

Year 1

The overarching theme of this year is revelation, how do people know about God?

Pupils would not be expected to know the term revelation, but they will explore the different ways in which revelation is experienced, beginning with revelation through Creation, then moving on to revelation in the incarnation of Jesus. Again, though pupils may not use the term incarnation, teachers can make connections between the different branches to ensure that pupils make the link that Jesus is another way people meet God. Pupils will then understand a simple account of Jesus' life, death, and resurrection before encountering the language and imagery of the revelation of God in the Holy Spirit.

Branch I: Creation and Covenant		Year I
The focus of this branch is Revelation. The revelation of Creation is the first step towards the covenant God forges with his people (CCC 288). In an age-appropriate way, pupils will consider how the world exists and how all that is came to be. They will learn about the Christian belief that all that exists comes from God, the Creator, who Christians call Father, and that this belief is found in Scripture and the prayers of the Catholic Church. The Church teaches that with this belief come responsibilities to take care of the world God has gifted to humanity. One of the ways the Church expresses this responsibility is through the Catholic Social Teaching (CST) principles of stewardship, human dignity, and solidarity, which Pope Francis expresses in his encyclical ‘Laudato Si’” (2015). Teachers should be aware that the Church does not teach creationism. Scientific study reveals the processes by which the world came to be, whereas the book of Genesis explores the beauty of God’s wisdom in giving people this gift (CCC 295) as a loving Father. Therefore, when reading the first story of Creation with children, we recognise that it is a story about how God reveals his love, not a scientific account. In this branch, pupils will hear the opening words of the Nicene Creed as they express the belief that all that is comes from God, who created all that is seen, and all that is unseen. Pupils are not expected to learn the words of the Creed. They will also come to know the words of the ‘Our Father’, which express God’s love for all people and his presence in our daily lives. In religious education, all pupils will encounter these words as they reflect a teaching of the Church and show how beliefs and spirituality are interconnected. Pupils who share these beliefs will be able to participate in the prayers as part of a worshipping community. In this branch, all pupils are invited to reflect on what prayer means for them in their lives. General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. However, teachers should exercise professional discretion when choosing texts to study with pupils to ensure that they speak to the age and ability of their pupils. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the RED content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence.		
Objectives: Ways of knowing		
Understand UI.1.1. Recognise that the story of Creation in Genesis 1:1-4,24-26, is an ancient, prayerful, poetic reflection on God’s world and retell this story in any form. (RVE) UI.1.2. Recognise in an age-appropriate way that the Church teaches that all that is comes from God, our Father, who made heaven and Earth. (RVE) UI.1.3. Recognise that though people cannot see God, they can sense his presence through the awe and wonder experienced in the beauty and order of Creation. UI.1.4. Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and in doing this, we show love for God and each other. UI.1.5. Know that Pope Francis wrote a letter, called Laudato Si’, about the gift of Creation and the importance of taking care of the world as it is everyone’s home. UI.1.6. Recognise that prayer is a way of drawing closer to God.	Discern DI.1.1. Talking about how God’s gift of Creation is expressed through the scriptures and diverse creative and artistic expressions, e.g., through art, music, or poetry and talk about their responses. DI.1.2. Talking about why caring for God’s world matters for them and their local community. (RVE)	Respond RI.1.1. Reflecting on what the words of the Our Father and the opening words of the Creed say to them. RI.1.2. Reflecting on different ways to pray. RI.1.3. Listening to stories from different communities and their experiences about how they care for the world. (RVE) RI.1.4. Talking about how they can care for God’s world. (RVE)

Lenses	
Hear By the end of this unit of study, pupils will have studied the following key texts: - The Creation story in Genesis 1:1-4, 24-26 as an ancient, prayerful, poetic reflection on God’s world. - The opening of the Nicene Creed ‘I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible’. - 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: - That all that is comes from God. - God is our Father. - God’s love and care for humanity is experienced through the beauty and order of Creation. - Prayer is a way we draw closer to God. Celebrate By the end of this unit of study, pupils will know: - That praying is a way people draw close to God. - That, as a community, the Church prays the Creed and 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. - Caring for the world is one of the ways we love and care for each other. - How a community in another part of the world cares for Creation.	Star words God Father Creation Pope Francis Laudato Si’ Our Father Creed 

Suggested grouping of objectives including Ways of Knowing and Lenses	
UI.1.1. Recognise that the story of Creation in Genesis 1:1-4,24-26, is an ancient, prayerful, poetic reflection on God’s world and retell this story in any form. (RVE) - The Creation story in Genesis 1:1-4, 24-26 as an ancient, prayerful, poetic reflection on God’s world. DI.1.1. Talking about how God’s gift of Creation is expressed through the scriptures and diverse creative and artistic expressions, e.g., through art, music, or poetry and talk about their responses. UI.1.2. Recognise in an age-appropriate way that the Church teaches that all that is comes from God, our Father, who made heaven and Earth. (RVE) - That all that is comes from God. - God is our Father.	
UI.1.3. Recognise that though people cannot see God, they can sense his presence through the awe and wonder experienced in the beauty and order of Creation. - God’s love and care for humanity is experienced through the beauty and order of Creation. RI.1.1. Reflecting on what the words of the Our Father and the opening words of the Creed say to them. - The opening of the Nicene Creed ‘I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible’. - God is our Father. - That, as a community, the Church prays the Creed and the Our Father to pray to God and worship him. UI.1.6. Recognise that prayer is a way of drawing closer to God. - Prayer is a way we draw closer to God. - That praying is a way people draw close to God. RI.1.2. Reflecting on different ways to pray.	
UI.1.4. Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and in doing this, we show love for God and each other. - God wants us to love and care for the world because the world is God’s gift to us. - Caring for the world is one of the ways we love and care for each other. DI.1.2. Talking about why caring for God’s world matters for them and their local community. (RVE) UI.1.5. Know that Pope Francis wrote a letter, called Laudato Si’, about the gift of Creation and the importance of taking care of the world as it is everyone’s home. - An introduction to the ideas presented in Laudato Si’ 13. RI.1.3. Listening to stories from different communities and their experiences about how they care for the world. (RVE) How a community in another part of the world cares for Creation. RI.1.4. Talking about how they can care for God’s world. (RVE)	

'God creating the Sun, the Moon and the Stars' by Jan Brueghel 'And on the 7th Day' by Suzi Dennis. 'God created all things and made them perfect' by Aboriginal artist Max Conlan. 'Seven Days of Creation' by Safina Stewart 'Creation Day One to Six' by Caroline Street 'Creation' by Sawai Chinnawong 'All Things were created by Him and for Him' by Jeremy Sams 'Heart of God' by Elizabeth Wang 'God saw that His creation was good and continues to care for it' by Elizabeth Wang My god is a great big god
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Branch 2: Prophecy and Promise		Year 1
The focus of this branch is for pupils to develop an early understanding of the Christian belief that God showed us the full depth of his love by sending Jesus his Son (CCC 65-66). In Jesus, the invisible God becomes visible, and his love is poured out as the child in the manger at Bethlehem. In the first branch, pupils learn about God’s revelation through the Creation and in this branch, they begin to encounter his revelation in Jesus. In this year group, pupils will journey through the life of Jesus following the Gospel of St Luke. The focus of learning is on the narrative sequence of the story, the importance of Mary’s ‘Yes’ to God and the presence of angels who are God’s messengers and protectors and point to the divine nature of Christ (CCC 333). Religious education lessons are not the sum of pupils’ experience in learning about the birth of Jesus in a Catholic primary school. Pupils will experience Advent traditions, participate in nativity plays, see the Christmas crib, and learn Christmas carols with the secular traditions that run alongside the Christmas season. However, in religious education, teachers should focus curriculum time on learning about the revelation of God in Jesus. For Christians, God’s act of emptying himself into our humanity in the incarnation is the foundation of Christian faith and hope for our salvation. While children aged five or six will not yet understand this theologically, they can appreciate it narratively, so the focus is on knowing the story of how Jesus was born. Knowing this will help them connect with the Christmas celebrations in their local community and the Nativity story, whether they share the Christian faith or not. Pupils will begin to understand the role of the Blessed Virgin Mary and her importance to Christians. Through the Angel Gabriel, God’s messenger, Mary says ‘Yes’ to being the mother of Jesus through the power of the Holy Spirit (CCC 484-486). Year One children will understand that Mary has a special closeness to Jesus, and when Catholics say the ‘Hail Mary’ prayer, they draw close to Jesus (CCC 972). General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. However, teachers should exercise professional discretion when choosing texts to study with pupils to ensure that they speak to the age and ability of their pupils. Particular care is needed at Christmas as many Christmas stories do not closely follow the Gospel of St Luke. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence. Key vocabulary is provided for guidance, not assessment purposes.		
Objectives: Ways of knowing		
Understand UI.2.1. Recognise that, for Christians, the Christmas story reveals God’s love by sending Jesus his Son. UI.2.2. Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels. UI.2.3. Sequence the accounts from the Annunciation through to the visit of the shepherds. UI.2.4. Know that in the Annunciation God called Mary and she said ‘Yes’ to his call and why this makes Mary important for Christians. UI.2.5. Match the first words of the Hail Mary with the words of the Angel Gabriel. UI.2.6. Recognise that angels bring God’s message and are a sign that Jesus is the Son of God.	Discern DI.2.1. Talking about why the shepherds saw angels when Jesus was born. DI.2.2. Thinking about why the words of the angels are in the ‘Hail Mary’ and the beginning of the ‘Gloria’. DI.2.3. Exploring artistic representations of the nativity story from around the world. (RVE)	Respond RI.2.1. Hearing and beginning to join in with the words of the Hail Mary. RI.2.2. Singing or saying the first words of the Gloria. RI.2.3. Talking about how Christians in their local community celebrate the birth of Jesus. (RVE)

Lenses	
Hear By the end of this unit of study, pupils will have studied the following key texts: - The Annunciation (Lk 1: 26-38, focusing on 1:26-32, 38) - The Visitation (Lk 1:39-45) - The Birth of Jesus (Lk 2:4-8) - The Visit of the Shepherds (Lk 2:8-20) 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. - Angels bring God’s message and are a sign that Jesus is the Son of God. - The stories about Jesus are in a special book called the Bible. Celebrate By the end of this unit of study, pupils will know: - 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 and begin to join in with the words of the Hail Mary. - Hear or sing the first phrase of the Gloria, recognising it as the angels’ song of praise to God. Live By the end of this unit of study, pupils will know that the Church teaches: - How Catholics around the world show honour to Mary, including diverse representations in art, sculpture, and music. - How Christians in their local community celebrate the birth of Jesus.	Star words Jesus Bible Annunciation Visitation Gloria Holi Mary Angels
Suggested grouping of objectives including Ways of Knowing and Lenses	
UI.2.1. Recognise that, for Christians, the Christmas story reveals God’s love by sending Jesus his Son. Because God loves us, he gave us his only Son, Jesus. RI.2.3. Talking about how Christians in their local community celebrate the birth of Jesus. (RVE) How Christians in their local community celebrate the birth of Jesus.	
UI.2.2. Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels. The stories about Jesus are in a special book called the Bible.	
UI.2.4. Know that in the Annunciation God called Mary and she said ‘Yes’ to his call and why this makes Mary important for Christians. - The Annunciation (Lk 1: 26-38, focusing on 1:26-32, 38) - God called Mary to be the mother of his Son, Jesus. - Mary said ‘Yes’ to God’s call. - Angels bring God’s message and are a sign that Jesus is the Son of God. UI.2.5. Match the first words of the Hail Mary with the words of the Angel Gabriel. DI.2.2. Thinking about why the words of the angels are in the ‘Hail Mary’ and the beginning of the ‘Gloria’. UI.2.6. Recognise that angels bring God’s message and are a sign that Jesus is the Son of God. RI.2.1. Hearing and beginning to join in with the words of the Hail Mary. - We ask Mary to pray with us and for us and to comfort us in times of need, especially using the prayer Hail Mary. - How Catholics around the world show honour to Mary, including diverse representations in art, sculpture, and music. - Hear and begin to join in with the words of the Hail Mary. RI.2.2. Singing or saying the first words of the Gloria. - Hear or sing the first phrase of the Gloria, recognising it as the angels’ song of praise to God.	
UI.2.6. Recognise that angels bring God’s message and are a sign that Jesus is the Son of God. DI.2.1. Talking about why the shepherds saw angels when Jesus was born. - The Visit of the Shepherds (Lk 2:8-20) - Angels bring God’s message and are a sign that Jesus is the Son of God.	
UI.2.3. Sequence the accounts from the Annunciation through to the visit of the shepherds. - The Annunciation (Lk 1: 26-38, focusing on 1:26-32, 38) The Visitation (Lk 1:39-45) - The Birth of Jesus (Lk 2:4-8) - The Visit of the Shepherds (Lk 2:8-20) DI.2.3. Exploring artistic representations of the nativity story from around the world. (RVE)	

Branch 3: Galilee to Jerusalem		Year 1
The focus of this branch is for pupils to develop an early understanding of the Christian belief that through the ministry of Jesus, some of those who encountered him recognised he was the Son of God. Familiarity with these texts means that the astonishing revelation of Christ that they contain is often downplayed. In branch one, pupils explored revelation through the Creation and in the next branch, God entered human history. In this branch, teachers could consider how they will encourage pupils to think about what the accounts are saying. Mary and Joseph are poor, and they can only afford two doves as offerings at the temple. Even so, Simeon spots them in the temple, which would have been a busy space, takes the baby in his arms and tells God he is happy to die now as this is the best moment of his life because his eyes have seen the salvation promised to all nations. He is followed by Anna, who spends all her time in the temple and will see many people come and go, but she recognises that Jesus is not just a baby. He is an event. Pupils should take time to think about how extraordinary these events are. Simeon and Anna see beyond the baby to the reality of Jesus as the Son of God. In the same way, twelve-year-old boys do not usually teach adults, and people do not leave behind their work and everything they own to follow someone they have just met. In St Luke’s gospel, Jesus’ divinity is writ large. St Luke’s gospel also focuses on Jesus’ mission to those at the margins of society. Following the announcement to the shepherds, who were among the lowest in that society, the infant Jesus is next seen with the elderly Simeon and Anna. St Luke describes Jesus’ time before he began his adult ministry as his ‘hidden life’. St Luke’s gospel places Jesus at the heart of the Jewish world of the first century and the heart of the Roman world. He shows Jesus caring for the poor and the oppressed, such as Samaritans, outsiders, and women. In this branch, teachers introduce pupils to Jesus’ character as he draws people to follow him and shows love and kindness to those on the edges of society, especially little children. The time allowed for one curriculum branch does not allow sufficient time to cover the whole of St Luke’s gospel. However, pupils will hear other stories from the gospels in liturgical prayers. Teachers may wish to make links with the celebration of the Feast of the Epiphany at the beginning of term, though pupils will study this in more detail in later years. General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. However, teachers should exercise professional discretion when choosing texts to study with pupils to ensure that they speak to the age and ability of their pupils. As this is the third branch where pupils are journeying with St Luke, they should know that they are reading stories from his gospel. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence.		
Objectives: Ways of knowing		
Understand UI.3.1. Identify some of the people that encounter Jesus and recognise that he is special. UI.3.2. Retell, in any form, one of the stories they have heard, recognising these are religious accounts from the Gospel of Luke. UI.3.3. Make simple connections between Jesus’ announcement of his mission (Lk 4:16-19) and how Christians are called to tell people about God’s love today. UI.3.4. Ask and answer questions about the story of Zacchaeus and how he changed after meeting Jesus.	Discern DI.3.1. Imagining how some of the people who met Jesus felt and how knowing Jesus changed them. DI.3.2. Listening to the stories and experiences of how people celebrate Candlemas.	Respond RI.3.1. Reflecting on what the Good News might mean for them. RI.3.2. Reflecting on how Jesus is a ‘light’ for all people, consider how they can bring ‘light’ to their families and communities. (RVE) RI.3.3. Reflecting on how Jesus cares for other people and what they can learn from his actions.

Lenses	
Hear By the end of this unit of study, pupils will have studied the following key texts: - The Presentation (Lk 2:22-38) - Finding in the temple and the hidden life (Lk 2:41-52) - Jesus announces his mission (Lk 4:16-22) - The call of the disciples (Lk 5:1-11) - Little children (Lk 18:15-17) - Zacchaeus (Lk 19:1-9) 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 to all nations’. Celebrate By the end of this unit of study, pupils will know: - The Feast of the Presentation of Jesus is celebrated by Christians around the world and is known as Candlemas in Britain. Live By the end of this unit of study, pupils will know that the Church teaches: - All Christians are called to follow Jesus and share the Good News with others. - Christians are called to take care of each other, especially those most in need, such as the poor.	Star words Presentation Temple Mission Son of God Candlemas Light
Suggested grouping of objectives including Ways of Knowing and Lenses	
UI.3.1. Identify some of the people that encounter Jesus and recognise that he is special. - The call of the disciples (Lk 5:1-11) - Some people that encounter Jesus recognise that he is the Son of God who has come to save all. DI.3.1. Imagining how some of the people who met Jesus felt and how knowing Jesus changed them. UI.3.4. Ask and answer questions about the story of Zacchaeus and how he changed after meeting Jesus. - Zacchaeus (Lk 19:1-9) - Some people that encounter Jesus recognise that he is the Son of God who has come to save all. UI.3.2. Retell, in any form, one of the stories they have heard, recognising these are religious accounts from the Gospel of Luke. - Finding in the temple and the hidden life (Lk 2:41-52) - Little children (Lk 18:15-17) - Zacchaeus (Lk 19:1-9)	
UI.3.3. Make simple connections between Jesus’ announcement of his mission (Lk 4:16-19) and how Christians are called to tell people about God’s love today. - Jesus announces his mission (Lk 4:16-22) - Jesus grows up and reveals the love of the Father to us. RI.3.1. Reflecting on what the Good News might mean for them. RI.3.3. Reflecting on how Jesus cares for other people and what they can learn from his actions. - All Christians are called to follow Jesus and share the Good News with others. Christians are called to take care of each other, especially those most in need, such as the poor.	
DI.3.2. Listening to the stories and experiences of how people celebrate Candlemas. RI.3.2. Reflecting on how Jesus is a ‘light’ for all people, consider how they can bring ‘light’ to their families and communities. (RVE) - The Presentation (Lk 2:22-38) - Jesus is the ‘light to all nations’. - The Feast of the Presentation of Jesus is celebrated by Christians around the world and is known as Candlemas in Britain.	

Branch 4: Desert to Garden

Year 1

For pupils, the focus of this branch is to learn a little about the season of Lent as a time to prepare for Easter and to know the story of the last week of Jesus' life, his death, and resurrection. The Resurrection is revisited in the next branch, so this branch concludes with the women meeting the angel by the empty tomb. As in branch two, the visible angelic presence points to the divinity of Christ and to the message of God the Father, Creator of all that is seen and unseen. In the life of many pupils, Easter is about chocolate and is a lesser festival than Christmas. Introducing the pupils to Lent allows them to understand how Christians prepare for Easter as the high point of their year. As in branch two, religious education lessons are not the sum of pupils' experience in learning about the seasons of Lent and Easter. Pupils will experience Lent traditions as part of the school's prayer life and through the charitable activities in Lent as part of a school's Catholic life. In this branch, the narrative strand of St Luke's gospel is paused to tell the story of Jesus' Temptation in the wilderness to facilitate pupil's learning about Lent. Teachers may want to reorder this account into branch three, depending on when Lent begins.

The dramatic events of the last week of Jesus' life, Holy Week for Christians, are a powerful narrative. Jesus goes from being hailed as the Messiah on Sunday to being crucified as a blasphemer on Friday. It is essential pupils experience reflective time to think about these stories and what they mean in the context of the previous branches. Jesus' life shows his humanity alongside his divinity. Through the scripture stories they have heard, pupils have learned about the importance of forgiveness, how an encounter with Jesus changes some people forever, and how Jesus gives himself to others. The story of the end of Jesus' earthly life and his resurrection from the dead form part of this narrative. Pupils aged five or six may not yet understand words such as sin, but the stories they have encountered show how Jesus draws people to himself and through him to God the Father. In suffering and dying, Jesus bears the pain of our sins, our turning away from God. In Jesus, God knows what it is to experience human degradation and suffering, and through Jesus, humanity is called to know the love of God on Earth and in heaven (CCC 622-623). It is a lot to take in as an adult! Children are at the beginning of their learning journey, and their first points of learning are to know that Jesus' life story does not end with death but with resurrection.

General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. As teachers select age-appropriate texts to share with pupils, it is important to note that some children's texts still contain antisemitic tropes that portray the Jewish people as responsible for the death of Jesus. This is contrary to Church teaching (CCC 597). Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the RED content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence. Key vocabulary is provided for guidance, not assessment purposes. In Wales, teachers may wish to guide pupils in considering the meaning and purpose in Jesus' life and consider how the life, death, and Resurrection of Jesus are events beyond the ordinary. Pupils could also develop respect for the religious practices of fasting, prayer, and almsgiving.

Objectives: Ways of knowing

Understand	Discern	Respond
UI.4.1. Make simple connections between Jesus' time in the desert (Lk 4:1-13) and Christians praying and fasting for forty days in Lent. (RVE) UI.4.2. Recognise that Jesus shows the importance of giving to others, making simple connections with the story of the widow's mite (Lk 21:1-6) and the season of Lent. UI.4.3. Correctly sequence the events of the last week of Jesus' life. UI.4.4. Recognise that angels bring God's message and are a sign the Jesus is the Son of God, truly alive. UI.4.5. Recognise that the Church teaches that Jesus suffered, died, and rose again. UI.4.6. Recognise simple connections between the use of ashes and the Christian belief that Lent is an opportunity for a new start.	DI.4.1. Asking 'I wonder' questions about the story of the last week of Jesus' life. DI.4.2. Experiencing and reflecting on music or art that shows how Christian communities in another part of the world celebrate Lent and the last week of Jesus' life. (RVE)	RI.4.1. Recognising that fasting in Lent is giving something up to help others and CAFOD Family Fast Day is a way of doing this. RI.4.2. Considering what they might give up and choose to do to help others. (RVE) RI.4.3. Reflecting on what they know about Jesus including the events of the last week of Jesus' life and his resurrection.

Lenses	
Hear By the end of this unit of study pupils will have studied the following key texts: - Jesus enters Jerusalem (Lk 19:28-38) - Jesus teaches in the temple (Lk 19:47-48) - The widow's mite (Lk 21:1-6) - The last supper (Lk 22:7-23) - The Crucifixion and death of Jesus (Lk 23:33-46) - The angel's message (Lk 24:1-8) • For Lent: Jesus is tempted in the desert for 40 days (Lk 4:1-13) Believe By the end of this unit of study, pupils will know that the Church teaches: - That Lent is a special time for praying, fasting, and helping others as Jesus taught us to do. - 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 and the Palm Sunday liturgy. - Lent is when Christians prepare for Easter by thinking about how they could be closer to God by praying, giving up things that are not needed (fasting), and giving to those in need. - Experience music or art that reflects how Christian communities in another part of the world celebrate Lent and the last week of Jesus' life. Live By the end of this unit of study, pupils will know: - Fasting in Lent is a way of giving things up to help others and for Catholics, CAFOD Family Fast Day is a way of responding to this call. - Fasting, praying, and giving to others are ways of following Jesus' example.	Star words Temptation Last Supper Crucifixion Resurrection Ash Wednesday Palm Sunday Lent Easter Family Fast Day
Suggested grouping of objectives including Ways of Knowing and Lenses	
UI.4.6. Recognise simple connections between the use of ashes and the Christian belief that Lent is an opportunity for a new start. <i>Some simple words, actions, and symbols from the Ash Wednesday liturgy and the Palm Sunday liturgy.</i>	
UI.4.1. Make simple connections between Jesus' time in the desert (Lk 4:1-13) and Christians praying and fasting for forty days in Lent. (RVE) - Jesus is tempted in the desert for 40 days (Lk 4:1-13) - That Lent is a special time for praying, fasting, and helping others as Jesus taught us to do. - Fasting, praying, and giving to others are ways of following Jesus' example. UI.4.2. - Recognise that Jesus shows the importance of giving to others, making simple connections with the story of the widow's mite (Lk 21:1-6) and the season of Lent. - The widow's mite (Lk 21:1-6) RI.4.1. - Recognising that fasting in Lent is giving something up to help others and CAFOD Family Fast Day is a way of doing this. RI.4.2. Considering what they might give up and choose to do to help others. (RVE) - Lent is when Christians prepare for Easter by thinking about how they could be closer to God by praying, giving up things that are not needed (fasting), and giving to those in need. - Fasting in Lent is a way of giving things up to help others and for Catholics, CAFOD Family Fast Day is a way of responding to this call. DI.4.2. Experiencing and reflecting on music or art that shows how Christian communities in another part of the world celebrate Lent and the last week of Jesus' life. (RVE) - Experience music or art that reflects how Christian communities in another part of the world celebrate Lent and the last week of Jesus' life.	
UI.4.3. Correctly sequence the events of the last week of Jesus' life. DI.4.1. Asking 'I wonder' questions about the story of the last week of Jesus' life. RI.4.3. Reflecting on what they know about Jesus including the events of the last week of Jesus' life and his resurrection. - Jesus enters Jerusalem (Lk 19:28-38) - Jesus teaches in the temple (Lk 19:47-48) - The last supper (Lk 22:7-23) - The Crucifixion and death of Jesus (Lk 23:33-46) <i>The angel's message (Lk 24:1-8)</i>	
UI.4.5. Recognise that the Church teaches that Jesus suffered, died, and rose again. Jesus died and rose again.	
UI.4.4. Recognise that angels bring God's message and are a sign the Jesus is the Son of God, truly alive.	

Branch 5: To the ends of the Earth		Year 1
In this branch, pupils will hear the story of the Road to Emmaus, the Ascension, and the story of Pentecost. They will complete an age-appropriate narrative cycle of the life, death, and Resurrection of Jesus Christ and encounter the inspiration of the Holy Spirit in the lives of the Apostles and then the early Church. The number of scriptural passages in this branch is reduced to allow consolidation of the narrative sequence of the life of Jesus Christ that they have studied and to make connections between the Good News of Jesus and the apostles’ mission when they are filled with the Holy Spirit. When the apostles receive the Holy Spirit, the ‘Holy Trinity is fully revealed’ (CCC 732). The mystery of the Trinity is complex. The Catechism of the Catholic Church says, ‘The mystery of the Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son, and Holy Spirit’ (CCC 261). Often attempting to explain the Trinity can lead to using analogies which will always fall short as human words cannot express the nature of God. In this branch, learning should focus on artistic expressions of the Holy Spirit and experiential understanding of the picture language used by St Luke to capture the transformative encounter with the Holy Spirit, such as shadow, fire, or wind. In this way, foundations are laid for understanding images of the Holy Spirit in Year Two when pupils will learn about the Sacrament of Baptism. In the same way, prayers and hymns about the Holy Spirit and the language of the Trinity develop a vocabulary that pupils will build on in later years. In Britain, the celebration of Pentecost is no longer aligned with public holidays. However, local areas may still have ‘Whitsun’ celebrations pupils can explore, such as ‘Whit Walks’. There is an opportunity to explore how Pentecost is celebrated through art and music across the world. General guidance: Pupils of all ages should be aware of the Bible as the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. However, teachers should exercise professional discretion when choosing texts to study with pupils to ensure that they speak to the age and ability of their pupils. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence. Key vocabulary is provided for guidance, not assessment purposes.		
Objectives: Ways of knowing		
Understand UI.5.1. Retell with increasing detail one of the following accounts: the Road to Emmaus (Lk 24:13-35), the Promise of the Spirit and the Ascension (Acts 1:1-11), Pentecost (Acts 2:1-4). UI.5.2. Simply sequence the story of Jesus studied from earlier branches (as Luke does in Acts 1:1). UI.5.3. 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 (Lk 4:16-19). (See branch 3.) UI.5.4. Recognise that Catholics celebrate the Ascension of Jesus and Pentecost on special days called holydays. (RVE)	Discern DI.5.1. Imagining how the apostles felt during the events following the Resurrection. DI.5.2. Talking about the different ways experience of the Holy Spirit is expressed in some of the stories from the Bible they have heard across the Year One branches (e.g., ‘God’s spirit hovered over the water’ (Gen 1:1), a shadow in the Annunciation (Lk 1:35), or wind and fire in Pentecost (Acts 2:1-4)). DI.5.3. Looking at and discussing ways the Holy Spirit is described in art or music. (RVE) DI.5.4. Listening to and asking questions about the experiences of how others celebrate Pentecost in different places and cultures. (RVE)	Respond RI.5.1. Thinking about why prayer is an important part of life for many people. (RVE) RI.5.2. Hearing the words of the Glory Be and hymns that reference Father, Son, and Holy Spirit and joining in prayerfully if they choose to do so. RI.5.3. Considering how Christians announce the Gospel to others through their words and actions.
Lenses		
Hear By the end of this unit of study, pupils will have encountered the following key texts: - The road to Emmaus (Lk 24:13-35) - Promise of the Spirit and the Ascension (Acts 1:1-11) - Pentecost (Acts 2:1-4) Believe By the end of this unit of study, pupils will know that the Church teaches: - When people open their hearts to the Holy Spirit they are changed, as the apostles are changed. - The mission of the Church begins at Pentecost. 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 words of the ‘Glory Be’ prayer. - An age-appropriate hymn referencing the Holy Spirit. Live By the end of this unit of study, pupils will know: - How Pentecost is celebrated in another part of the world. - How artists and musicians around the world celebrate the work of the Holy Spirit and the mystery of the Trinity.		Star words Emmaus Holy Spirit Ascension Pentecost Church Glory Be Gospel

Suggested grouping of objectives including Ways of Knowing and Lenses
UI.5.2. Simply sequence the story of Jesus studied from earlier branches (as Luke does in Acts 1:1). UI.5.1. Retell with increasing detail one of the following accounts: the Road to Emmaus (Lk 24:13-35), the Promise of the Spirit and the Ascension (Acts 1:1-11), Pentecost (Acts 2:1-4). DI.5.1. Imagining how the apostles felt during the events following the Resurrection. DI.5.2. Talking about the different ways experience of the Holy Spirit is expressed in some of the stories from the Bible they have heard across the Year One branches (e.g., ‘God’s spirit hovered over the water’ (Gen 1:1), a shadow in the Annunciation (Lk 1:35), or wind and fire in Pentecost (Acts 2:1-4)). RI.5.1. Thinking about why prayer is an important part of life for many people. (RVE) - The road to Emmaus (Lk 24:13-35) - Promise of the Spirit and the Ascension (Acts 1:1-11) - Pentecost (Acts 2:1-4) - When people open their hearts to the Holy Spirit they are changed, as the apostles are changed.
UI.5.3. 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 (Lk 4:16-19). (See branch 3.) RI.5.3. Considering how Christians announce the Gospel to others through their words and actions. The mission of the Church begins at Pentecost.
DI.5.3. Looking at and discussing ways the Holy Spirit is described in art or music. (RVE) - An age-appropriate hymn referencing the Holy Spirit. How artists and musicians around the world celebrate the work of the Holy Spirit and the mystery of the Trinity. UI.5.4. Recognise that Catholics celebrate the Ascension of Jesus and Pentecost on special days called holydays. (RVE) DI.5.4. Listening to and asking questions about the experiences of how others celebrate Pentecost in different places and cultures. (RVE) RI.5.1. Thinking about why prayer is an important part of life for many people. (RVE) - How Pentecost is celebrated in another part of the world. - That the Church celebrates the Ascension and Pentecost on special days of celebration (holydays of obligation).
RI.5.2. Hearing the words of the Glory Be and hymns that reference Father, Son, and Holy Spirit and joining in prayerfully if they choose to do so. The words of the ‘Glory Be’ prayer.

In 'The Identity of the Catholic School for a Culture of Dialogue' (2022), the Congregation for Catholic Education highlights 'the need for a clearer awareness and consistency of the Catholic identity of the Church's educational institutions throughout the world' (71). Recognising that many pupils in schools will not be from Catholic families, the document stresses that a Catholic school should encourage a culture of dialogue. To do this, the school must also have a sense of its Catholic identity, 'We must not lose the missionary impulse to close ourselves in an island, and at the same time we need the courage to witness to a Catholic "culture" that is universal, cultivating a healthy awareness of our own Christian identity' (72). Therefore, the starting point for dialogue in a Catholic school is understanding some things about the Catholic Church. For younger pupils, this begins with concrete experiences, meeting Christians from the local parish, including the parish priest where possible, and understanding what being a Christian means to them and how they live their lives. Where possible, pupils could also visit their local parish church to understand the building as a place where Catholics gather to celebrate their love of Christ in the church's liturgies. If pupils in the class are from other traditions within the Catholic Church, for example, the Syro-Malabar or Ukrainian Catholic Churches, they could share something of their tradition. Children of different Christian denominations may also wish to share their own faith stories. Understanding the Christian family beyond their local area can help pupils develop an understanding that the Christian family extends beyond their immediate experience. Teachers can select whether to focus on an artistic expression of Christianity within the UK, such as Welsh choral singing, or from another part of the world. The guidance is intentionally fluid to allow teachers to develop a sense of Catholic identity within their locality and connect to the wider Christian family.

The cross is familiar in many ways, for example, in schools, public buildings or as part of flags. Teachers could encourage pupils to reflect on the cross as a symbol of belief in Jesus, his life, death, and resurrection. For Catholics, the sign of the cross is a daily prayer that summarises faith in the Father, Creator of all things, the Son, who lived on Earth, and the Holy Spirit, who fills the world with God's love.

Judaism

The Board of Deputies of British Jews has suggested that pupils begin learning about Judaism through understanding the Jewish belief in one God and that they have a sacred text, the Torah. The Torah contains stories of the Jewish people and acts as a guide on how to live a good life. It is age-appropriate for pupils to learn about Judaism by learning that five books make up the Torah and to understand that the Torah's stories, laws, and poetry are central to Jewish culture. Where possible, pupils should learn about Judaism by talking to Jewish people. Where this is not possible, teachers should consider the sources they use to teach about the Jewish faith and ensure that they authentically represent Jewish beliefs and do not foster stereotypes — for example, using images or recordings available at the Jewish Museum of London's website, such as Torah chanting or inclusive Jewish imagery.

Objectives: Ways of knowing

Understand

UI.6.1.

Know that Christian means follower of Jesus Christ.

UI.6.2.

Recognise that Catholics are a part of a global Christian family, and all Christians are sisters and brothers.

UI.6.3.

Recognise simple connections between Jesus' life and message and how Christians live today. (RVE)

UI.6.4.

Recognise that the cross is a symbol of Christianity, and the sign of the cross is a prayer expressing Christian belief.

UI.6.5.

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). (RVE)

Discern

DI.6.1

Listening to the stories and experiences of Christians from their local parish and asking them questions. (RVE)

DI.6.2.

Talking about their personal response to and artistic expression of Christian belief in a different Christian community (e.g., Missa Luba; Pentecostal Gospel music tradition; Contemporary Christian Praise and Worship music; Welsh choirs, Jesus Mafa paintings).

DI.6.3.

Asking questions about the stories and experiences of Jewish people. (RVE)

Respond

RI.6.1.

Considering how Christians in their local parish community could work together to help people. (RVE)

Lenses	
Dialogue By the end of this unit of study pupils will know that the Church teaches: • The Church is the community of all those who belong to Christ. • The cross is a symbol of Christianity. • The shortest summary of the Catholic faith is the sign of the cross. By the end of this unit of study, pupils will know about Christianity locally through: • Learning about their local parish community. • Learning about their local parish church. • Experience music, art, or religious objects that reflect Christian communities in a place outside their local parish. 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 Torah as a special text which contains stories of the Jewish people's history and is a guide for Jewish life.	Star words Christian Church Parish Community Torah Jew / Jewish / Judaism Sign of the cross
Suggested grouping of objectives including Ways of Knowing and Lenses	
Session 1 UI.6.4. Recognise that the cross is a symbol of Christianity, and the sign of the cross is a prayer expressing Christian belief. • The cross is a symbol of Christianity. The shortest summary of the Catholic faith is the sign of the cross.	
Session 2 UI.6.1. Know that Christian means follower of Jesus Christ. • The Church is the community of all those who belong to Christ.	
Session 3 UI.6.2. Recognise that Catholics are a part of a global Christian family, and all Christians are sisters and brothers.	
Session 4 DI.6.2. Talking about their personal response to and artistic expression of Christian belief in a different Christian community (e.g., Missa Luba; Pentecostal Gospel music tradition; Contemporary Christian Praise and Worship music; Welsh choirs, Jesus Mafa paintings). • Experience music, art, or religious objects that reflect Christian communities in a place outside their local parish.	
Session 5 • Learning about their local parish community. Learning about their local parish church.	
Session 6 UI.6.3. Recognise simple connections between Jesus' life and message and how Christians live today. (RVE) DI.6.1 Listening to the stories and experiences of Christians from their local parish and asking them questions. (RVE) Respond RI.6.1. Considering how Christians in their local parish community could work together to help people. (RVE) • Learning about their local parish community. • Learning about their local parish church.	
Session 7 UI.6.5. 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). (RVE) DI.6.3. Asking questions about the stories and experiences of Jewish people. (RVE) Aspects of modern Jewish life in Britain, including specific vocabulary about the Jewish belief in one God and the Torah as a special text which contains stories of the Jewish people's history and is a guide for Jewish life.	