pentecost	Bishops
Early Church	Apostolic succession
Nicene Creed	Sacraments
People of God	Eucharist
Body of Christ	
Temple of the Holy Spirit	



Understand

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

- U6.5.1. Show understanding of St Paul’s use of the body as an image for the Church in 1 Cor 12:12-30, recognising the historical context of Paul’s letter to the Church at Corinth and how this helps us to understand why the image of the body is important.
- U6.5.2. Show an understanding of the nature of the early Church that arose after Pentecost, with reference to Acts 2:42-47
- U6.5.3. Use theological vocabulary to describe and explain the meaning of article 9 of the Nicene creed: “one, holy, catholic and apostolic Church”
- U6.5.4. Show understanding of different images used to describe the Church: People of God; Body of Christ; Temple of the Holy Spirit.
- U6.5.5. Make relevant links between Paul’s image of the body (1 Cor 12:12-30) and the belief that the Church is the Body of Christ.
- U6.5.6. Use specialist vocabulary to describe the constitution of the Church: an apostolic Church, made up of the lay faithful, priests and bishops, with the Pope as the head: “the servant of the servants of God”
- U6.5.7. Recognise that the Church teaches that the Pope is a successor of St Peter, and the bishops are successors of the apostles with reference to Acts 2:42 (see CCC 3)
- U6.5.8. Show understanding of the belief that receiving the Body of Christ in the celebration of the Eucharist, makes us into the Body of Christ (St Augustine: become what you receive), making relevant links with Paul’s image of the body (1 Cor 12:12-30).
- U6.5.9. Use specialist vocabulary to describe and explain what a sacrament is (see YCfK 64, YC p.105)
- U6.5.10. Recognise and name the seven sacraments and their importance in the life of a Catholic.
- U6.5.11. Show understanding of the universal Church, making links with the Nicene creed (article 9) and being the Body of Christ.
- U6.5.12. Use theological language to describe and explain the work of communities or individuals who are trying to model the pattern of the early Church: basic Christian communities (e.g. Franciscan Friars of the Renewal), Acts 2:42 and Paul’s image of the body (1 Cor 12:12-30).



Discern

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

- D6.5.1. Articulate the reasons which might lead to judgements different to their own in response to the claim: “people can reach God directly without the help of the Church or the sacraments” offering reasoned arguments for their own judgement.
- D6.5.2. Consider the worldviews of others, using evidence to express insights into the different responses people have to the importance of the Church and the sacraments to people’s lives.



Respond

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

- R6.5.1. Reflect on the ways in which they can be signs of God to others.
- R6.5.2. Consider who in our communities are those that “seem to be the weakest who are in fact the indispensable ones” and reflect on what can be learned from them.
- R6.5.3. Reflect on the importance of the sacraments in their own lives.

6.6 Dialogue and Encounter

Dialogue

By the end of this unit of study, pupils will know that the Church teaches:

- That Catholics should work to promote ‘unity and love’ (NA1) among all people.
- That the Church is called to ‘enter into dialogue with the world in which it lives. It has something to say, a message to give’ ES (65).

By the end of this unit of study, pupils will know that there are some special ways they can enter into dialogue. (see ‘Meeting God in Friend and Stranger’ CBCEW 2010; *Dialogue and Proclamation 42*):

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

By the end of this unit of study, pupils will know:

- An example of a Catholic who was committed to intercultural dialogue, for example:
 - The story of St. Francis of Assisi then Pope St John Paul II ‘Spirit of Assisi’ 1986
 - St Paul at the Areopagus (Acts 17:16-34)
 - Katharine Drexel
 - Ruth Pfau
 - Matteo Ricci
 - The Trappist monks of the Monastery Notre-Dame de l’Atlas of Tibhirine
- The term ‘worldviews’ and its meaning

Encounter

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

Either:

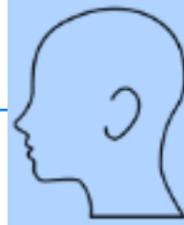
- Examples of intra-religious and/or inter-cultural dialogue in their own communities.

Or:

- The central commitments, traditions and practices of another religion or worldview.

Key Vocabulary

Nostar Aetate	Intra-religious dialogue
Ecclesiam Suam	Intercultural dialogue
Dialogue of life	Worldview
Dialogue of action	
Dialogue of religious experience	



Understand

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

- U6.6.11. Show understanding of the Church’s teaching about dialogue, ‘that Catholics should work to promote ‘unity and love’ (NA1) among all people’.
 - U6.6.12. Use specialist vocabulary to describe and explain some of the ways Catholics can enter into dialogue (see Meeting God in Friend and Stranger 2010; Dialogue and Proclamation 42) through
 - The dialogue of life – what it means to be a good neighbour in everyday life.
 - The dialogue of action - how do Christians and others collaborate for the justice and freedom for all people. (Look at work of charities, e.g. CAFOD, Christian Aid, Red Cross, Red Crescent, Sikh Aid International, Amnesty, Oxfam, Friends of the Earth, Missio, Aid to the Church in Need)
 - The dialogue of religious experience - how do people rooted in their own religious traditions, share their spiritual riches, for instance with regard to prayer and contemplation, faith and ways of searching for God or the Absolute.
 - U6.6.13. Use specialist vocabulary to describe and explain experiences of the three highlighted aspects of dialogue in a local/ national/international context
 - U6.6.14. Make relevant links between a person who engaged in dialogue, their religious beliefs and their actions.
- Either:
- U6.6.15. Use specialist vocabulary to describe and explain examples of intra-religious and/or inter-cultural dialogue in their own communities.
 - U6.6.16. Show understanding of another religion and worldview, making relevant links with how and why they engage in intra-religious and/or inter-religious dialogue.
- Or
- U6.6.17. Use specialist vocabulary to describe and explain its central commitments, traditions, and practices of another religion or worldview
 - U6.6.18. Show understanding of another religion or worldview, making relevant links between its central commitments, traditions, and practices.



Discern

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

- D6.6.1. Recognise that a person’s worldview shapes their behaviour and way of life
- D6.6.2. Consider features of people’s different worldviews, using evidence to express insight into the similarities and differences in their responses (for example, how and why people from different religious traditions respond to the challenge of poverty)
- D6.6.3. Consider people’s different worldviews, using evidence to express insight into the differences, asking question about why others hold beliefs or commitments different to their own.



Respond

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

- R6.6.1. Consider how engaging in dialogue with those who hold different beliefs could transform their own lives and the future of the communities to which they belong.
- R6.6.2. Identify ways they could act to transform their own lives as a consequence of their learning about dialogue.
- R6.6.3. Reflect on the meaning of what they have learned for their own lives. Compare their own and others’ experiences, feelings and things that matter to them and the ways in which this may lead to different ways of life.