

	Year 3	Year 4	Year 5	Year 6
Overview	<p>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. 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.</p>	<p>Through this year the pupils will learn about people whose lives have been transformed by faith and hope in God. In the first branch pupils will study Abraham and consider how he changed through acting on his faith and entered into a covenantal relationship with God. Pupils will explore aspects of the story of Elijah whose story shows the importance of faith and hope in God even in desperate times. Pupils will then make links between Elijah and John the Baptist. In these branches, pupils will begin to explore hermeneutics. Pupils will explore more about the type of messiah Jesus is and what it means to live a life in Christ. Through learning about the theological virtues of faith, hope, and love, they will encounter the belief that good deeds flow out of a love of God, people do not do good things and earn God's love. They will revisit the lives of St Peter and St Paul with a focus on the theological virtues of faith, hope, and love and learn about the place of the Blessed Virgin Mary in the communion of saints.</p>	<p>Through this year the pupils will reflect on the significance of the Old Testament as part of Christian understanding of the revelation of Jesus. In the first two branches, pupils will explore Moses and David. Moses is the lawgiver and the one who leads the people of Israel out of slavery. David is the great king who is a shepherd to his people. Pupils should have opportunities to understand how to read the Bible, recognising stories meant to the people at the time of telling and what they mean to us now. For example, in the O Antiphons the scriptural references from 150 2.4 Model curriculum Isaiah point to Jesus and the incarnation. Pupils will look at the Ten Commandments and at Jesus' summary of the Law and how this speaks to us today. They will learn about the Sacrament of Confirmation where people choose to be anointed as a disciple of Christ and seek to follow his teachings and reflect on the last things. They will spend some time thinking about the Bible itself. They will also develop a deeper understanding of Sacred Scripture in the Jewish religion.</p>	<p>In this year, pupils will focus their gospel study on St John. They will also look at the second account of Creation, understanding what is meant by the 'Fall' and be able to make connections with Jesus as the new Adam in St John's gospel. Pupils will look at women in the Old Testament and see Mary's place in salvation history as she is presented in the gospel of St John. They will look at St John's account of Jesus through the seven miraculous signs and they will learn about the seven sacraments of the Catholic Church. They will hear the account of Jesus' Passion as recounted in St John's gospel and reflect on this as a source of creative inspiration. The account of Mary meeting the resurrected Jesus in the garden will connect with the story of Eden and help pupils understand something of the narrative sequence of salvation history. At the end of the year, they will consider Catholic social teaching as part of the call to dialogue with the culture of the time</p>
Autumn 1	<p><b>Branch One: Creation and covenant</b> In this branch, pupils will revisit the first story of Creation from the book of Genesis. When they looked at this text previously, the</p>	<p><b>Branch One: Creation and covenant</b> In this branch, pupils will learn that Abraham is one of the most important figures in religious history because Jews, Christians,</p>	<p><b>Branch One: Creation and covenant</b> In this branch, pupils will learn about Moses, focusing on two critical events in his life.. In the first event in Moses' life, pupils will</p>	<p><b>Branch One: Creation and covenant</b> The second account of Creation is one of the best-known and frequently misunderstood passages of the Bible. To</p>

	<p>focus was on revealing the nature of God, who creates and sustains all that is, seen and unseen, in a way appropriate for seven-year-olds. 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.</p>	<p>and Muslims trace their belief in one God back to him. Abraham is dedicated to God. When he hears God's call Abram, who becomes Abraham, listens, and responds, and each time these responses are sealed by a series of covenants. These covenants begin to restore the relationship with God, which, for Christians, is fulfilled in Jesus. Pupils will also study Joseph the Dreamer and the story's key points. Through his ability to interpret dreams, Joseph becomes a significant figure in Egypt and ultimately saves the family who betrayed him when they fled famine in Canaan. Joseph does not take revenge. For Christians, the Joseph account prefigures aspects of the gospel narratives.</p>	<p>study his theophany, or 'God manifestation', where God reveals his name to Moses and Moses encounters God in the form of a burning bush. Pupils will recognise that the Ten Commandments speak to us today, but pupils should also reflect on the context in which they appear in the Bible. A list of prohibitions seems to be a constraint in the modern world. However, in the context of Exodus, they are profoundly liberating. A group of people freed from slavery are given a rest day, and family is a priority.</p>	<p>understand why this is, pupils should know something of the literary form of which it is an example. Aetiology (or etiology) is a form of literature common in the ancient world that uses a story to explain the cause of something or why things exist the way they do. They are not factual stories, but stories told to expose a more profound truth and are akin to parables. When teaching the parable of the lost sheep, for example, pupils do not require scientific evidence of a lone ewe to recognise that Jesus is using the story to teach about the nature of God's mercy.<sup>156</sup> The truth of the second Creation account lies in what it says about human nature and the generosity of God. One of the first things to notice is that in the second account, God is presented more like a person as in this account, the writer is focused on humanity. God physically moulds Adam from the earth. In Hebrew, the name Adam means son of the red earth; Adam is an earth man, made from mud. In this single image, the writer conjures up the frailty of the human condition. . God then places Adam in Eden, where he is to take care of the garden, which contains all he needs. As in the first account of Creation, humanity is given stewardship of other elements of Creation. Again, the generosity of God is displayed as Adam has</p>
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Autumn 2	Branch Two: Prophecy and promise			

	<p>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. 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.</p>	<p>The prophet Elijah is the archetypal prophet of the Old Testament. He appears in the wilderness and calls the people of Israel to return to God, calling out the corruption of Ahab, the king, who has begun worshipping Baal. In the miracle of the flour and the oil, he shows God's generosity, especially towards the poor, the widow, and her son, and, for Christians, this has parallels with Jesus' feeding of the five thousand. His encounter with God in the gentle breeze is a beautiful image which links with Christian ideas of the Holy Spirit. In this branch, pupils will compare two accounts of the appearance of John the Baptist, noticing what is the same in St Mark and St Matthew's accounts. Alongside physical appearance, both gospel writers draw on the prophet Isaiah, suggesting that the one Isaiah speaks of is fulfilled in the person of John.</p> <p>In Advent, the figure of John the Baptist asks Christians how they will prepare a way for Jesus in their own lives and at the end of all things. As with the prophet Isaiah, pupils should reflect on how John speaks to Christians today to prepare the way of the Lord</p>	<p>The people want a king to protect them from their enemies. The prophet Samuel advises them to rely on God). However, the people persist, and Saul becomes the first king. However, Saul does not prove to be a worthy king and Samuel sets out to find his successor guided by God. David is not chosen because of his power. He comes from humble beginnings, working as a shepherd boy in Bethlehem. These facts are important to the writers of the gospels who see the parallels with Jesus' birth. When David is anointed the spirit of the Lord is 'mightily' upon him, language echoed in Isaiah and in St Luke's gospel as Jesus reads from the scroll announcing the beginning of his ministry. Though pupils will not know the scriptural references they should begin to make links with the language used to describe David and the language the gospel writers draw upon to show Jesus is the one spoken of in the Old Testament. David is a shepherd and in the story of Goliath he speaks of rescuing lambs from the jaws of predators. David is the king who unites the tribes of Israel and conquers Jerusalem, though he remains a shepherd king, caring for his people, rather than the king who demands from his people God makes a covenant with David and promises that one of his descendants will have the throne</p>	<p>When exploring the stories of some of the prominent women in the Old Testament, pupils will need to understand the context in which the stories take place, historically and culturally. The list of women is not exclusive. The catechism states, 'Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting covenant, intended for all to be written on their hearts... Above all, the poor and the humble of the Lord will bear this hope' The people who will become the nation of Israel exist in a patriarchal world where women are seen as somehow less than men. The stories of the people of Israel often feature battles and warring factions which excluded women. The women listed feature at different points in the formation of Israel and subvert the expectations of their time. Pupils will compare that annunciation to Mary in the gospel of St Luke with the Annunciation to Joseph in St Matthew. St Luke sets the tone for his gospel by focusing on Mary, the humble girl from Nazareth. Mary radically challenges the idea of a kingly Messiah in her prayer of the Magnificat. A prayer that has been banned at different times by different political regimes because of the radical messages it contains to change the world's order by 'filling the hungry' and pulling the</p>
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			<p>established forever, which connects to the covenant with Abraham and with the universal kingship of Christ for Christians. Knowing this, pupils can recognise the significance of Jesus' birthplace and that Joseph is descended from David</p>	<p>mighty from their thrones. Mary stands in a tradition of women who show that they are not passive onlookers in the history of salvation. In the stories of Judith and Ester, both women lead their people to victory at a time of vulnerability. Albeit through some violent actions. Those who appear weak are made strong through their faith and hope. Sarah and Hannah both have sons when people believe they are too old, and both dedicate their sons to God. There are other women in the Old Testament who teachers may wish to help pupils study. Ruth is an example of self-giving love when she stays with her mother-in-law Naomi and is an ancestor of King David. Though she is a Moabite rather than an Israelite, she comes to follow the ways of the people of Israel and worships the one, God.</p>
Spring 1	<p><b>Branch Three: Galilee to Jerusalem</b> 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</p>	<p><b>Branch Three: Galilee to Jerusalem</b> In this branch, pupils will consider Jesus' question to Peter, 'Who do you say I am?' They will also reflect on Jesus as the servant Messiah and how he announces the Kingdom of Heaven to those at the edge of society In the time of Jesus, many illnesses were seen as making a person 'impure'. Under the rituals of the Law of Moses, many things could make someone ritually unclean. Examples include skin diseases (such as leprosy),</p>	<p><b>Branch Three: Galilee to Jerusalem</b> In this branch, pupils will explore the 'new law' given by Jesus, his summary of the law of Moses, and the transfiguration of the Jesus, where the disciples Peter, James and John see him accompanied by Elijah, the greatest of the prophets and Moses, the giver of the Law. Pupils will also look at how Jesus shows the love of neighbour in action through one of his parables and the Our Father as the perfect prayer and summary of the whole</p>	<p><b>Branch Three: Galilee to Jerusalem</b> In the next three branches, pupils will study the gospel of St John. In this gospel, St John presents Jesus as the Messiah who reveals his kingdom through seven signs. In the Bible, the number seven indicates perfection. St John emphasises Jesus' divinity through his seven 'I am' statements that are reminders of the revelation of God as 'I am' to Moses in the burning bush (Ex 3:14). In this branch, pupils will explore the</p>

	<p>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</p> <p><b>Epiphany</b> 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.</p>	<p>childbirth, touching a corpse, or eating prohibited food. Impurity could ceremonially be passed to others through personal contact. When someone was seen as ceremonially impure, they were separated from the community and during their period of impurity could not worship at the general. Jesus' approach to those who were ritually unclean is remarkable. He reaches out to them, making himself unclean in the eyes of the Law, taking their impurity onto himself and curing them of their affliction. Jesus' holiness overcomes their illness and their ritual impurity</p>	<p>gospel. e. Pupils will focus on the Beatitudes, though the sermon does go on to explain why the new law is of a higher standard than the old law. Jesus goes beyond the letter of the law into the heart of sinful behaviour, it is wrong to kill but it is also wrong to show anger, you should love your neighbour, but also your enemy. St Luke illustrates this in his account of Jesus' parable of the Good Samaritan. Beatitude comes from the Latin 'beatus'. Pupils will learn about how as the Transfiguration Jesus reveals his divine glory to his disciples just for a moment. Moses and Elijah both experience revelations of God on the mountain and they are with Jesus at the Transfiguration. Moses is the law giver and Elijah the prophet who was expected before the arrival of the Messiah (Malachi 4:5). The awe and wonder of the disciples reflect that this is a mystery that they cannot explain or understand.</p>	<p>seven signs of John's gospel and one of Jesus' 'I am' statements. Below is a brief outline of the seven signs or miracles. Unlike the other gospels, St John's gospel only tells of these seven miraculous signs. Each one points to a greater truth about Jesus' divine nature. d pupils explore either the 'I am the bread of life' (Jn 6:35) statement which follows the feeding of the five thousand, or the 'I am the Resurrection' statement, which is part of the story of Lazarus. In this branch, they will not explore each sacrament in detail rather explore the purpose of sacraments as part of a life in Christ. By age ten, they will be able to notice sacraments that happen once in a lifetime and mark a particular point of encounter with God and those that form part of a Catholic's ongoing sacramental life. Each of St John's seven signs does not point directly to a sacrament though they do link with the sacramental imagination.</p>
<p>Spring 2</p>	<p><b>Branch Four: Desert to garden</b> 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</p>	<p><b>Branch Four: Desert to garden</b> In this branch, pupils will explore Lent's themes of forgiveness and reconciliation and the idea that devotion to God leads a person to do good works. They will also look at Holy Week in St Matthew's gospel and see that St Matthew shows Jesus as the servant-Messiah. For Lent, they will explore two parables. The Parable of the Lost (or prodigal) Son is one</p>	<p><b>Branch Four: Desert to garden</b> At the Ash Wednesday service, the priest places an ash cross on each person's forehead and says, 'Turn away from sin and believe in the Gospel' or 'Remember that you are dust, and to dust you shall return'. In this branch, pupils will explore the meaning of these words by exploring what it means to sin and the last things, death, judgement, heaven, and hell as part of God's</p>	<p><b>Branch Four: Desert to garden</b> As the Church moves through the season of Lent, pupils will look at the rich symbolism of St John's account of the end of Jesus' earthly life. St John's gospel looks to bring out the significance of all that Jesus did in light of his resurrection, though this is not understood by those present at the time. Pupils should recognise from the previous branch that the</p>

	<p>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.</p>	<p>of the most familiar parables in the gospels. It is a beautifully crafted story through which Jesus reveals that God does not break his relationship with his children This teaching of Jesus is important: our condition of children of God is the fruit of the love of the Father's heart; it does not depend on our merits or our actions and, therefore, no one can take it away. The second parable is The Parable of the Judgement of the Nations is often called the parable of the sheep and the goats. It is about the last judgement at the end of time. As a parable, pupils will need to think about what it means because it is not as it first appears.</p> <p><b>Holy week</b></p> <p>At the beginning of the week, Jesus is welcomed into Jerusalem, and the people shout 'Hosanna!'. However, he refuses to be like an earthly king. Instead, as with his healing miracles, he reaches out to humanity and takes on the burden of sin for the whole world. Even his closest friends do not understand his course of action. Pupils can get some sense of this through the actions of Peter. Only after the Resurrection do the disciples understand that Jesus came, 'not to be served but to serve...</p>	<p>plan for salvation. God's plan is for everyone to go to heaven. However, the Church teaches that, as people, we often turn away from this plan and become tempted to make choices that turn us away from God's plan. Jesus is God, but he is also fully human. In the wilderness, he is tempted to make choices that appeal to his human nature. Jesus rejects these temptations. Pupils can explore this in an age-appropriate way. Being selfish or mean or saying unkind things are all focused on what 'I' want, not loving our neighbour. To understand this, pupils must reflect on the concept of conscience as an 'inner voice' that guides the choices people make. The season of Lent is a time in the Church's year when Catholics reflect on the importance of realigning their lives to God. Fasting reminds people that everything comes from God and shows solidarity with those who have less. Giving is also sharing the gifts of God with others and building a more just world. Praying strengthens a person's relationship with God. .</p> <p><b>Holy Week</b></p> <p>The conclusion of Lent is Holy Week culminating in the Resurrection of Jesus. This year, pupils will think about prayer reflections on the passion, death, and Resurrection of Christ through continuing to learn about the</p>	<p>narrative works on two levels: an account of what happened and a revelation of Jesus' divinity. They are encouraged to spend time studying at least one of the scripture passages read in greater detail, some examples of which are suggested below. However, these are not the only symbolic meanings to reflect upon, and pupils should be encouraged to reflect on the stories personally In the anointing at Bethany , St John sets in motion the events that will lead to Judas' betrayal of Jesus and the Crucifixion. Lazarus is present at the meal, which must have been a talking point! Mary anoints the feet of Jesus with an expensive oil which Judas sees as a betrayal of their mission to the poor. St John presents Jesus as the Paschal lamb, which links back to Abraham's sacrifice of Isaac and with the first Passover meal in Exodus, where the lamb's bone remains unbroken. All pupils should notice that John begins and ends Jesus' ministry with the figure of Mary. She calls Jesus to start his ministry by turning water into wine and stands by Jesus as he addresses her from the cross. Jesus invites the beloved disciple to accept Mary as his mother and Mary to accept him as a son. Mary is the mother of all Christians as Jesus entrusts his followers to her from the cross. When Jesus is pierced, blood and water flow from his</p>
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			<p>Rosary through looking at the Sorrowful mysteries. Understanding God's plan for heaven includes thinking about how people get there. The Church teaches that at some point in the future, Christ will come again, and there will be a final judgement. The Church teaches that God is loving and forgiving, heaven is when people's souls join him in endless love.</p>	<p>side. At this moment, St John invites readers to recall that Adam is broken open when God creates woman, and Jesus is broken open at that moment the Church is founded 'from the pierced heart of Christ'</p>
<p>Summer 1</p>	<p><b>Branch Five: To the ends of the Earth</b>  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 learn before Pentecost, the disciples had not experienced the revelation of the Holy Spirit as the third person of</p>	<p><b>Branch Five: To the ends of the Earth</b>  At the beginning of the week, Jesus is welcomed into Jerusalem, and the people shout 'Hosanna!'. However, he refuses to be like an earthly king. Instead, as with his healing miracles, he reaches out to humanity and takes on the burden of sin for the whole world. Even his closest friends do not understand his course of action. Pupils can get some sense of this through the actions of Peter. Only after the Resurrection do the disciples understand that Jesus came, 'not to be served but to serve... Pupils will look at the Apostles' Creed, which summarises the beliefs of the Christian faith. Pupils are not expected to learn this creed (though they can) but rather to study it as a text as it summarises the faith of the Apostles. In saying their creed, Christians today profess their faith and affirm their belief just as they did at baptism.</p>	<p><b>Branch Five: To the ends of the Earth</b>  In this branch, pupils will study the Sacrament of Confirmation, understanding its links with scripture from the words of the prophets through to the Acts. The Sacrament of Confirmation is one of the three sacraments of initiation of the Church. It recalls the Holy Spirit descending on the disciples at Pentecost. The word 'confirmation' comes from the Latin 'firmare', meaning to strengthen. In the Sacrament people are strengthened in faith through the power of the Holy Spirit, the gifts of the Spirit are increased. Pupils will learn what happens at confirmation and the rich symbolism accompanying the sacrament. When a person is confirmed, they follow in a line of all who have been witnesses to Christ before them. A bishop usually administers confirmation. The oil of chrism is the oil of anointing. Anointing with Chrism</p>	<p><b>Branch Five: To the ends of the Earth</b>  Pupils will continue to journey with St John's gospel in this branch. Pupils started the year learning about the Fall and humanity's broken relationship with God. In this branch, they will look at how St John's account of the Resurrection alludes back to that narrative and shows that in Jesus the relationship with God is restored. As St Paul describes, the first man, Adam, has a living soul, but Jesus, the last Adam has 'become a life-giving spirit' After the Crucifixion, Jesus is laid to rest in a garden. In Genesis paradise is described as a garden and Adam is the gardener. Mary Magdalene arrives on the first day of the week when it is still dark. Pupils may reflect on the author's intention using images of light and dark in this account. alerts the disciples that Jesus' body is not there. Peter and John run to the tomb. Believing Jesus has risen, they go</p>

	<p>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.</p>		<p>links with the name 'Christian', which means anointed as Christ means 'the anointed one'. People anointed with chrism will spread 'the aroma of the gospel' as the seal of chrism 'marks our total belonging to Christ' Pupils should witness how Christians live out their vocation by studying the life of a saint. St Clare of Assisi is an example of a saint who advocated a path of prayer and reflection because she sought to love Christ perfectly.</p>	<p>home. Mary stays behind weeping. When she next looks inside the tomb the angels speak to her, dressed in white (light), and when she turns around, she sees a man who she thinks is the gardener. Pupils may recognise that Jesus is seen as a gardener, just like Adam. Jesus does not call her by her name at first, but calls her 'Woman', which also echoes the Genesis account. Mary does not recognise Jesus until he says her name. Pupils may recognise that in Genesis God calls the first people after they have eaten the 180 2.4 Model curriculum fruit, but they hide. In St John's gospel, Jesus gifts the disciples with the Holy Spirit. Pupils can connect that just as God breathes life into Adam, Jesus breathes new life into the disciples. This also links with the Trinitarian nature of God. However, St John introduces the figure of Thomas the Apostle at the end of his gospel. In this story, pupils can consider the nature of faith and belief.</p>
<p>Summer 2</p>	<p><b>Branch Six: Dialogue and encounter</b> Pupils will start 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</p>	<p><b>Branch Six: Dialogue and encounter</b> Pupils will begin the dialogue part of the branch by exploring a little more about the life and work of St Paul, one of the most significant figures in the New Testament. The Acts of the Apostles recount much of his life following his encounter with Christ on the road to Damascus. The thirteen letters or</p>	<p><b>Branch Six: Dialogue and encounter</b> The Bible itself is a work of dialogue as the writers' recount humanity seeking to 'converse' with God. It is important that pupils begin to understand how Christians view the Bible and the importance of the Church in helping people encounter the meaning of the text beyond what</p>	<p><b>Branch Six: Dialogue and encounter</b> As pupils reach the end of the primary phase of their education, they should consider what dialogue means in action. The Catholic Bishops' Conference of England and Wales identified different ways Catholics can enter dialogue with people of goodwill in their document 'Meeting God in</p>

	<p>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. It is important that pupils understand that the Passover is a festival for Jewish people across the world today, and through history. Pupils will then study the Passover and why it is important to Christians. Christians 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.</p>	<p>epistles attributed to him form a large part of the New Testament and the Sunday Liturgy. Unlike the twelve disciples, Paul comes not from Galilee but from Tarsus on the southern coast of present-day Turkey, which was then part of the Roman Empire. Paul was a Roman citizen who grew up in a busy Greek-speaking port. He was therefore well equipped for social and geographic mobility. Paul travelled around the Mediterranean as an apostle of Christ, leaving behind a series of Christian communities Pupils will explore something of the universal Catholic Church and the many different communities of faith that form part of the Catholic Church. In the same way that learning about other religious beliefs should begin by exploring the communities closest to the pupils' own experiences.</p>	<p>is written. The word 'bible' comes from a Greek word 'biblia' which means 'little books'. The Bible is not one large volume as pupils will perceive it in their classrooms. It is a collection of different writings gathered over time. Within these writings, there are different types of literature, gathered from different sources, probably including oral accounts, that have been gathered and edited over centuries. Pupils should recognise that the texts that Christians refer to as the Old Testament are texts of the Jewish religion. For Christians, they are 'old' as Jesus Christ fulfils a new covenant which the New Testament recounts. However, God's covenantal relationship with Abraham told in the book of Genesis remains and the texts of the Old Testament remain relevant to Christians. However, Christians read the Old Testament in the light of Christ, seeing signs of him in the words, actions, and deeds of the Old Testament. In the encounter dimension of this branch, pupils will be invited to explore more about the importance of Hebrew, the holy language for Jewish people, and understand how prayer, beliefs and sacred objects form part of Jewish life. The Torah is central to Jewish life and the scrolls in synagogues are sacred objects. The Torah contains different names for God, many of</p>	<p>friend and stranger' (2010). The pathways most appropriate for pupils are. practically in projects (such as focusing on caring for our common home in their local area), learning about the lives of those committed to interreligious dialogue. or charitable organisations that work for justice and freedom. For example, pupils could learn about St Francis of Assisi, who met Sultan Al Malik during a conflict between Christians and Muslims. St Francis wrote in the rule of his religious order that when his followers travelled, 'they should not be quarrelsome, dispute with words, or criticise others, but rather should be gentle, peaceful and unassuming, courteous and humble, speaking respectfully to all as is fitting' Pupil will also look at what is happening in their local community and consider their responsibilities alongside possibilities for participation.</p>
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			<p>which are familiar to Christians. The Shema prayer is the most important prayer in Judaism because it reminds Jewish people that there is only one God. The prayer is handwritten by a sofer (scribe) who uses ink and a quill to write.</p>	
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