

Year 3

The overarching theme of this year is celebrating the Eucharist. In the first branch the story of Creation, humanity, made in the image and likeness of God, is given the task of caring for the Earth, stewardship. At Mass, Catholics give thanks for the fruits of the Earth at the Offertory. In branches two and three, pupils will learn about what happens at Mass, making links with scripture, for example, the feeding of the five thousand and Jesus' last supper. (Teachers may want to adjust the sequence of learning to spend one half term on the Mass, which is outlined in the teacher notes.) Pupils will also encounter different literary forms as they study parables and study the Gospel of St Matthew and learn about the signs of God's kingdom in this gospel. They will be introduced to the mystery of Trinity. They will learn about how Jewish families celebrate the Passover today and some simple facts about Islam.

Branch 1: Creation and Covenant		Year 3
In this branch, pupils will revisit the first story of Creation from the book of Genesis. When they looked at this text previously, the focus was on revealing the nature of God, who creates and sustains all that is, seen and unseen, in a way appropriate for five-year-olds. As they look again at the text, teachers will draw pupils’ attention to what happens in this powerful poem. God’s spirit hovers over the ‘formless void’ (Gen 1:2), and when he speaks, his words have power that creates and brings order where nothing existed. The Church teaches that, for Christians, this points to the Trinity. Creation happens through the Word and Spirit. At this point in the year, pupils only need to notice this; however, it will form the basis for a deeper exploration of the Holy Trinity throughout this year. Reading extracts from a psalm will also engage pupils with poetic writing, expressing awe and wonder about the created world. The central teaching point of the first Creation account in this branch is that God says it is good. Creation is God’s gift, his blessing. To highlight this, the narrative ends with a blessing which includes the day of rest, so not only is Creation good, but people must also take time to enjoy it. It is not that God needed a rest; instead, it is good for people to take some time away from work to appreciate and be thankful for the goodness of Creation. As part of this, the author points out that humanity is good, made in the image and likeness of God, male and female. Again, the complementary nature of male and female says something of God’s nature and enables conversations about equality and what being ‘made in the image of God’ implies for how people care for each other and themselves. The theological term for this is ‘imago Dei’ and does require some reflection as it could lead to misconceptions about the nature of God. CAFOD has produced a short video that may help teachers explain this concept: https://www.youtube.com/watch?v=sPfx2rVtgxs. The passages from Laudato Si’ are not written in age-appropriate language for primary pupils. However, pupils must know that in his letter about caring for our common home Pope Francis reminds us of the importance of the first account of Creation. Pope Francis draws attention to the ‘profound teachings about human existence... They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin. The harmony between the Creator, humanity and Creation was disrupted by our presuming to take the place of God and refusing to acknowledge our creaturely limitations’ (LS 66). Pope Francis also calls on all people to develop better habits of caring for Creation or ‘ecological virtues’ (LS 88). In Wales, teachers may wish to make connections with pupils’ awareness of self in relation to others, particularly developing a sense of uniqueness and value and developing compassion for others. Pupils can make connections to the natural world, fostering curiosity, awe, and wonder about the natural world and their place within the created order. General guidance: Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.		
Objectives: Ways of knowing		
Understand U3.1.1. Revisit and remember the first Creation story from Genesis, recognising the author’s use of poetic language to describe how the world was formed. U3.1.2. Encounter the belief that human beings are made ‘in the image of God’ (Gen 1:27) and talk about what this might mean. (RVE) U3.1.3. Make simple links between the first Creation story, the belief that all human beings are created equal, and an expression of the principle of Catholic Social Teaching about human dignity. (RVE) U3.1.4. Describe stewardship by making simple links between Genesis 1:26-31 and people’s actions today (LS 88 on ‘ecological virtues’). (RVE) U3.1.5. Using some religious vocabulary, describe how either a psalm or a prayer they have studied praises Creation. U3.1.6. Recognise that in Laudato Si’, Pope Francis teaches that human beings are called to have a loving relationship with God, with each other, and with the world (see LS 66). (RVE)	Discern D3.1.1. Imagining how caring for the world could change the world for the better. D3.1.2. Thinking about how all people should be treated equally and giving reasons that relate to the first Creation story (focusing on Genesis 1:26-31). (RVE) D3.1.3. Suggesting meanings for an artistic expression of the goodness of Creation, considering the maker’s intention (e.g., St Francis of Assisi’s Canticle of Creation). (RVE) D3.1.4. Wondering why the author of the first story of Creation suggests a holy day. (RVE)	Respond R3.1.1. Making connections between experiences where people have not been treated equally and how this felt. (RVE) R3.1.2. Spending time wondering about the blessings of Creation in their own lives. (RVE) R3.1.3. Reflecting on the prayerful words studied that give thanks for Creation. (RVE)

Lenses	
Hear By the end of this unit of study, pupils will know: • That the Creation stories in Genesis use symbolism to explain the relationship between God, human beings, and the world. • That in the first account of the Creation one day is ‘made holy’ (Gen 2:3). • That the Church teaches that ‘Creation is the common work of the Holy Trinity’. By the end of this unit of study pupils will have encountered the following key texts: • The first account of the Creation, Genesis 1:1-2:4. • Extracts from either Psalm 8 or 19 in praise of Creation. • In an age-appropriate way, LS 66 and 88. Believe By the end of this unit of study, pupils will know that the Church teaches: • God is the Creator of the Universe who made everything out of ‘free and unselfish love’ (YC 2). • That all human beings are made in God’s image and all people have dignity and are created equal. • A way in which human beings’ image (imitate) God is through care for each other, and that caring for Creation is one of the ways we care for each other. Additionally, failing to care for Creation is a way people turn away from God’s love. • The dignity of all human beings is one of the principles of Catholic Social Teaching. Celebrate By the end of this unit of study, pupils will know: • Extracts from a psalm of Creation. • How the praise of Creation is expressed in the prayer and Liturgy of the Church (e.g., St Francis’s Canticle of the Creatures; the Offertory prayers; a Prayer for our Earth in Laudato Si’). Live By the end of this unit of study, pupils will know: • Ways in which we can show care for God’s world (stewardship) as part of our care for each other. • Ways in which people can give thanks for the blessing of Creation, including spending time in prayer.	Star words Genesis Poetry Creator Image and likeness Dignity equality

Suggested grouping of objectives including Ways of Knowing and Lenses

U3.1.1. Revisit and remember the first Creation story from Genesis, recognising the author’s use of poetic language to describe how the world was formed. • That the Creation stories in Genesis use symbolism to explain the relationship between God, human beings, and the world. • The first account of the Creation, Genesis 1:1-2:4. • God is the Creator of the Universe who made everything out of ‘free and unselfish love’ (YC 2). D3.1.4. Wondering why the author of the first story of Creation suggests a holy day. (RVE) • That in the first account of the Creation one day is ‘made holy’ (Gen 2:3). • That the Church teaches that ‘Creation is the common work of the Holy Trinity’. D3.1.3. Suggesting meanings for an artistic expression of the goodness of Creation, considering the maker’s intention (e.g., St Francis of Assisi’s Canticle of Creation). (RVE) U3.1.2. Encounter the belief that human beings are made ‘in the image of God’ (Gen 1:27) and talk about what this might mean. (RVE) U3.1.3. Make simple links between the first Creation story, the belief that all human beings are created equal, and an expression of the principle of Catholic Social Teaching about human dignity. (RVE) • The dignity of all human beings is one of the principles of Catholic Social Teaching. D3.1.2. Thinking about how all people should be treated equally and giving reasons that relate to the first Creation story (focusing on Genesis 1:26-31). (RVE) R3.1.1. Making connections between experiences where people have not been treated equally and how this felt. (RVE) • That all human beings are made in God’s image and all people have dignity and are created equal.	U3.1.4. Describe stewardship by making simple links between Genesis 1:26-31 and people’s actions today (LS 88 on ‘ecological virtues’). (RVE) • Ways in which we can show care for God’s world (stewardship) as part of our care for each other. U3.1.6. • Recognise that in Laudato Si’, Pope Francis teaches that human beings are called to have a loving relationship with God, with each other, and with the world (see LS 66). (RVE) • In an age-appropriate way, LS 66 and 88. D3.1.1. Imagining how caring for the world could change the world for the better. • A way in which human beings’ image (imitate) God is through care for each other, and that caring for Creation is one of the ways we care for each other. Additionally, failing to care for Creation is a way people turn away from God’s love.	U3.1.5. Using some religious vocabulary, describe how either a psalm or a prayer they have studied praises Creation. R3.1.3. Reflecting on the prayerful words studied that give thanks for Creation. (RVE) R3.1.2. Spending time wondering about the blessings of Creation in their own lives. (RVE) • Extracts from either Psalm 8 or 19 in praise of Creation. • Extracts from a psalm of Creation. • How the praise of Creation is expressed in the prayer and Liturgy of the Church (e.g., St Francis’s Canticle of the Creatures; the Offertory prayers; a Prayer for our Earth in Laudato Si’). Ways in which people can give thanks for the blessing of Creation, including spending time in prayer. Adam and Eve Creation-Adam and Eve by Michelangelo The Creation of Adam by Jan Bruegel the younger The Creation, God Introducing Adam and Eve by Jean Fouquet Adam and Eve in the Garden of Eden by Johann Wenzel Peter Creation (general) ‘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
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'God saw that His creation was good and continues to care for it' by Elizabeth Wang

As I kneel before you

At times, it is necessary to step outside the liturgical year cycle to give sufficient time to a theme or celebration. To study the Mass in some detail, the focus of this branch splits into two themes. One is understanding what happens at Mass, and the other focuses on the nativity according to St Matthew, which introduces pupils to Joseph and St Matthew's gospel. The second part of the Mass unit is in the 'Desert to garden' branch and will focus on the Last Supper and the institution of the Eucharist. Following this, pupils will learn about the importance of the Eucharist to the early Church. If teachers wish to teach the Mass as a continuous unit across a term, they could do so as the first branch about the life of Christ is about Jesus' teaching about the Kingdom of God and could be conducted outside the liturgical sequence.

St Matthew's gospel is written for an audience familiar with the Torah (Law), the Nevi'im (Prophets) and the Ketuvim (Writings), and he makes a point of drawing from these Jewish texts to show that in Jesus, Scripture is fulfilled. These texts form the basis of what Christians refer to as the Old Testament. St Matthew emphasises that Jesus is the Messiah, foretold by the prophets and the one who will bring about the Kingdom of Heaven. Joseph already lives in Bethlehem in this gospel, so there is no journey or stable. However, the angel's message and the Magi's visit still point to Jesus' divine nature, and the first listeners of St Matthew's gospel would have recognised that Bethlehem is the birthplace of King David. Bethlehem is also significant as in Hebrew 'Beth' means house and 'lehem' means bread, so Matthew's audience would recognise the symbolic significance of Jesus's birthplace as the house of bread.

Teaching about the Mass follows from the theme of Creation by relating to the 'holy day' of the seven days of Creation and linking the fruits of Creation with the presentation of the gifts at Mass. The learning outcomes should focus on understanding what happens at Mass, the 'movement of the celebration' (CCC 1348). All pupils can study how Mass happens though some pupils will not have experienced Mass as participants, and few will have taken part as communicants. Therefore, in this branch, the focus is on the Liturgy of the Word as this draws on the concrete experience of liturgies in school and pupils' understanding of how Christians gather, listen, and respond to the words of Scripture. It also enables them to contextualise vocabulary about the Old and New Testaments as part of the prayer life of the Church. In listening to Scripture, Christians hope to discern how God speaks to them today. They are not purely historical accounts, but living words, and the homily helps Christians reflect on how to carry the Gospel message into their daily lives. When teaching about the Mass, teachers will know that some pupils in their class are from different religious traditions or do not share these beliefs. They will come with very different experiences of what 'the Mass' means. For example, YOUCAT for Kids (80) offers an excellent illustration of what happens at Mass but does speak as a catechetical text, so it may need to be readdressed as 'Catholics' rather than 'you' in some classrooms.

Objectives: Ways of knowing

Understand

U3.2.1.

Recognise that Sunday is a holy day for Christians, making simple links between the story of Creation (Gen 1:1-2:4) and Sunday as a day of rest.

U3.2.2.

Give a simple description of how Catholics celebrate the Mass.

U3.2.3.

Give simple descriptions of some special prayers, signs, and actions performed in church and at Mass using religious language, focusing on the Liturgy of the Word.

U3.2.4.

Recognise how Joseph puts his trust in God when the angel appears.

U3.2.5.

Make links between the angel's message about Jesus and the words of the prophet Isaiah.

U3.2.6.

Recall that angels bring God's message in the gospels of St Matthew and St Luke.

Discern

D3.2.1.

Talking, asking, and answering questions about their experiences of liturgies and the Mass.

D3.2.2.

Considering how Catholics use some prayers, signs, actions, and symbols during Mass and make links between beliefs and action.

D3.2.3.

Talking, asking, and answering questions about Joseph and Mary trusting in God.

D3.2.4.

Comparing and making simple links between the signs used in Advent and Christmas and their meaning for Christians.

Respond

R3.2.1.

Responding creatively to the words of an Advent hymn, work of art, prayer, or poem that connects to the message of the angels.

R3.2.2.

Reflecting on what Sunday Mass means for Christians.

Lenses	
Hear By the end of this unit of study, pupils will know: - Why Christians go to Mass on Sunday. - How Catholics celebrate Mass. For Advent: - Messiah would be born of a virgin and would be called Immanuel (Is 7:14). - The Annunciation to Joseph (Matt 1:18-25). - Revisit Lk 1:26-38. Believe By the end of this unit of study, pupils will know that the Church teaches: - Sunday is the day of the Resurrection of Jesus. Therefore, Christians gather on Sunday. - Catholics gather to celebrate Mass where they listen to the words of holy scripture (the Liturgy of the Word) and meet Jesus in Holy Communion (the Liturgy of the Eucharist). - The Liturgy of the Word includes readings from the Old Testament and the New Testament. - That Jesus birth was foretold by the prophets. - That Joseph listened to the angel and opened his heart to the Holy Spirit. Celebrate By the end of this unit of study, pupils will know: - How Catholics use some signs, actions, prayers, and symbols to celebrate Mass, e.g., the sign of the cross, bells, the Kyrie Eleison prayer, etc. - Hear some of the responses Catholics say at Mass, focusing on the Liturgy of the Word. - 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: - Some ways that Christians prepare for the coming of Christ during Advent. - Representations in art around the world, connecting to the prophecies of Christ's coming.	Star words Mass Sunday Adven Joseph Angel Liturgy of the Word

Suggested grouping of objectives including Ways of Knowing and Lenses
U3.2.1. Recognise that Sunday is a holy day for Christians, making simple links between the story of Creation (Gen 1:1-2:4) and Sunday as a day of rest. - Why Christians go to Mass on Sunday. - Sunday is the day of the Resurrection of Jesus. Therefore, Christians gather on Sunday.
U3.2.2. Give a simple description of how Catholics celebrate the Mass. U3.2.3. Give simple descriptions of some special prayers, signs, and actions performed in church and at Mass using religious language, focusing on the Liturgy of the Word. D3.2.1. Talking, asking, and answering questions about their experiences of liturgies and the Mass. D3.2.2. Considering how Catholics use some prayers, signs, actions, and symbols during Mass and make links between beliefs and action. R3.2.2. - Reflecting on what Sunday Mass means for Christians. - How Catholics celebrate Mass. - Catholics gather to celebrate Mass where they listen to the words of holy scripture (the Liturgy of the Word) and meet Jesus in Holy Communion (the Liturgy of the Eucharist). - The Liturgy of the Word includes readings from the Old Testament and the New Testament. - How Catholics use some signs, actions, prayers, and symbols to celebrate Mass, e.g., the sign of the cross, bells, the Kyrie Eleison prayer, etc. - Hear some of the responses Catholics say at Mass, focusing on the Liturgy of the Word.
U3.2.4. Recognise how Joseph puts his trust in God when the angel appears. U3.2.5. Make links between the angel’s message about Jesus and the words of the prophet Isaiah. U3.2.6. - Recall that angels bring God’s message in the gospels of St Matthew and St Luke. D3.2.3. Talking, asking, and answering questions about Joseph and Mary trusting in God. - The Annunciation to Joseph (Matt 1:18-25). - Messiah would be born of a virgin and would be called Immanuel (Is 7:14). - Revisit Lk 1:26-38. - That Jesus birth was foretold by the prophets. - That Joseph listened to the angel and opened his heart to the Holy Spirit.
D3.2.4. - Comparing and making simple links between the signs used in Advent and Christmas and their meaning for Christians. R3.2.1. Responding creatively to the words of an Advent hymn, work of art, prayer, or poem that connects to the message of the angels. - 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). - Some ways that Christians prepare for the coming of Christ during Advent. - Representations in art around the world, connecting to the prophecies of Christ’s coming.

Branch 3: Galilee to Jerusalem		Year 3
In this branch, pupils will encounter the Gospel of St Matthew. Matthew's gospel is divided into seven books. The first contains the birth and infancy narratives, the last describes Jesus' passion, death, and resurrection, and the five books in between give an account of the life and ministry of Jesus. In parts of this gospel, St Matthew gathers similar stories and accounts as they all point to the same message. The scriptural texts studied in this branch draw from two sections: a narrative section on ten miracles and a sermon on parables. Jesus may not have performed ten miracles in sequence or told parables one after the other, but St Matthew puts them together as they all indicate a greater truth about building the Kingdom of God. Parables are one of Jesus' teaching methods. In using them, he prompts listeners to think differently. Who would think a kingdom could be like a seed? He roots many of his parables in his time's domestic and agricultural habits, which may need some explaining to pupils today. For example, in the parable of the sower, we see a farmer so generous with expensive seed he lets it fall onto the path or stony ground. Such an idea would have captured the imagination of an audience who would be more familiar with carefully preparing soil and sowing expensive seed only where it would grow. As a literary form, they are story puzzles which would prompt conversation about what Jesus meant, a conversation that continues to this day. The miracles Jesus performs are signs of the kingdom of God. On a human level, they show his compassion. As the Son of God, he understands the possibilities of the created world and that the experience of human suffering will pass away in the kingdom of God. So, at a 'cosmic' level, the miracles are signs of his power and ability to prompt people into a new way of thinking. In the Our Father, Jesus invites people to pray for God's kingdom to come. The miracles show that when a person's heart is fully opened to the possibilities of faith, as with the centurion, lives can be transformed. Pupils should not expect to understand miracles but rather to ask questions about how they call Christians to a deeper understanding of how to build the kingdom of God or, to put it another way, to experience an epiphany. Epiphany means to reveal. Following the Christmas season, the Sunday gospels cover a series of epiphanies in the account of his baptism and the wedding feast at Cana. In the Magi, St Matthew shows that all nations welcome the Good News of salvation through the incarnation of Jesus. The Magi bow down before him. He is Lord. He is the saviour of the world. St Matthew is writing for a community with Jewish heritage, whereas St Luke emphasises the recognition of Jesus by the poor shepherds. The gifts that the Magi bring point to Jesus as king and the one who will proclaim the kingdom of God. Teachers may wish to revise the Sacrament of Reconciliation from the previous year if some pupils are being prepared for this sacrament in their parish at this time.		
Objectives: Ways of knowing		
Understand U3.3.1. Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus. U3.3.2. Show a simple understanding of what the kingdom of God is and is not. U3.3.3. Show a simple understanding of a miracle of Jesus (either Matt 8:5-13 or Matt 9:1-8) showing that it is a sign of the kingdom and the compassion of Jesus. U3.3.4. Show knowledge of two parables of Jesus, making links between them, to show some understanding of what the kingdom of God is like. U3.3.5. Retell one of Jesus' parables, making simple links between the chosen parable and Jesus' message about the kingdom of God. U3.3.6. Recall the 'Our Father' prayer and make simple links between the prayer and building the kingdom.	Discern D3.3.1. Asking and answering questions about the feelings of the characters in one of the stories studied. (RVE) D3.3.2. Reflecting on how Jesus teaches what the kingdom of God is like, including thinking about the 'Our Father' prayer. D3.3.3. Reflecting on how people need to change their behaviour to show their commitment to building the kingdom, comparing responses and asking questions about other people's responses.	Respond R3.3.1. Considering how people could build the kingdom with reference to the life of a saint. R3.3.2. Showing understanding of how people would behave in the kingdom of God and reflect on what that might mean for them.

Lenses	
Hear By the end of this unit of study, pupils will hear the following key texts: Miracles, either: - Cure of the centurion’s servant (Matt 8:5-13) or - Cure of a paralytic (Matt 9:1-8) Parables, either: - Parable of the Sower (Matt 13:4-9) - Parable of the Sower explained (Matt 13:10-17) or - Parable of the yeast (Matt 13:33) or - Parable of the treasure and of the pearl (Matt 13:44-46) For Epiphany: The visit of the Magi (Matt 2:1-12) Believe By the end of this unit of study, pupils will know that the Church teaches: - The Adoration of the Magi shows that all people are seeking Jesus and he comes for the whole world. - The kingdom of God begins in all those who open their hearts to God’s love. - The miracles that Jesus worked expressed his love for all people and were signs that the kingdom of God was beginning. Jesus’ parables to show the choices people must make to accept his invitation to the kingdom. Celebrate By the end of this unit of study, pupils will know: - Praying the ‘Our Father’ helps Christians to continue to build the kingdom begun with Jesus. Live By the end of this unit of study, pupils will know: - About the life of a saint who worked to build the kingdom of God	Star words Kingdom of God Mikracle Parable Magi Adoration Epiphany 
Suggested grouping of objectives including Ways of Knowing and Lenses	
U3.3.1. Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus. The visit of the Magi (Matt 2:1-12) - The Adoration of the Magi shows that all people are seeking Jesus and he comes for the whole world.	
U3.3.2. Show a simple understanding of what the kingdom of God is and is not. U3.3.6. Recall the ‘Our Father’ prayer and make simple links between the prayer and building the kingdom. - Praying the ‘Our Father’ helps Christians to continue to build the kingdom begun with Jesus. D3.3.2. Reflecting on how Jesus teaches what the kingdom of God is like, including thinking about the ‘Our Father’ prayer. D3.3.3. Reflecting on how people need to change their behaviour to show their commitment to building the kingdom, comparing responses and asking questions about other people’s responses. R3.3.1. Considering how people could build the kingdom with reference to the life of a saint. About the life of a saint who worked to build the kingdom of God R3.3.2. Showing understanding of how people would behave in the kingdom of God and reflect on what that might mean for them. - The kingdom of God begins in all those who open their hearts to God’s love.	
U3.3.3. Show a simple understanding of a miracle of Jesus (either Matt 8:5-13 or Matt 9:1-8) showing that it is a sign of the kingdom and the compassion of Jesus. - Cure of the centurion’s servant (Matt 8:5-13) or Cure of a paralytic (Matt 9:1-8) - The miracles that Jesus worked expressed his love for all people and were signs that the kingdom of God was beginning.	
U3.3.4. Show knowledge of two parables of Jesus, making links between them, to show some understanding of what the kingdom of God is like. U3.3.5. Retell one of Jesus’ parables, making simple links between the chosen parable and Jesus’ message about the kingdom of God. D3.3.1. Asking and answering questions about the feelings of the characters in one of the stories studied. (RVE) - Parable of the Sower (Matt 13:4-9) - Parable of the Sower explained (Matt 13:10-17) or - Parable of the yeast (Matt 13:33) or Parable of the treasure and of the pearl (Matt 13:44-46)	

The Season of Lent and the events of Holy Week are not listed in this branch as the focus of curriculum religious education is on the institution of the Eucharist at the Last Supper. However, as at other times of the year, pupils will still discuss Lent, Holy Week, and Easter in other areas of school life and will still be invited to participate in the prayer and Liturgy of school and parish life. Jesus feeding a multitude is the only miracle (apart from the Resurrection) recorded in all four gospels. Jesus' words and actions are important as they foreshadow what will happen at the Last Supper. For the first readers of St Matthew's gospel, the miracle is a reminder of God feeding the Jewish people manna in the desert. As in the Exodus story, Jesus reaches out with compassion to feed the hungry.

Following on from focusing on the Liturgy of the Word in the 'Prophecy and Promise' branch, pupils will focus on the second part of the Mass, the Liturgy of the Eucharist. In this branch, they may need to revisit the Mass as a whole and recognise 'The Holy Mass is a miracle: we can be present at Jesus' death and Resurrection. With Jesus Christ, our risen Lord, we are celebrating the big feast of thanksgiving' (YCfK 75). A useful guide to teaching about the Liturgy of the Eucharist for this age group is found in YOUCAT for Kids, part three 'Meeting Point' (p118-130). The section explains that the Eucharist is the meeting point with the kingdom of God. Jesus emptied himself into humanity (cf. Philippians 2:7) and through the Eucharist invites communicants to enter life in him. It gives a thorough explanation of what happens at Holy Mass and the real presence of Jesus Christ in the Eucharist. As well as learning about Mass factually, this branch offers the opportunity to think about the prayers that are said and sung at Mass and are a way people are invited to participate in responses. The prayer attributed to St Teresa of Avila, 'Christ has no body, but yours', is a reminder that after receiving Holy Communion, a transformation occurs as a person is part of the body of Christ. It may offer pupils a simple way to think about how communion leads Catholics into a deeper relationship with Jesus.

General guidance: Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.

Objectives: Ways of knowing

Understand

U3.4.1.

Retell in any form the story of the feeding of the five thousand.

U3.4.2.

Recall the words and actions of Jesus at the last supper and make simple links with his words and actions in the miracle of the loaves.

U3.4.3.

Describe how Jesus showed his love at the Last Supper and how he shares this love when people celebrate their first Eucharist.

U3.4.4.

Make links between the story of the Last Supper and the Mass, giving reasons for these links.

U3.4.5.

Recognise that the Church teaches that the Eucharist is the meeting point where God gives himself to communicants as food; they receive the Body of Christ and become ever more united in his Body the Church (YCfK 74).

U3.4.6.

Describe, with increasing detail and accuracy, the prayers, religious signs, and actions of the Mass, focusing on the Liturgy of the Eucharist.

U3.4.7.

Give reasons for actions and symbols used in the Mass and make links between beliefs and actions.

Discern

D3.4.1.

Wondering about the words of the offertory prayer and the story of Creation.

D3.4.2.

Exploring some different cultural practices associated with Holy Week.

Respond

R3.4.1.

Reflecting on the Catholic belief that Jesus gives himself in Holy Communion.

R3.4.2.

Talking about the experience of Mass with Catholics and asking questions about their experiences and feelings. (RVE)

R3.4.3.

Reflecting on what their learning means for their life. (RVE)

Lenses	
Hear By the end of this unit of study, pupils will hear the following key texts: • The miracle of the loaves (Matt 14: 13-21). • The last supper (The institution of the Eucharist) (Matt 26: 26-29). • Extracts from a Eucharistic Prayer. Believe By the end of this unit of study, pupils will know: • At the Last Supper Jesus showed his love by giving the gift of himself transformed into bread and wine. He made his apostles priests of his promise when he told them to ‘Do this in remembrance of me’ (1 Cor 11:23-25, Eucharistic prayer). • Catholics gather to celebrate Mass where they listen to the words of holy scripture (the Liturgy of the Word) and meet Jesus in Holy Communion (the Liturgy of the Eucharist). By the end of this unit of study, pupils will know that the Church teaches that: • A sacrament is a meeting point where people are blessed by God and become closer to the community of the Church. • The Eucharist is a sacrament in which Jesus offers his life for the salvation of the world. He is present in Holy Communion to be received by those who believe. • That at the Last Supper Jesus instituted the Eucharist. • People give themselves to Jesus when they receive the Eucharist (Holy Communion). Celebrate By the end of this unit of study, pupils will know: • Some prayers and responses Catholics say during Mass. • Some prayers and responses Catholics sing during the Eucharistic Prayer. • Some ways people celebrate their first Eucharist (First Holy Communion). Live By the end of this unit of study, pupils will know: • The ways in which Catholics are called to live Eucharist by following the example of Jesus. • Some different cultural practices associated with Holy Week (e.g., Maundy money in the UK, Green Thursday in Germany).	Star words Mass Sacrament Eucharist Last Supper Communion

Suggested grouping of objectives including Ways of Knowing and Lenses
U3.4.1. Retell in any form the story of the feeding of the five thousand. The miracle of the loaves (Matt 14: 13-21).
U3.4.2. Recall the words and actions of Jesus at the last supper and make simple links with his words and actions in the miracle of the loaves. U3.4.3. Describe how Jesus showed his love at the Last Supper and how he shares this love when people celebrate their first Eucharist. U3.4.4. Make links between the story of the Last Supper and the Mass, giving reasons for these links. - At the Last Supper Jesus showed his love by giving the gift of himself transformed into bread and wine. He made his apostles priests of his promise when he told them to ‘Do this in remembrance of me’ (1 Cor 11:23-25, Eucharistic prayer). - That at the Last Supper Jesus instituted the Eucharist. U3.4.5. Recognise that the Church teaches that the Eucharist is the meeting point where God gives himself to communicants as food; they receive the Body of Christ and become ever more united in his Body the Church (YCfK 74). - Catholics gather to celebrate Mass where they listen to the words of holy scripture (the Liturgy of the Word) and meet Jesus in Holy Communion (the Liturgy of the Eucharist). A sacrament is a meeting point where people are blessed by God and become closer to the community of the Church - The Eucharist is a sacrament in which Jesus offers his life for the salvation of the world. He is present in Holy Communion to be received by those who believe. R3.4.1. Reflecting on the Catholic belief that Jesus gives himself in Holy Communion. - The last supper (The institution of the Eucharist) (Matt 26: 26-29). - People give themselves to Jesus when they receive the Eucharist (Holy Communion).
U3.4.6. Describe, with increasing detail and accuracy, the prayers, religious signs, and actions of the Mass, focusing on the Liturgy of the Eucharist. - Extracts from a Eucharistic Prayer. - Some prayers and responses Catholics say during Mass. - Some prayers and responses Catholics sing during the Eucharistic Prayer. - Some ways people celebrate their first Eucharist (First Holy Communion). U3.4.7. Give reasons for actions and symbols used in the Mass and make links between beliefs and actions. D3.4.1. Wondering about the words of the offertory prayer and the story of Creation. R3.4.2. Talking about the experience of Mass with Catholics and asking questions about their experiences and feelings. (RVE) R3.4.3. Reflecting on what their learning means for their life. (RVE) - The ways in which Catholics are called to live Eucharist by following the example of Jesus.
D3.4.2. Exploring some different cultural practices associated with Holy Week. Some different cultural practices associated with Holy Week (e.g., Maundy money in the UK, Green Thursday in Germany).

As pupils progress in their knowledge of the life, death, and Resurrection of Jesus, they will not cover the same sequence of events in religious education each year. However, teachers may need to spend some time revising and reminding pupils of the series of events after the Resurrection of Jesus. In this branch, it is necessary to look beyond Matthew's gospel into the acts and letters of the apostles.

In this branch, pupils will look at how Mass today mirrors Mass celebrated by the first disciples. The first historical account of Mass is in St Paul's letter to the Corinthians. The letter is written within a few years of Jesus' resurrection and shows that the Mass celebrated by the Catholic Church today follows the pattern set down by the first disciples. Though the story of Emmaus has been studied before, it also mirrors the pattern of Mass, and the disciples recognise Jesus when he blesses and breaks bread. The power of this story is seen in many works of art. They will also connect with the words of Jesus at the end of Matthew's gospel and the words that the priest or deacon says at the end of the Mass.

Pupils will also begin to explore the mystery of the Holy Trinity in more depth, though as it is a mystery, it is not something that can be explained or understood. Having studied the Mass, pupils will begin to see the communal nature of the Trinity. The fruits of Creation are placed on the altar and the priest asks the Father to send the Holy Spirit 'so that the offerings may become the body and blood of Christ, and that the faithful, by receiving them, may themselves become a living offering to God' (CCC 1105). This prayer is called the epiclesis and is a moment where pupils can wonder at 'the Holy Spirit's transforming power in the Liturgy [which] hastens the coming of the Kingdom' (CCC 1107). Works of art and symbolism can support developing this sense of awe and wonder, and pupils will find symbols of the Trinity in many churches, for example, in stained glass, as well as signs and symbols of Father, Son, and Spirit.

Before Pentecost, the disciples had not experienced the revelation of the Holy Spirit as the third person of the Trinity. Mary had received the gifts of the Holy Spirit at the Annunciation and, following the Ascension, she guided the first disciples in prayer as they waited for the power of the Holy Spirit Jesus promised them at the Ascension (Acts 1:8). In the same way, the Church teaches the Blessed Virgin Mary can guide prayers today when people ask for her help, often called her intercession.

Objectives: Ways of knowing

Understand

U3.5.1.

Make links between the Scripture sources (Lk 24:13-35 and Matt 28:16-20) and what happens at Mass.

U3.5.2.

Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity (e.g., Jesus called the disciples to 'make disciples of all nations' in the name of the Father and of the Son and of the Holy Spirit. Christians make the sign of the cross as a prayerful reminder of their baptism through the Holy Spirit to be children of God and participants in the Christian community).

U3.5.3.

Know some of the prayers of the Catholic Church which express belief in the Trinity and the Holy Spirit, e.g., Glory Be, Come Holy Spirit.

U3.5.4.

Recognise that Mary joins the disciples in prayer and make simple links with how Catholics ask for Mary's prayers.

U3.5.5.

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

U3.5.6.

Recall that we learn about the life of Jesus in the gospels, the work of the disciples in the Acts and learn that Paul wrote letters to the early Christian communities. Know that these are different ways of writing (literary forms).

Discern

D3.5.1.

Saying what they wonder about the story of Emmaus and when the disciples recognised Jesus.

(RVE)

D3.5.2.

Asking and responding to questions about how the disciples felt after the Ascension and before Pentecost, noticing the role of Mary.

D3.5.3.

Exploring some different symbols of the Trinity and talking about what they represent e.g., by visiting their local church. (RVE)

Respond

R3.5.1.

Reflecting on how the Holy Spirit helped the disciples and relating this to the possibilities in their lives, giving examples.

R3.5.2.

Talking about their own and others' experiences and feelings about what it means for a Christian to share the gospel.

Lenses	
Hear By the end of this unit of study, pupils will hear the following key texts: - Road to Emmaus (Lk 24:13-35) - The mission to the world (Matt 28:16-20) - The group of apostles (Mary) (Acts 1:12-14) - Early Church (Acts 2:42-47) - Paul’s Letter to the Corinthians (I Cor 11:23-27) Believe By the end of this unit of study, students will know that the Church teaches that: - The disciples recognised Jesus when he breaks the bread. At Mass, what we eat looks like bread, but it is Jesus who comes, the living God. The bread is the Body of Christ. - 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. - Through Mary, the Holy Spirit guided the first disciples. She continues to guide our prayers. - Mass was celebrated in the early Church. Celebrate By the end of this unit of study, pupils will know: - That the sign of the cross is the shortest summary of the Christian faith. - That some prayers that reference the Trinity and the work of the Holy Spirit. - That the celebration of Mass ends by reminding Christians of Jesus’ instruction to make disciples of all nations. Live By the end of this unit of study, pupils will know: - That being a Christian means to share the gospel. - That Christians today continue to follow the example of the apostles and early Church when they gather to say Mass. - How the Emmaus story is represented in art (e.g., Caravaggio’s Supper at Emmaus; Maximino Cerezo Barredo, Emmaus Triptych 2014; He Qi, The Road to Emmaus, Supper at Emmaus). - That the mystery of the Trinity is represented symbolically, e.g., Trinity knot.	Star words Emmaus Holy Spirit Pentecost Concluding rite St. Paul Discipleship

Suggested grouping of objectives including Ways of Knowing and Lenses
U3.5.1. Make links between the Scripture sources (Lk 24:13-35 and Matt 28:16-20) and what happens at Mass. U3.5.5. Make connections with the life of the early Church and Catholics gathering for Mass today. - Early Church (Acts 2:42-47) - Paul's Letter to the Corinthians (I Cor 11:23-27) - Mass was celebrated in the early Church. - That the celebration of Mass ends by reminding Christians of Jesus' instruction to make disciples of all nations. - That being a Christian means to share the gospel. - That Christians today continue to follow the example of the apostles and early Church when they gather to say Mass. D3.5.1. Saying what they wonder about the story of Emmaus and when the disciples recognised Jesus. - Road to Emmaus (Lk 24:13-35) - How the Emmaus story is represented in art (e.g., Caravaggio's Supper at Emmaus; Maximino Cerezo Barredo, Emmaus Triptych 2014; He Qi, The Road to Emmaus, Supper at Emmaus).
U3.5.2. Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity (e.g., Jesus called the disciples to 'make disciples of all nations' in the name of the Father and of the Son and of the Holy Spirit. Christians make the sign of the cross as a prayerful reminder of their baptism through the Holy Spirit to be children of God and participants in the Christian community). U3.5.3. 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. D3.5.3. Exploring some different symbols of the Trinity and talking about what they represent e.g., by visiting their local church. (RVE) R3.5.1. Reflecting on how the Holy Spirit helped the disciples and relating this to the possibilities in their lives, giving examples. - 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 - That the sign of the cross is the shortest summary of the Christian faith. - That some prayers that reference the Trinity and the work of the Holy Spirit. - That the mystery of the Trinity is represented symbolically, e.g., Trinity knot.
U3.5.4. Recognise that Mary joins the disciples in prayer and make simple links with how Catholics ask for Mary's prayers. D3.5.2. Asking and responding to questions about how the disciples felt after the Ascension and before Pentecost, noticing the role of Mary. Through Mary, the Holy Spirit guided the first disciples. She continues to guide our prayers.
U3.5.6. Recall that we learn about the life of Jesus in the gospels, the work of the disciples in the Acts and learn that Paul wrote letters to the early Christian communities. Know that these are different ways of writing (literary forms). - The disciples recognised Jesus when he breaks the bread. At Mass, what we eat looks like bread, but it is Jesus who comes, the living God. The bread is the Body of Christ. R3.5.2. Talking about their own and others' experiences and feelings about what it means for a Christian to share the gospel. - The mission to the world (Matt 28:16-20) - The group of apostles (Mary) (Acts 1:12-14)

Branch 6: Dialogue and Encounter		Year 3
Teachers may want to begin this branch by looking at the Jewish Passover. Pupils may need some contextual understanding to know that the festival of Passover (Pesach in Hebrew) celebrates the liberation of the Hebrew people from slavery in Egypt. On the evening before Passover starts, Jewish families have a special service called a Seder which takes place over a meal. The story of Exodus is read from a book called the Haggadah. Different family members read parts of the story (some parts are read in Hebrew) and food and drink with symbolic meaning is placed upon the table. The food includes unleavened bread as the Hebrews had no time to wait for bread to rise before leaving Egypt. (The leaven they threw away is like a sourdough starter rather than yeast.) It is important that pupils understand that the Passover is a festival for Jewish people across the world today, and through history. For Christians, the feast of the Passover is important because they believe that it links with Jesus’ last meal with his disciples. In the gospels of St Matthew, St Mark, and St Luke, the Last Supper is a Passover meal. In the book of Exodus, the Passover happens at the beginning of a new era for the Jewish people when they are saved from slavery by God and set free. For Christians, Jesus offers himself as the sacrifice (he is the Paschal lamb) and his death and resurrection save people from sin and restore the way to a relationship with God in this life and in heaven. Jesus commands the disciples to remember and repeat his actions as he establishes a new promise (covenant). Pupils may be able to make simple connections between the Last Supper, Passover, and the sharing of unleavened bread and wine at Mass and Jesus’ instruction to ‘Do this in memory of me’. As always, encountering other religious beliefs should be a first-hand experience where possible, allowing people to speak about their religious beliefs. In learning about Islam, pupils should take a religious law or belief and explore how people live this out. This is intentionally left open so that teachers can consider the time of year and the pupils in their class when thinking about which aspects of Islam to study. Generally, teachers may consider which of the five central beliefs of Islam it is most appropriate to study depending on the Islamic calendar. Studying the declaration of faith, prayer, or the importance of almsgiving are not as closely linked with months of the year as fasting and pilgrimage. It is important that all pupils appreciate that Islam has a rich culture which incorporates art, religious music, poetry, and architecture as well as learning what Muslims believe.		
Objectives: Ways of knowing		
Understand U3.6.1. Make links between Exodus (12:1-8,15-20, 13:3) and the account of the Last Supper in Luke (22:14-23). U3.6.2. Simply describe how Jewish people celebrate the Passover in Britain today making links with the Exodus account, correctly using specialist vocabulary to describe symbols and actions in the meal. (RVE) U3.6.3. Make simple links and connections between some Islamic religious laws, beliefs, worship, and life (e.g., belief in one God, the Creator, the significance of Muhammed, importance of the will of God, etc.). (RVE)	Discern D3.6.1. Wondering why Jesus chose to celebrate the Last Supper on the feast of the Passover. D3.6.2. Exploring some examples of Islamic art or religious music, for example, Islamic calligraphy or the adhan and ask ‘I wonder’ questions about what they have seen. (RVE) D3.6.3. Listening to the stories and experiences of those from the Jewish or Islamic communities in the class or the wider community and ask questions about their laws, beliefs, worship, or life. (RVE)	Respond R3.6.1. Reflecting on the meaning of what they have learned for their own lives. (RVE) R3.6.2. Talking, asking, and answering questions with others about their beliefs, experiences, and feelings, recognising the ways in which this could influence the way they live. (RVE)

Lenses	
Dialogue By the end of this unit of study, pupils will have encountered the following key text: - Exodus 12:1-8,15-20, 13:3 - Lk 22:14-23 By the end of this unit of study, pupils will know that the Church teaches: - For Christians, the Eucharist is linked with the Jewish celebration of Passover. Encounter By the end of this unit of study, pupils will have encountered the following: - Some simple facts about how the Jewish festival of the Passover is celebrated by Jews in Britain today. By the end of this unit of study, pupils will have encountered the following: - Recognise links and simple connections between some Islamic religious laws, beliefs, worship, and life (e.g., belief in one God, the Creator, the significance of Muhammed, importance of the will of God etc.). - Recognise the importance of artistic expressions of belief in Islam, for example, in Islamic art or religious music.	Star words Passover Unleavened Exodus Muslim Islam Ramadan Sawm Adnan
Suggested grouping of objectives including Ways of Knowing and Lenses	
U3.6.1. Make links between Exodus (12:1-8,15-20, 13:3) and the account of the Last Supper in Luke (22:14-23). U3.6.2. Simply describe how Jewish people celebrate the Passover in Britain today making links with the Exodus account, correctly using specialist vocabulary to describe symbols and actions in the meal. (RVE) D3.6.1. Wondering why Jesus chose to celebrate the Last Supper on the feast of the Passover. D3.6.3. - Listening to the stories and experiences of those from the Jewish or Islamic communities in the class or the wider community and ask questions about their laws, beliefs, worship, or life. (RVE) - Exodus 12:1-8,15-20, 13:3 - Lk 22:14-23 - For Christians, the Eucharist is linked with the Jewish celebration of Passover. - Some simple facts about how the Jewish festival of the Passover is celebrated by Jews in Britain today.	
U3.6.3. - Make simple links and connections between some Islamic religious laws, beliefs, worship, and life (e.g., belief in one God, the Creator, the significance of Muhammed, importance of the will of God, etc.). (RVE) D3.6.2. Exploring some examples of Islamic art or religious music, for example, Islamic calligraphy or the adhan and ask 'I wonder' questions about what they have seen. (RVE) D3.6.3. - Listening to the stories and experiences of those from the Jewish or Islamic communities in the class or the wider community and ask questions about their laws, beliefs, worship, or life. (RVE) R3.6.2. - Talking, asking, and answering questions with others about their beliefs, experiences, and feelings, recognising the ways in which this could influence the way they live. (RVE) - Recognise links and simple connections between some Islamic religious laws, beliefs, worship, and life (e.g., belief in one God, the Creator, the significance of Muhammed, importance of the will of God etc.). - Recognise the importance of artistic expressions of belief in Islam, for example, in Islamic art or religious music	
R3.6.1. Reflecting on the meaning of what they have learned for their own lives. (RVE)	