



Living and Learning through Faith



Year 2

The overarching theme of this year is baptism. Baptism is the meeting point where people are reborn to a new life in Christ and become part of the Christian community. In the story of Noah, Creation is reborn from the waters of the flood. Pupils will encounter John the Baptist and journey through St Luke's gospel as they come to know the signs in the gospel that Jesus is the Messiah spoken of by the prophets. They will consider how the power of the Holy Spirit transforms the lives of people in the writings of St Luke, for example, Mary, Elizabeth, and Paul, and consider how a life in Jesus calls people to be good neighbours. Pupils will also begin to think about good and bad choices (sin) and why the Sacrament of Reconciliation is needed. Pupils are not expected to know all these connections, but teachers can help them make connections between different branches to ensure that links between branches exist across each year as well as sequentially as they revisit a branch the following year.



Living and Learning through Faith



Branch 1: Creation and Covenant	Year 2
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In this branch, pupils will learn about the story of Noah, mainly focusing on God’s promise, or covenant, with Noah and with all creatures that ‘nothing of flesh shall be swept away again by the waters of the flood’ (Gen 9:15), a promise symbolised by the rainbow. Pupils should know that the story of Noah is not a historical account, though several flood stories come from the ancient world of Mesopotamia. Like other stories at the beginning of the book of Genesis, it speaks to humanity’s relationship with God and the hope that flows from God. As Pope Francis writes in *Laudato Si’*, ‘Although “the wickedness of man was great in the earth” (Gen 6:5) and the Lord “was sorry that he had made man on the earth” (Gen 6:6), nonetheless, through Noah, who remained innocent and just, God decided to open a path of salvation. In this way, he gave humanity the chance of a new beginning. All it takes is one good person to restore hope!’ (LS71). The story of Noah shows that though the people turned away from living good lives (sin), a path back to God was restored through the small hope of Noah and his family. God’s promise to Noah is not one way; it depends on Noah (and his family) turning back to God and taking responsibility for the gift of Creation they have received. Noah must be a good keeper, or steward, of the Earth and all living things.

The Catholic Church recognises the story of Noah’s ark prefigures the ‘salvation by baptism, for by it a few... were saved by water’ (CCC 1219). The Sacrament of Baptism forms the next part of Creation and covenant as the sacrament is a covenant with God (YC 194) and, as in the story of Noah, a person is reborn from the waters. Through the Sacrament of Baptism, each person is ‘reborn’ into a new life in the Christian family and dressed in a white garment to show that they are putting on a new life of grace. The baptismal liturgy is rich in the symbols of the Christian faith, and through it, people are called to carry the light of Christ into the world, anointed as priests, prophets, and kings as they share in Christ’s mission. In the early primary years, much of this learning will be experiential. Through this learning, pupils will begin to understand that the baptismal liturgy is more than a naming ceremony; it is an initiation into the Christian life. Teachers should note that infant baptism has its roots early in the life of the Church (CCC 1252). Parents choose baptism for their children as part of their intention to nurture their children in the Christian family. When adults, children can select to affirm this faith through the Sacrament of Confirmation and participation in the life of the Church.

General guidance: The story of Noah will require careful selection and telling by teachers. To make sense of the covenant and the rainbow, pupils will need to know about the ark and the flood. Teachers may choose to abbreviate the scriptural text or use a picture book. If this is decided, pupils should still be aware that the story is a religious story from the Bible, the sacred text of the Christian faith, and teachers should reference a Catholic translation in religious education lessons. When studying psalms, teachers may choose a few verses rather than the psalm in its entirety as it may be too complex for early primary children. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.

Objectives: Ways of knowing

Understand	Discern	Respond
<p>U2.1.1. Retell in any form the Noah story (Genesis 6:9-9:17), focusing on Noah and God’s promise to all living creatures in the sign of the rainbow (Gen 9:8-17).</p> <p>U2.1.2. Know that psalms are prayed/sung to praise God and recognise that they are a different literary form in scripture.</p> <p>U2.1.3. Understand the term ‘stewardship’ and what it means for caring for God’s world.</p> <p>U2.1.4. Correctly use religious words and phrases to talk about the Sacrament of Baptism, as a sign of Jesus’ love for all people and a welcome into the Christian family.</p> <p>U2.1.5. Know that the Christian Bible is split into two parts, the Old Testament, and the New Testament.</p>	<p>D2.1.1. Responding to the way God’s gift of Creation is expressed in a variety of creative and artistic ways, e.g., art, music, or poetry and talk about the reason for their response.</p> <p>D2.1.2. Expressing a point of view, with a relevant reason, about why we care for God’s world, making simple connections with God’s promise to all living creatures in the story of Noah.</p> <p>D2.1.3. Exploring the meaning of symbols used in an infant’s baptism in the Catholic Church.</p>	<p>R2.1.1. Considering what they could do to care for God’s world in their own lives and in the life of their local community. (RVE) R2.1.1. Reflecting on the gift of Creation (awe and wonder). (RVE) R2.1.2. Reflecting on how actions can help or harm themselves and others and what this could mean for their friendship with God.</p>



Living and Learning through Faith



Lenses

Hear

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

- The story of Noah, focusing on God’s covenant (promise) with Noah and all living beings in the sign of the rainbow (Gen 9:7-17).145
- LS 71 ‘Through Noah, who remained innocent and just, God decided to open a path of salvation. In this way he gave humanity the chance of a new beginning. All it takes is one good person to restore hope!’
- Psalm 139/146 in praise of God’s Creation of each of us and his love for us.

Believe

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

- God makes a covenant (promise) with Noah to save all living things.
- That people in the story of Noah turned away from God and chose to act badly; this is behaviour called sin.
- The Sacrament of Baptism is when a person becomes part of the Christian family and promises to love God.
- That the Christian Bible is split into two parts, the Old Testament, and the New Testament.

Celebrate

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

- Psalms are prayers to praise God.
- Sacraments are living signs of Jesus’ love for all people.
- Baptism is the first sacrament which welcomes people into the Christian family.

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.
- How a baby is baptised in the Catholic Church.

Key vocabulary

- God
- Noah
- Covenant
- Sin
- Psalm
- Sacraments
- Baptism
- Father
- Bible
- Old/New Testament



Branch 2: Prophecy and Promise

Year 2

Learning about the infancy of Jesus in year two of the model curriculum builds upon prior knowledge. It allows teachers and pupils to make connections with the whole infancy narrative of St Luke and introduces John the Baptist. St Luke's gospel begins in the temple in Jerusalem with Zechariah, who finds it difficult to accept the Angel Gabriel's message and cannot speak consequently. In contrast, Mary says 'Yes' to God's message and is filled with the Holy Spirit's power. When God sends his Son, the Holy Spirit is present and 'their mission is conjoined and inseparable' (CCC 743). When Mary meets her cousin Elizabeth, her baby jumps in recognition as Elizabeth too is filled with the Holy Spirit as she recognises that the Visitation is from God and she addresses Mary as the mother of 'my Lord' (Lk 1:43). Mary says the Magnificat; she proclaims God's kingdom, where a merciful God will fill the hungry with good things. When Zechariah assents to John's name (which means God is gracious), he is filled with the Holy Spirit and prays the Benedictus, where he foresees that John will be a 'prophet of the Most High' (Lk 1:76) and that God will visit his people. In the nativity of Jesus, St Luke draws particular attention to the shepherds, who were poor, as the first to recognise Jesus, and they leave the stable 'glorifying and praising God' (Lk 2:20). In the infancy narrative, St Luke prepares the reader for Jesus in the rest of his gospel as the one who shines out across the world for all people. He introduces the importance of prayer, being open to the Word of God, and the work of the Holy Spirit in the hearts of those who encounter Jesus. Though pupils will not grasp this narrative whole at this stage, it is helpful for teachers to consider how they can draw pupils' attention to these aspects as it will develop an understanding built on in later branches. (Though not covered in this branch, the infancy narrative of Jesus concludes back in the temple where Jesus calls God his Father and is lost for three days, foreshadowing the three days in the tomb that follow the Crucifixion and precede the Resurrection.)

The liturgical season of Advent is explored as the four weeks of preparation for the coming of Christ at Christmas. The references to Isaiah may be taught whenever Advent begins or when teachers feel it is appropriate in the sequence of the branch. Pupils are invited to understand some of the symbols used during the Advent season, namely the Advent wreath, and to explore how other cultures prepare for Christmas, such as Las Posadas, the nine-day prayer and pageant that originated in Mexico. Additionally, pupils should be encouraged to make links with the message they hear in Scripture and actions, considering how Christians today can bring joy to the world. Pupils will encounter many other aspects of Advent preparations, such as calendars, that anticipate the Christmas season, but these should not be the focus of religious education time. General guidance: Pupils may find a map of Palestine at this time helpful to connect place names and geographical locations. Teachers may wish to find child-friendly text to support learning but should always link this to the Bible. As pupils covered some of the infancy stories in the previous year, teachers may want to focus pupils' scriptural studies on new texts. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.

Objectives: Ways of knowing

<p>Understand U2.2.1. Retell, with increasing detail, one of the religious accounts from the Annunciation and the birth of John the Baptist and of the Annunciation and the birth of Jesus from the Gospel of Luke.</p> <p>U2.2.2. Know that a prophet or prophetess communicates God's message, inspired by the Holy Spirit, and that Isaiah and John the Baptist are prophets.</p> <p>U2.2.3. Identify Zechariah's special message about John's future (Lk 1:76).</p> <p>U2.2.4. Recognise that the Church teaches that the person Isaiah spoke of was Jesus long before he was born.</p> <p>U2.2.5. Recognise that the Church teaches that Mary is the mother of God who prays for them and with them.</p> <p>U2.2.6. Describe some ways that Christians prepare for Jesus' coming at Christmas during the season of Advent for example, correctly using religious words and phrases to recognise the meaning given to the Advent wreath and how these might help Christians prepare for Christmas. (RVE)</p>	<p>Discern D2.2.1. Talking about Isaiah's picture language about light and darkness (Is 9:1-2) and making simple links with Jesus.</p> <p>D2.2.2. Saying what they wonder about the Holy Spirit and how baby John the Baptist, Mary, Elizabeth, and Zechariah felt.</p> <p>D2.2.3. Talking about how other cultures and communities prepare in Advent, for example, through art, dance, music, or celebrations such as Las Posadas. (RVE) D2.2.4. Listening to different traditions and interpretations of the meaning of the Advent wreath. (RVE)</p>	<p>Respond R2.2.1. Talking about Mary's prayer, the Magnificat (Lk 1:46-50, 53) and how they can make the world fairer. For example, how they could fill the hungry with good things in Advent 147 or what choices they could make in Advent to support local and global communities in need and to care for Creation (CST). (RVE) R2.2.2. Using artistic expressions to create a personal response to Isaiah's picture language about light and darkness (Is 9:1-2).</p>
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Lenses

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

- The Annunciation of John the Baptist (Lk 1:5-20)
- The Annunciation of Jesus (Lk 1:26-38)
- The Visitation (Lk 1:39-50, 53)
- The birth of John the Baptist (Lk 1:57-58)
- Zechariah's voice is restored (The circumcision of John the Baptist) (Lk 1:59-66, 67,76) • The Birth of Jesus (Lk 2:1-8)
- Including, for the season of Advent:
- Is 7:14, 9:1-2, 5-7 (Extracts from the book of Immanuel)

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

- That prophets and prophetesses communicate God's message inspired by the Holy Spirit. John the Baptist is born to be a prophet.
- Christians believe that the person Isaiah spoke of was Jesus. In Isaiah's words, Christians recognise Jesus as a light in the darkness and Immanuel, 'God-with-us'.
- Advent is the season when Christians prepare for the coming of Jesus Christ at Christmas.
- That Mary is the mother of God and our mother who is trusted with all our prayers.

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

- Some words of Mary's prayer, the Magnificat (Lk 1:46-50, 53) in which she gives thanks to God and prays for his just world to come.
- Advent is a time Christian preparation for Jesus' coming.
- That the Advent wreath is a symbol of the coming of the light. How the Christmas story is celebrated in song: carol services. Live

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

- About some daily/weekly commitments that enable Christians to live in a way that prepares them for Jesus' coming.
- Advent preparations in different cultures.
- The meaning and interpretations of the candles/wreath in different cultural contexts.
- How Catholic Social Teaching (CST) can help to guide Christians to 'share the light' with others.

Key vocabulary

Advent
Advent Wreath
Annunciation
Isaiah
John the Baptist
Magnificat Prophet
Zechariah



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Branch 3: Galilee to Jerusalem

Year 2

The Feast of the Epiphany (Matt 2:1-12) may fall at the beginning of this branch, so the feast day's text is given. The visit of the Magi will be covered in detail in Year Three.

In this branch, pupils will deepen their knowledge from Year One about who Jesus is and understand how he teaches about the nature of God through parables and miracles. Parables are a literary form where a comparison is made to tell a more profound truth. Jesus uses them to teach about the nature of God. Across this year, pupils have learned that God calls people back to him in the story of Noah and that the Sacrament of Baptism welcomes people into a relationship with God in the Christian family. In this branch, pupils will revisit these themes by looking at the baptism of Jesus and thinking about how Christians use prayer as a way of turning back to God alongside the symbolism of water as a sign of cleansing and new birth.

Baptism is the first Sacrament of Reconciliation as it turns people towards a familial relationship with God. John the Baptist calls the people of his time to turn back to God and uses baptism in water to symbolise this relationship. As a prophet, John baptises with water, symbolising cleansing. However, when he baptises Jesus and Jesus prays, his divinity is revealed through the voice of the Father and the presence of the Holy Spirit. Teachers can lay the foundations for learning more about the Trinity by discussing what this could mean, perhaps using works of art that aim to capture the communion of Father, Son, and Spirit.

'Sin is a word, deed or intention' (YC 315), which is a deliberate choice against the true order of things in accordance with God's love. It is a difficult concept for children. However, pupils can understand about making bad choices on a personal level. In contrast, when Jesus is tempted to make bad choices that will serve only his needs, he says no. Instead, he chooses to help others through miraculous healings and calming the storm to save the disciples from their fear. Jesus reveals his divine nature showing his power over Creation which pupils may link with the story of Noah. Jesus also shows God's love and forgiveness through his teaching, and the parable of the lost sheep shows that God is searching for people to turn back to his love. In St Luke's gospel, John the Baptist links Jesus' teaching about turning back to God with Isaiah's call for repentance as the first step to welcome the Messiah. John is the link between the old covenantal promise told through the prophets and the new covenant fulfilled in Jesus.

General guidance: There is a lot of material in this branch, therefore the next branch will be intentionally lighter. These two branches in the spring term are both about Jesus' life and ministry, so they do naturally lead to each other. Teachers may wish to teach some material from branch three in branch four, for example, the parable of the lost sheep. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.

Objectives: Ways of knowing

Understand	Discern	Respond
<p>U2.2.1. Retell, with increasing detail, one of the religious accounts from the Annunciation and the birth of John the Baptist and of the Annunciation and the birth of Jesus from the Gospel of Luke.</p> <p>U2.2.2. Know that a prophet or prophetess communicates God's message, inspired by the Holy Spirit, and that Isaiah and John the Baptist are prophets.</p> <p>U2.2.3. Identify Zechariah's special message about John's future (Lk 1:76).</p> <p>U2.2.4. Recognise that the Church teaches that the person Isaiah spoke of was Jesus long before he was born.</p> <p>U2.2.5. Recognise that the Church teaches that Mary is the mother of God who prays for them and with them.</p> <p>U2.2.6. Describe some ways that Christians prepare for Jesus' coming at Christmas during the season of Advent for example, correctly using religious words and phrases to recognise the meaning given to the Advent wreath and how these might help Christians prepare for Christmas. (RVE)</p>	<p>D2.2.1. Talking about Isaiah's picture language about light and darkness (Is 9:1-2) and making simple links with Jesus.</p> <p>D2.2.2. Saying what they wonder about the Holy Spirit and how baby John the Baptist, Mary, Elizabeth, and Zechariah felt.</p> <p>D2.2.3. Talking about how other cultures and communities prepare in Advent, for example, through art, dance, music, or celebrations such as Las Posadas. (RVE) D2.2.4.</p> <p>D2.2.4. Listening to different traditions and interpretations of the meaning of the Advent wreath. (RVE)</p>	<p>R2.2.1. Talking about Mary's prayer, the Magnificat (Lk 1:46-50, 53) and how they can make the world fairer. For example, how they could fill the hungry with good things in Advent¹⁴⁷ or what choices they could make in Advent to support local and global communities in need and to care for Creation (CST). (RVE) R2.2.2.</p> <p>R2.2.2. Using artistic expressions to create a personal response to Isaiah's picture language about light and darkness (Is 9:1-2).</p>



Lenses

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

- The preaching of John the Baptist (Lk 3:2-6, 10-17)
- Jesus is baptised (Lk 3:21-22)
- The Temptation in the wilderness & Jesus begins to preach (Lk 4: 1-15)
- Cure of a paralytic (Lk 5:17-26)
- The choice of the twelve (Lk 6:12-16)
- The calming of the storm (Lk 8:22-25)
- Parable of the lost sheep (Lk 15:4-7)

For the Feast of the Epiphany

- Matt 2:1-12: The visit of the Magi

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

- John the Baptist is a prophet who calls people back to God by encouraging them to say sorry. Baptism is a sign of forgiveness.
- That when people make bad choices (sin), they turn away from God. Jesus teaches that God loves and forgives and that being sorry helps us to change and become better people.
- Jesus' miracles are signs that show he is the promised one (Messiah).
- Jesus' parables are simple comparisons that invite people to know more about God.
- Jesus brings healing in different ways. **Celebrate**

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

- How water is used as a symbol of a new start in the Sacrament of Baptism.
- How Catholics say sorry to God in prayers:
- Act of Sorrow (Contrition)

Asking for forgiveness in the 'Our Father' **Live**
By the end of this unit of study, pupils will know:

- The importance of saying sorry to God and to others.
- The importance of showing you are sorry, for example, through practical Acts of Penance.148

Key vocabulary



baptism
John the Baptist
Miracle
Parable
Temptation
Sin
Sorrow
Forgiveness
Reconciliation



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Branch 4: Desert to Garden

Year 2

In this branch, pupils in Year Two will revisit scripture from the previous year to consolidate learning about the events of Holy Week. They will make links between the forgiveness Jesus shows at his Crucifixion and the ministry of Jesus studied in the previous branch. They will also explore how Lent is a time of reconciliation and forgiveness for Christians because they want to restore their relationship with God to be ready to celebrate the Resurrection. They will develop an early understanding of the Sacrament of Reconciliation. In Year Two, this does not have to be a detailed understanding but rather a simple outline of why Catholics spend time thinking about how they have fallen away from God and how the sacrament helps them restore this relationship.

The branch also focuses on the Easter Vigil Mass. Easter is the 'Feast of feasts' (CCC 1169), and the Easter Vigil is the high point of the Easter Triduum celebrating the passion and Resurrection of Jesus. The vigil opens with a service of light. Like the Jewish Passover, the Easter celebration coincides with the beginning of spring in the northern hemisphere when the sun offers new warmth, and the Earth is ready to flower again. The word 'lent' (from the Middle-English word for spring, 'lengthening days') and 'Easter' (Germanic or Anglo-Saxon in origin, signifying 'the east', 'the rising sun') point to the long tradition of seeing this holy mystery through signs of the natural world, a 'cosmic symbolism'.¹⁴⁹ The vigil begins with lighting a fire from which the priest lights the Easter candle. The candle is a sign of Christ, the light of the world, and celebrates the victory of light over darkness. After the liturgy of the Word, the priest blesses baptismal waters. Adults who want to join the Catholic Church receive baptism, and the congregation renew their baptismal promises at the Easter Vigil. Pupils should be able to make connections with the branches studied earlier in the year regarding the symbolism of light and water. They may be able to make very simple connections with images of light and darkness in Advent, such as the words of Isaiah and the Sacrament of Baptism.

The importance of saying sorry, forgiveness, and reconciliation are not confined to the religious education curriculum. In this branch, pupils should make some simple connections between the life and mission of the school and the gospel message of forgiveness.

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 ageappropriate 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). Teachers may need to consider this if using works of art to talk about the events of Holy Week. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.

Objectives: Ways of knowing

Understand	Discern	Respond
<p>U2.4.1. Recognise what Jesus said on the cross about forgiveness and make simple connections with the belief that God always forgives us.</p> <p>U2.4.2. Recognise that Lent is a time for reconciliation and forgiveness.</p> <p>U2.4.3. Correctly use religious words and phrases when describing in an age-appropriate way the Sacrament of Reconciliation, making simple connections between the sacrament and a belief in God's forgiveness.</p> <p>U2.4.4. Correctly use religious words and phrases to talk about the symbols of light and water in the Easter Vigil Mass.</p>	<p>D2.4.1. Looking at works of art to recall the story of Holy Week studied in the previous year.</p> <p>D2.4.2. Considering some examples of reconciliation and peacebuilding in art, e.g., reconciliation outside Coventry Cathedral.</p> <p>D2.4.3. Listening to different sung versions of the Kyrie Eleison and talking about what the words mean.</p> <p>D2.4.4. Talking about links between the symbols of light and water at the Easter Vigil and what the symbols remind them of, for example, the story of Creation, the Sacrament of Baptism or Advent.</p>	<p>R2.4.1. Thinking about what forgiveness means to them. (RVE) R2.4.2. Thinking about how making bad choices can harm themselves and others and why saying sorry matters. (RVE) R2.4.3. Reflecting on how Jesus teaches people to forgive.</p>



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Lenses

Hear

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

- Jesus enters Jerusalem (Lk 19:28-38*)
- The last supper (Lk 22:7-23*, 28-34)
- The Crucifixion and death of Jesus (Lk 23:33-46*)
- The angel's message (Lk 24:1-8*)
- Peter at the tomb (Lk 24:9-12)

*Texts studied in Year One

Believe

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

- That Jesus gave us the Sacrament of Reconciliation to heal and restore our friendship with God and through this ourselves.
- That Lent is a time of preparing our hearts and minds for Easter through reconciliation and forgiveness.
- The Easter Vigil Mass is the high point of the year and is rich in symbols of light and darkness.

Celebrate

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

- Some prayers and actions that are ways in which Catholics turn back to God, in the Sacrament of Reconciliation, for example, a simple Examen or an act of sorrow and in the Penitential rite, for example, the Kyrie Eleison (Lord have Mercy).
- Some simple words, actions, and symbols of the Easter Vigil, focusing on light and water.

Live

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

- The importance of saying sorry to God and to others.
- That prayer can help people say sorry for their sins.
- That making bad choices damages relationships and damages them.

Key vocabulary



Easter Vigil

Forgiveness

Kyrie Eleison

Reconciliation Sin



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Branch 5: To the ends of the Earth	Year 2
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St Augustine describes the Holy Spirit as the 'quiet guest of our soul'. As pupils revisit the accounts of Ascension and Pentecost, the focus of learning is on how people are changed by the Holy Spirit. Welcoming the Holy Spirit into our hearts invites a conversion of the heart by receiving the gifts of the Holy Spirit and allowing these to bear fruit in our lives (CCC 1830-1832). Though the language of conversion is not age-appropriate, pupils will explore how people are changed by the Holy Spirit, through the examples of the apostles, St Paul, and other saints that teachers feel will speak to their lives. It is important that the fruits of the Spirit are not only looked at through how saints behave, but also through looking at how saints pray, their 'interior life'. Pupils will learn the names of the fruits of the Spirit but could reflect on how these require thinking time (praying time) as well as actions in the world. Developing habits, or virtues, of patience or self-control involves some understanding of what makes a person impatient or impulsive on the inside in their interior life. In the words of the prayer 'Come Holy Spirit' Christians invite transformation into their hearts which will then 'renew the face of the earth'. Pupils will look at examples of how some Christian individuals or communities have made big changes in the world, for example a saint who made peacebuilding their life. At Pentecost, the revelation of the Trinity is complete. Teachers may wish to explore the mystery of the Trinity in this branch, though it is not required until the next curriculum year. However, all pupils will have encountered Trinitarian imagery in this branch and previous branches as foundational learning about the mystery of the Holy Trinity.

Saul or Paul? In Acts 9:1-19, we hear that Saul is baptised, but he is still referred to as Saul. By Acts 13:9, he is referred to as Paul. Teachers should ensure pupils realise that this is the same person. Paul is the Latinised version of Saul, and it is likely that Saul became Paul as he travelled into the Roman empire.

General guidance: The story of Saul is longer than the extract taken from the Acts of the Apostles referenced. Teachers may wish to use an adapted version of St Paul's story to give a greater context to pupil's understanding of his conversion. 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. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.

Objectives: Ways of knowing

Understand	Discern	Respond
<p>U2.5.1. Sequence the events from the Resurrection of Jesus to the coming of the Holy Spirit at Pentecost.</p> <p>U2.5.2. Know that St Luke wrote a gospel containing an account of the life of Jesus and the Acts of the Apostles about the early Church.</p> <p>U2.5.3. Retell the story of the Conversion of Saul (Acts 9:1-19).</p> <p>U2.5.4. Recognise that the description of the fruits of the Spirit is taken from one of St Paul's letters (Gal: 5:22).</p> <p>U2.5.5. Recognise that Christians believe the Holy Spirit opens their heart to God, helping them to pray and develop habits of good behaviour towards themselves and other people.</p> <p>U2.5.6. Name the fruits of the Holy Spirit and make simple links between the lives of some saints or holy people and how the fruits of the Holy Spirit were shown in their lives.</p>	<p>D2.5.1. Saying what they wonder about the story of the appearance of the resurrected Jesus to the apostles and imagining how the apostles were feeling at the Ascension (Acts 1:6-11) or saying what they wonder about the story of Saul.</p> <p>D2.5.2. Saying what they wonder about the fruits of the Holy Spirit.</p> <p>D2.5.3. Sharing their personal response to different symbols of the Holy Spirit (wind, fire, dove) in art and say why they respond in that way, making links with images studied in previous branches (e.g., Taizé representations of the Holy Spirit, Marlene Scholz's 'Blessed Trinity'). (RVE) D2.5.4.</p> <p>Listening to and asking questions about the stories and the example of a saint whose life shows examples of building peace in the world. (RVE)</p>	<p>R2.5.1. Hearing the words of Come Holy Spirit and thinking about what it means to open your heart to God.</p> <p>R2.5.2. Considering why many people pray and share stories of prayer from different religious communities as appropriate. (RVE) R2.5.3.</p> <p>Considering how the fruits of the Holy Spirit could transform their own lives and through them, help the lives of others in their family and wider community.</p>



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Lenses

Hear

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

- Jesus appears to the apostles and the Ascension (Lk 24:36-53)
- Pentecost and Peter talks to the crowd (Acts 2:1-9, 12-13)
- Conversion of Saul (Acts 9:1-19)
- Fruits of the Holy Spirit (Gal 5:22-23)

Believe

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

- God is love. Love is God's first gift poured into our hearts by the Holy Spirit.
- The fruits of the Spirit are the visible signs that a person is led by the Holy Spirit.
- The fruits of the Spirit are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. Celebrate

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

- In all prayers, Christians welcome the Holy Spirit and open their hearts to God.
- Christians pray to the Holy Spirit for help ('Come Holy Spirit').

- Live

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

- That there are different symbols of the Holy Spirit in art: wind, fire, and dove, e.g., Taizé, Marlene Scholz's 'Blessed Trinity'.
- The example of a saint who showed examples of peacebuilding in their lives, e.g., St

Catherine of Siena, St Bernardine of Siena (IHS), St Rita of Cascia, St John Henry Newman, Pope St Pius X, St Francis of Assisi. Some examples of saints and holy people who lived the fruits of the Holy Spirit in their lives, e.g., St Oscar Romero, St Teresa of Avila.

Key vocabulary

Holy Spirit

Ascension

Pentecost

Saul

Prayer

Fruits of the Spirit

Love / joy

Peace/ patience

Kindness/generosity

Faithfulness

Gentleness / self control



Branch 6: Dialogue and Encounter

Year 2

‘Those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen’ (1 Jn 4:20).

In the dialogue dimension of this branch, pupils will begin by studying the parable of the Good Samaritan which Jesus told in answer to the question, ‘Who is my neighbour?’. In his encyclical ‘Fratelli Tutti’ Pope Francis explains what the word neighbour meant in the time of Jesus. ‘In the society of Jesus’ time, [neighbour] usually meant those nearest us. It was felt that help should be given primarily to those of one’s own group and race. For some Jews of that time, Samaritans were looked down upon, considered impure. They were not among those to be helped. Jesus, himself a Jew, completely transforms this approach. He asks us not to decide who is close enough to be our neighbour, but rather that we ourselves become neighbours to all’ (80). It is useful for pupils to understand the context of the parable in Jesus’ time and consider how the message of the parable speaks to their lives today. Pope Francis goes on to say, ‘Jesus asks us to be present to those in need of help, regardless of whether or not they belong to our social group. In this case, the Samaritan became a neighbour to the wounded Judaeon. By approaching and making himself present, he crossed all cultural and historical barriers. Jesus concludes the parable by saying: “Go and do likewise” (Lk 10:37). In other words, he challenges us to put aside all differences and, in the face of suffering, to draw near to others with no questions asked’ (81). Pupils will think about what this means in the community where they live and look at how Christians work together to support their local community, for example, food bank initiatives or care for refugees. The Church teaches that all baptised people are part of the Church of Jesus, and it is the duty of all Christians to work for Christian unity (CCC 817-822). To develop an understanding of this in a concrete way, pupils could explore a Christian charity that works across national boundaries, preferably finding one they can connect with locally, such as parish groups who work with international charities so that their experience of love of neighbour is active rather than descriptive.

Pope Francis reminds everyone that living according to this parable has the potential to radically transform society. ‘The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good’ (67). Familiarity can reduce the power of this parable to helping children who have fallen over on the playground. Pupils should be encouraged to think deeply about Jesus’ message in the parable and its implications. In the encounter part of this branch, pupils will learn more about Judaism as part of the religious education curriculum. 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 Judaism, pupils should take a religious law or belief from the Torah, studied the previous year, and explore how people live this out. For example, the commandment to keep holy the Sabbath day could lead to pupils learning about how Shabbat is celebrated in the home and at the synagogue. Alternatively, pupils could look at Kosher food labels and link these back to Jewish food laws (kashrut) that are largely found in the books of Leviticus and Deuteronomy. Pupils would not be expected to know these rules, rather to make the link between what is in the Torah and Jewish religious beliefs and practices. Pupils will also see examples of written religious words in Hebrew, such as Shabbat written as and begin to understand that handwriting the Torah has an important place in Judaism.

It is important that all pupils can talk about their religious experiences in order to develop mutual attitudes of respect and understanding, living out the spirit of neighbourliness.

‘We engage in dialogue by simply being good neighbours and friends, we can work together on issues that concern us and our communities, we can try to understand and experience something of each other’s religious life and culture, or we can talk about our beliefs and spirituality.’

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Objectives: Ways of knowing

Understand

U2.6.1.

Say what the story of the Good Samaritan teaches about how Christians should live. (RVE) U2.6.2.

Describe an initiative Christians work on together locally and globally in the service of others. (RVE) U2.6.3.

Make simple links and connections between some Jewish religious laws, beliefs, worship, and life (e.g., Keeping the Sabbath day holy and how this is celebrated in the synagogue and in Jewish homes).

U2.6.4.

Talk about respecting the beliefs of people from different communities in their local area. (RVE)

Discern

D2.6.1.

Considering an answer, with relevant reasons, to the question ‘Who is my neighbour?’ (RVE) D2.6.2.

Exploring some examples of Hebrew calligraphy, for example, through the work of a sofer (scribe), and asking ‘I wonder’ questions about what they have seen.

D2.6.3.

Listening to the stories and experiences of others from different communities in the class and the wider community. (RVE)

Respond

R2.6.1.

Reflecting on the question ‘Who is my neighbour?’ in their life and wondering about how they can act as a good Samaritan in their local community. (RVE) R2.6.2.

Reflecting on how communities could be transformed if people acted as good neighbours. (RVE)



Living and Learning through Faith



Lenses

Dialogue

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

- The parable of the Good Samaritan (Lk 10:25-37)

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

- Christians should collaborate in service of humanity.

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

- Learning about their local Christian community.
- Learning about ways Christians where they live come together to support the local community.

Encounter

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

- Recognise links and simple connections between some Jewish religious laws, beliefs, worship, and life. (e.g., keeping the Sabbath day holy and how this is celebrated in the synagogue and in Jewish homes).
- Recognise that most Jewish religious words are in Hebrew (the original language of the Torah and other sacred Jewish/Christian texts).
- Listen to the religious experiences of others from different communities in the class and the local area.

Key vocabulary

Samaritan Sabbath
Shabbat
Synagogue
Neighbour Respect