



Living and Learning through Faith



## Year 6

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.



<b>Branch 1: Creation and Covenant</b>	<b>Year 6</b>
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The second account of Creation is one of the best-known and frequently misunderstood passages of the Bible. To 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. The words of the Ash Wednesday recall Genesis 3:19: ‘Remember you are dust and to dust you will return’. Only through the ‘breath of life’ God blows into Adam does Adam become a living being. 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 plenty of food. However, in this account, there is one rule Adam must follow, one tree from which he cannot eat, the Tree of Knowledge of Good and Evil. God notices that Adam is lonely, which points to another truth about people pupils can identify with, people need to be in a community. Even when God makes all the animals, Adam does not find a companion among them. None of the animals shares his human nature. Seeing Adam is lonely, God creates woman and Adam recognises that he and the woman share the same nature, ‘This at last is bones of my bones and flesh of my flesh’ (Gen 2:23). Some pupils may connect with what they have learned about the Trinity; God is a communion of persons, and people also seek companionship. They echo the Creator’s divine nature. However, at this point, things start to diverge from God’s path. The people have free will in the garden, and God does not control them; instead, he sets down one rule. People are God’s Creation and subject to the rules of Creation, but the woman then the man give in to temptation and eat the fruit. In their pride, they want more than the many blessings they already have; people want the one thing they do not have. Pupils may see parallels with human nature and personal experience. Humanity always has an appetite for more. The ensuing blame game is also familiar. The woman blames the serpent, and the man blames the woman; no one takes responsibility for their actions. Original sin is a failure to trust in the goodness of God and disregard his Word, preferring a humancentred world to a God-centred world. Harmony with paradise is shattered, man and woman’s perfect relationship fills with tension, the created world itself becomes hostile, and death enters human history.

The second text pupils will study is St John’s gospel prologue. In this poetic passage, St John lets his readers know that, in Jesus, nothing less than a new Creation is beginning. For Christians, the first sin is a ‘happy fault’ (Felix culpa) because, consequently, God empties himself into humanity, and in Jesus, we meet him face to face. The Nicene Creed expresses these beliefs. Through reading Pope Francis’ words in *Laudato Si’*, pupils will learn that the Church teaches that a theological understanding of Creation and a scientific understanding are not incompatible. General guidance: Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church. It is especially important that pupils see diverse images of the first people, not just those from a European perspective.

**Objectives: Ways of knowing**

<p><b>Understand</b></p> <p>U6.1.1. Show understanding of the literary forms found in the text’s studied, including the use of metaphor, symbolic language, and poetry. (RVE) U6.1.2. Simply explain the Church’s teaching on the purpose of the second Creation story and the purpose of scientific accounts, referencing <i>Laudato Si’</i> 66-67. Make links with the term ‘stewardship’.</p> <p>U6.1.3. Show understanding of the Christian belief of the first sin or ‘original sin’ by making links with the second story of Creation.</p> <p>U6.1.4. Explain some Christian beliefs about the Sacrament of Baptism.</p> <p>U6.1.5. Use theological vocabulary to describe and explain the belief that sin damages the relationship with God, the relationship with others and relationships with the created world, making relevant links with the second account of Creation and <i>Laudato Si’</i> 66.</p> <p>U6.1.6. Show some understanding of the Christian belief that in Jesus a new covenant is made and through him the relationship with God can be restored making links with John (1:1-5, 16-18) and the Nicene Creed.</p> <p>U6.1.7. Describe the work of a Christian or Catholic scientist who has contributed to the scientific understanding of the beginnings of the universe (e.g., Mendel, Lemaitre, Blundell), recognising that many scientists are Christians and they do not see any conflict between their faith and science. (RVE)</p>	<p><b>Discern</b></p> <p>D6.1.1. Articulating reasons which might lead to judgements different to their own, in response to the claim: ‘belief in Creation is compatible with scientific accounts of the beginnings of the universe and the theory of evolution’, offering reasoned arguments for their own judgement. (RVE) D6.1.2. Expressing a point of view about what the story of the Fall says about human beings and suffering giving reasons why they think this way.</p>	<p><b>Respond</b></p> <p>R6.1.1. Considering the ways in which their life and the life of their communities could be transformed by taking seriously the belief in the innate dignity and equality of all human beings. (RVE) R6.1.2. Reflecting on the evidence in the world that human beings have not always lived as God has wanted and the effects of this on human beings and the environment.</p> <p>R6.1.3. Reflecting on the ways in which the discoveries of science can lead to a deeper appreciation of the greatness of God and God’s love for all Creation. (RVE)</p>



## Lenses

### Hear

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

- The second account of Creation (Genesis 2:5-10, 15-23, 3:1-7,9-13, 17-19)
- Jn 1:1-5, 16-18
- The Nicene Creed
- Laudato Si' 66-67

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

- The literary forms employed in the Genesis account.
- The Genesis account of Creation and Fall is not a literal scientific description, but expresses beliefs about God, the world, and human beings (see CCC 159).

### Believe

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

- The world is in disarray because humans choose to do evil again and again. This is called original sin; the story of Adam and Eve explains why the world is no longer as good as it was in the beginning. (YCfK 22)
- In Jesus, God restored humanity's relationship with him.
- Baptism is the first sacrament of the forgiveness of sins. It unites Christians with Jesus Christ, who dies and rises, and strengthens the gifts of the Holy Spirit.
- Belief in God as sustainer and source of the universe is compatible with the scientific account of the beginnings of the universe and the theory of evolution. **Celebrate**

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

- The symbols in the Sacrament of Baptism that point to a Christian's new life in Christ

The Church teaches that the Nicene Creed allows all believers to make a common statement of their faith. **Live**

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

- Many scientists are Christians and they do not see any conflict between their faith and science.
- The work of Catholic scientists in contributing to the scientific account of the beginnings of the universe (e.g., the work of Mendel and Lemaitre). The ways in which some sin is social and embedded in social structures (cf. CCC 1868-69).

Key vocabulary

creation Fall

Eden

Evolution

Baptism

Salvation





Branch 2: Prophecy and Promise

Year 6

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' (CCC 64). 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. For Christians, a parallel exists between these women and Mary, who will change the course of history by her 'yes' to God. 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 mighty from their thrones. Mary stands in a tradition of women who show that they are not passive onlookers in the history of salvation. Miriam is Moses' sister and called a prophetess. She saves his life when he is a baby, placing him in the care of the pharaoh's daughter. When the people of Israel cross the Red Sea, she leads the women in dance, singing and proclaiming the greatness of God. The name Mary is from Miriam. 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. One of the titles of Mary is 'Mother of God'. Pupils may question how God, the source of all being, can have a mother. The Orthodox Church uses the term 'Theotokos', which means 'God bearer'. Mary is God's mother because Jesus is fully God and fully human from the moment he is formed in Mary's womb with her active consent. The Incarnation is a mystery of the Christian faith. She is his mother, therefore God's mother and through baptism into the Body of Christ, the mother of all Christians.

General guidance: When learning about women in the Old Testament, it is important to remember that though Christians recognise them as preceding Mary, they do not speak in the same way to Judaism and Islam. Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.

Objectives: Ways of knowing

<p><b>Understand</b></p> <p>U6.2.1. Show an understanding of any one of the following Old Testament scripture passages that show the importance of women in salvation history, recognising authorial intention and historical context:</p> <ul style="list-style-type: none"> <li>• Genesis 18:1-15; 21:1-7: Sarah</li> <li>• Exodus 1:8-22; 2:1-10: Miriam</li> <li>• Judges 4:4-11; 5:7-15: Deborah</li> <li>• 1 Samuel 1:5, 9-11, 26-28: Hannah</li> <li>• Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther</li> </ul> <p>U6.2.2. Use theological language to explain what is meant by describing the women of the Old Testament as 'true protagonists of salvation history' (Pope John Paul II's address, General Audience, 27 March 1996), making relevant links with the stories of some key women from the Old Testament.</p> <p>U6.2.3. Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Lk 1:26-56 and the accounts of the women of the Old Testament. Contrast Lk 1:26-56 with the authorial focus in Matthew's account (Matt 1:18-25).</p> <p>U6.2.4. Use theological language to describe and explain the belief that Mary became the 'Mother of God'.</p> <p>U6.2.5. Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.</p> <p>U6.2.6. Show understanding of the life of individual women today who are responding to God's call in their life, making relevant links to Mary's 'Yes' to God (Lk1:2656), for example, describe and explain the role of women's religious orders in the Church today, with reference to at least one example of a Catholic women's religious order.</p>	<p><b>Discern</b></p> <p>D6.2.1. Thinking about the role of women in the story of salvation, giving a response to this statement: 'Looking at the role of women in the story of salvation, women today do not play a large enough role in the life of the Church', supporting their answer with reasons, and discussing why people might give different answers.</p> <p>D6.2.2. Exploring how they and others interpret their own and the composer's meaning, in response to a variety of sung settings of the Magnificat.</p>	<p><b>Respond R6.2.1.</b> Reflecting on their own experience, consider the women in their lives who have been important or significant.</p> <p>(RVE) R6.2.2. Comparing their own and others' experiences about the importance of Mary the mother of Jesus in their spiritual life.</p> <p>R6.2.3. Considering what life or task God might be calling them to live or do and reflect on how their 'Yes' could transform their own lives and the lives of the community. (RVE)</p>
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**Lenses**

**Hear**

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

- Old Testament passages that show the importance of women in salvation history, e.g.:
- Genesis 18:1-15; 21:1-7: Sarah
- Exodus 1:8-22; 2:1-10: Miriam
- Judges 4:4-11; 5:7-15: Deborah
- 1 Samuel 1:5, 9-11, 26-28: Hannah
- Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther
- Lk 1: 26-56: Mary as the fulfilment of Old Testament promises
- By the end of this unit of study, pupils will know:
- The difference between the Lucan and Matthean infancy narratives, emphasising their respective intentions, narrative approach, and Luke's emphasis on the role of women in the story of salvation.

**Believe**

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

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

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

- The Magnificat is the song of the Mother of God and the song of the Church.
- The Church prays the Magnificat each day at Vespers (evening prayer).
- Some sung settings of the Magnificat.

**Live**

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

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

Key vocabulary

Salvation History

Fulfilment

Old Testament

Lucan

Matthean

Protagonists

Mary, Mother of

God

Magnificat

Religious order



Branch 3: Galilee to Jerusalem

Year 6

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 seven signs of John’s gospel and one of Jesus’ ‘I am’ statements. Below is a brief outline of the seven signs or miracles.

1. The Wedding at Cana (Jn 2:1-12) Jesus turns water into wine. He can transform created elements – links with the Eucharist.
2. Healing of the official’s son (Jn 4:46-54) Jesus heals with a word, his words have power, he is the Word of God. Links with the prologue Jn 1:1-2.
3. Healing the man at Bethesda (Jn 5:1-15) Jesus heals on the Sabbath; he is Lord of the Sabbath. However, the man does not recognise that Jesus has healed him and goes to speak to the authorities. Links with spiritual blindness and seeing Jesus as the Messiah.
4. Feeding of the Five Thousand (Jn 6:5-14) Jesus feeds the people as the Israelites were fed by manna in the desert. Links with the Eucharist.
5. Jesus walks on water (Jn 6:16-24) Jesus is the new Moses; as Moses led the people across the Red Sea, Jesus leads the way to the Kingdom of God.
6. Healing of the man born blind (Jn 9:1-7) Links with healing the man at Bethesda. In this miracle, the man recognises Jesus, and he sees physically and spiritually experiencing conversion and healing.
7. The raising of Lazarus (Jn 11:1-45) Jesus is the way to eternal life. Martha, his sister, experiences conversion, recognising Jesus as ‘the Christ, the Son of God’, and then Jesus raises Lazarus from the dead. This miracle that prompts the authorities to act against Jesus and the events of Holy Week follow.

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. In the seven ‘I am’ statements Jesus explains his identity in beautiful poetic terms. It is suggested 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.

Through the Celebrate lens, pupils will consider the purpose of the seven sacraments. 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.

Objectives: Ways of knowing

Understand	Discern	Respond
<p>U6.3.1. Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning. (RVE) U6.3.2. Use specialist theological vocabulary to make links between each of the miraculous signs and Christian beliefs about Jesus, including some of the sacraments, and how these reveal he is truly God and truly human.</p> <p>U6.3.3. Use specialist religious vocabulary to make links between one of the ‘I am’ statements and Christian beliefs about Jesus.</p> <p>U6.4.4. Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.</p> <p>U6.3.5. Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.</p> <p>U6.3.6. Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.</p>	<p>D6.3.1. Giving reasons why the Church teaches sacraments are ‘meeting points where God himself is present’ (YCfK 64). Discuss why others might disagree.</p> <p>D6.3.2. Looking at different artistic representations of at least one of the signs in St John’s gospel and discussing the artists’ use of symbolic representation, expressing and sharing a personal preference, giving reasons for their choice and listen to contrary points of view. (RVE)</p>	<p>R6.3.1. Reflecting on how the seven signs in John’s gospel speak to them literally and spiritually.</p> <p>R6.3.2. Considering how stories from scripture speak to people in different ways. (RVE)</p>



Living and Learning through Faith



## Lenses

### Hear

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

- The Wedding at Cana (Jn 2:1-12)
- Healing the official's son (Jn 4:46-54)
- Healing the man at Bethesda (Jn 5:1-47)
- Feeding the 5000 (Jn 6:1-4)
- Walking on water (Jn 6:15-21)
- Healing the Blind Man (Jn 9:1-41)
- Raising of Lazarus (Jn 11:1-57)
- 'I am the bread of life' (Jn 6:35) or 'I am the Resurrection and the life' (Jn 11:25)

### Believe

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

- God inspired the authors of Sacred Scripture.
- Scripture is understood literally and spiritually.
- Mary prays and asks Jesus for help at Cana.
- The Church has seven sacraments. The sacraments of initiation are baptism, confirmation, and Eucharist. The sacraments of healing are penance and anointing of the sick. The sacraments in service to Holy Communion are marriage and Holy Orders.
- The purpose of sacraments is to help people grow more like Jesus, and through him become children of God.
- The sacraments engage all the senses, not just intellect and are earthly signs of the presence of God, especially in the Eucharist. **Celebrate**

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

- The sacraments are meeting points with God that bring people into a closer relationship with God and the community of the Church. They are holy, visible signs of God's presence and action in the life of a Catholic. Through them Catholics experience the 'healing, forgiving, nourishing, strengthening, presence of God that enables them to love in turn' (YC p105).
- Different representations in art or music of one of the signs from St John's gospel or one of the 'I am' statements studied.

### Live

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

- How sacraments are celebrated in their local parish community and how these form part of the life of the local Church.
- How their local parish community (Parish priest and laity) hand on the teaching of Jesus.

### Key vocabulary

Cana

Bethesda

Lazarus

Sacraments





Branch 4: Desert to Garden

Year 6

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 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.

Additionally, St John uses images of light and darkness or water to increase the poetic richness of his text. St John's passion is the central narrative at the Good Friday service. Teachers may want to use this reading to bring to life the drama St John's account provokes.

In the anointing at Bethany (Jn 12:1-11), 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. However, readers know the anointing signifies Jesus' kingship and preparation for his burial. As with the gift of myrrh, it foreshadows what is to come. Foot-washing was part of Jewish life and religious ritual and washing feet and hands before a meal was a common practice. Priests washed before entering the sanctuary (Ex 30:18-20). Having had his own feet anointed days before, Jesus acts as a servant by washing his disciples' feet. In this action, Jesus sets an expectation for Christian leadership. He also shows an extraordinary image of God. The disciples, especially Peter, do not understand what is happening. Pupils could consider the symbolism of water and the humility of Jesus. They may also notice that St John's Last Supper account differs from the other gospels' accounts. In St John's account of the Last Supper, the agony in the garden that occurs in the other three gospels is not described. Jesus knows 'that the Father had put everything into his hands' (Jn 13:3), and he follows the Father's will, which contrasts with Adam's defiance of God's will. Instead, Jesus shares wisdom and insights with his disciples, including a new commandment (Jn 13:33-34) that shows the way to true discipleship is the love of neighbour. Jesus has just demonstrated service by washing their feet, but still, Peter does not understand what is being asked of him. Peter still relies on himself, offering to lay down his life for Jesus, then attacking one of the High Priest's servants with a sword. The arrest (Jn 18:1-11) happens dramatically after dark. Jesus 'the lamb of God' (Jn 1:30) is arrested on the evening of the day of preparation when Jews would slaughter the Passover lamb. 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 (12:46), where the lamb's bone remains unbroken. These are short examples of how pupils could explore a close reading of one of the gospel texts. 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 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' (CCC 766).

Objectives: Ways of knowing

Understand	Discern	Respond
<p>U6.4.1. Show an understanding of the account of Holy Week in the gospel of John.</p> <p>U6.4.2. Show knowledge and understanding of how one of the texts reveal deeper meanings about Jesus as Messiah and describe the beliefs revealed.</p> <p>U6.4.3. Make links between the account of Jesus' washing his disciples' feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus' actions.</p> <p>U6.4.4. Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.</p> <p>U6.4.6. Make links between the Christian belief in the Crucifixion and the Stations of the Cross as a prayerful reflection on Christ's journey to the cross.</p>	<p>D6.4.1. Considering the statement 'Jesus had a fair trial', comparing and contrasting different points of view about this statement drawing on John's gospel as a source of evidence.</p> <p>D6.4.2. Exploring how they and others interpret their own and the maker's meaning, in response to a variety of creative and artistic expressions and linking these with a scriptural passage studied.</p>	<p>R6.4.1. Prayerfully reflect on what Jesus teaches about true discipleship.</p> <p>R6.4.2. Considering how love of neighbour could transform their life and the lives of the communities they are part of, describing the actions they could take to begin this transformation. (RVE) R6.4.3.</p> <p>Reflecting on Lent as a time to begin this transformation.</p>





Living and Learning through Faith



## Lenses

### Hear

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

- The anointing at Bethany (Jn 12:1-11)
- Jesus washes his disciples' feet (Jn 13:1-17)
- First farewell discourse (Jn 13:33-38)
- The arrest of Jesus (Jn 18:1-11)
- Jesus before Pilate (Jn 18:28-40, 19:4-6)
- The Crucifixion (Jn 19:17-22)
- Jesus and his mother (Jn 19:25-27)
- The death of Jesus (Jn 19:28-37)

### Believe

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

- At the Last Supper Jesus showed his love by washing his disciples' feet.
- Jesus showed his love by dying on the cross. On the cross he took on the guilt and pain of the whole world to bring the world back home to God's perfect love. (See Article 4 Apostles' Creed.)
- Mary is the mother of all Christians. **Celebrate**

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

- That Mass on Holy Thursday recalls Jesus' actions at the Last Supper, including washing the feet of the apostles.
- The Stations of the Cross are a prayerful reflection on Christ's journey to the cross.

### Live

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

- The Stations of the Cross are prayed by Christians around the world and model the Via Dolorosa in Jerusalem.
- Explore different representations of the Stations of the Cross or prayers of the stations in different places in the world, e.g., Via Crucis in Rome, the high stations in Lourdes.
- Encounter some artistic representations of the Holy Week as depicted in the gospel of John, for example, Sieger Koder 'The washing of feet', or extracts of St John's passion by Bach.

Key vocabulary

Bethany

Anoint

Discourse

Pilate

Crucifixion

Holy Week

Stations of the Cross



Living and Learning through Faith



Branch 5: To the ends of the Earth

Year 6

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' (1 Cor 15:45). Though this is complex theology, St John makes parallels that will be accessible to pupils so that the narrative sequence of salvation history begins to connect. After the Crucifixion, Jesus is laid to rest in a garden. In Genesis (2:8, 15-16) 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. She alerts the disciples that Jesus' body is not there. Peter and John run to the tomb. Believing Jesus has risen, they go 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 fruit, but they hide. Here Jesus calls Mary and she recognises him and calls him 'Rabbuni' which is either translated as teacher or master. The risen Jesus is not the 'mud man' of the Genesis account, he tells Mary not to cling to him. Jesus tells Mary that she must bring the disciples as he is ascending and that his Father is her Father. The relationship that is broken by people is restored in Jesus to the extent that God is now known as Father. The short extract from St Paul also describes Jesus as the 'last Adam'.

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. Thomas wants physical proof of the Resurrection. Teachers may want to consider this along with the conclusion to St John's gospel. St John shows that recognising Jesus as the Messiah is a choice. In branch one, pupils explored ideas about scientific accounts of how the world came to be and that this is not in conflict with belief in God. There are parallels with Thomas the Apostle demanding proof for something that requires faith. Pupils will then look at what it means to bear witness to the Resurrection of Christ in a Christian life today through prayer, scripture, and sacraments. They will also look at examples of people who have not been free to bear witness to Christ, beginning with St Stephen as the first martyr.

Objectives: Ways of knowing

Understand	Discern	Respond
<p>U6.5.1. Show understanding of the scripture passages studied, identifying literary forms and authorial intention. (RVE) U6.5.2. Use specialist theological and religious and vocabulary to describe and explain links between at least one of the scripture passages studied and religious beliefs.</p> <p>U6.5.3. Describe Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.</p> <p>U6.5.4. Explain why Jesus is called the 'new Adam', making links between scripture texts from the new and old testaments.</p> <p>U6.5.5. Describe and explain, with examples, the different ways in which Christians' bear witness to their beliefs now and in the past and make links with the life of a saint.</p> <p>U6.5.6. Describe how one charity studied witnesses its Christian faith through its work. (RVE)</p>	<p>D6.5.1. Consider 'There were many other signs that Jesus worked, and the disciples saw, but they are not recorded in this book', and give some reasons why some people find it difficult to believe things they have not seen.</p> <p>D6.5.2. Playing with possibilities and wondering about why people of religious faith sometimes choose prison, persecution, or even death rather than give up their faith. (RVE)</p>	<p>R6.5.1. Considering what beliefs matter most to them. (RVE) R6.5.2. Comparing their own and others' experiences, feelings and things that matter to them and the ways in which this may lead to different beliefs and different choices about how to live their life. (RVE) R6.5.3. Reflecting on how the work of charities can support people facing injustice or persecution. (RVE)</p>



Living and Learning through Faith



## Lenses

### Hear

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

- The empty tomb and the appearance to Mary Magdala (Jn 20:1-18)
- Appearances to the disciples Jn 20:19-31
- Conclusion (Jn 20: 30-31)
- Christians believe in the Resurrection (1 Cor 15:14)
- Jesus as the last Adam (1 Cor 15:45-49)
- The story of Stephen (Acts 6:8-15, 7:51-60)

### Believe

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

- Christians believe Jesus rose from the dead. (See Article 5, the Apostles' Creed.)
- The disciples believed that Jesus rose from the dead because they saw him, spoke with him, and experienced him in a different way as being alive.
- The Resurrection is the work of the Holy Trinity.
- All Christians are called to witness to the Resurrection by the example of their new life in baptism, strengthened by the Holy Spirit in confirmation.

Some Christians die for their faith, this is called martyrdom. **Celebrate**

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

- How Christians today meet Christ in the Eucharist, in the scriptures, in prayer and in love for all people.
- Some age-appropriate examples of the Act of Faith, Hope and Love prayers.
- Live

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

Some examples of saints, considering how they bore witness to Christ in their lives (e.g., St Margaret Mary Alacoque and her devotion to the Sacred Heart, St Teresa of Calcutta being the merciful face of Christ to the poor) or by suffering persecution and death (e.g., St Oscar Romero speaking out against oppression, St Teresa Benedicta of the Cross who died in the concentration camps).

The work of Christian charitable organisations that help people facing injustice and persecution because of their beliefs, e.g., Aid to the Church in Need, CAFOD, Missio.

Key vocabulary



Adam  
Mary Magdala  
Resurrection  
Martyr  
Witness Saint  
Charity



Branch 6: Dialogue and Encounter

Year 6

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 friend and stranger' (2010). The pathways most appropriate for pupils are:

- The dialogue of life – what it means to be a good neighbour.
- The dialogue of action – how Christians and others collaborate for justice and freedom for all people.
- The dialogue of religious experience – how people share their spiritual riches.<sup>157</sup>

Pupils do not need to know the language of dialogue, but teachers should consider how they and others experience neighbourliness, collaboration, and sharing spiritual riches. This could be 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' (Rule of St Francis III). Pope St John Paul called a gathering of leaders of religious faiths at Assisi in 1986. He called people to live in the 'Spirit of Assisi' recognising that people of faith could come together to pray in their own way for common goals, such as peace and justice. Alternatively, pupils could learn about the life and work of other individuals, for example, Katharine Drexel, Ruth Pfau, Mateo Ricci, or the Trappist monks of the Monastery Notre-Dame de l'Atlas of Tibhirine. They could also explore how charities uphold the principles of Catholic social teaching and show dialogue in action. All Christians are responsible for supporting the dignity of all people and are called to participate in promoting the common good. Teachers could also encourage students to look at what is happening in their local community and consider their responsibilities alongside possibilities for participation.

The term 'worldview' is more than a point of view. It recognises that everyone is shaped by life experiences and has beliefs that matter to them. Worldviews are not exclusive. People may hold multiple world views simultaneously, for example, being a vegan and a Christian. Theos Think Tank produced a short video to explain world views which teachers can find at <https://youtu.be/AFRxFKJdos> (13/05/21).

The encounter element of the branch introduces Dharmic faith pathways. These are faith pathways that originated in the Indian subcontinent. They include Hinduism, Jainism, Buddhism, and Sikhism. Pupils are only expected to learn about one Dharmic pathway. Teachers should consider the students in the school and the profile of their local community when deciding which pathway to study so that pupils encounter faith in the context of modern Britain.

Objectives: Ways of knowing

Understand

U6.6.1.  
Explain in an age-appropriate way the meaning of 'the common good' and the principles of Catholic Social Teaching. (RVE) U6.6.2.  
Describe some ways Christians work together with people of different worldviews to promote the common good. (RVE) U6.6.3.  
Use the term 'worldviews' and understand its meaning, giving simple examples. (RVE) U6.6.4.  
Recognise links and simple connections between some Dharmic beliefs, practices, and way of life making links between them. (RVE)

Discern

D6.6.1.  
Reflecting on the statement 'Everyone should be concerned to create and support institutions that improve the conditions of human life' (CCC 1926), consider how this challenges people to change. (RVE) D6.6.2.  
Considering the term 'common good', discuss why charities with different worldviews work to promote the same goals. (RVE) D6.6.3.  
Explore some examples of creative expressions of faith from a Dharmic pathway. (RVE) D6.6.4.  
Listening to the stories and experiences of those who follow a Dharmic pathway in the class or the wider community and asking questions about their laws, beliefs, worship, or life. (RVE)

Respond

R6.6.1.  
Considering how engaging in dialogue with those who hold different beliefs could transform their own lives and the future of the communities. (RVE) R6.6.2.  
Identifying ways, they could act to differently because of their learning about Catholic Social Teaching dialogue. (RVE)



Living and Learning through Faith



## Lenses

### Dialogue

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

- That Catholics should work to promote 'unity and love' (Nostra Aetate 1) among all people.
- That the Church is called to 'enter dialogue with the world in which it lives. It has something to say, a message to give' (Ecclesiam Suam 65).
- That Christians are responsible for promoting the common good.

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

- Some practical ways in which people can work together towards common goals.
- The term 'worldview' and its meaning.

### Encounter

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

- Recognise links and simple connections between some Dharmic beliefs, practices, and way of life (e.g., Hinduism or Sikhism or Buddhism or Jainism).

Key vocabulary

dialogue  
worldview  
Catholic Social  
Teaching

