

## The structural elements of the programme of study – To Know You More Clearly

The programme of study for religious education in Catholic schools presented in this directory has a framework with four structural elements: knowledge lenses, ways of knowing, expected outcomes, curriculum branches.

Knowledge lenses set out the object of study for pupils; they indicate what should be known by the end of each age-phase. They are referred to as lenses, since they are the things we are looking at and they divide the content of the programme of study into four systematic subsections for the study of Catholicism and two additional lenses for the study of religions and worldviews, which together comprise the six knowledge lenses of hear, believe, celebrate, and live (the study of the Catholic religion), dialogue, and encounter (the study of other religions and worldviews).

Ways of knowing set out the skills that pupils should be developing as they progress through their curriculum journey. Whenever we know something, we always know it in more than one way: we remember it, we critically assimilate it, and we put it into practice. All three are ways of coming to know the things that are the object of our study. The ways of knowing are an evolution of the Age-related Standards in Religious Education, which were themselves an evolution of the Levels of Attainment in Religious Education. The three ways of knowing are: understand, discern, and respond. They are represented in the programme of study by icons: head (understand), heart (discern), and hands (respond).

Expected outcomes are a synthesis of the content outlined in the knowledge lenses and the skills described in the ways of knowing. Each age-phase will have a prescribed set of outcomes that will indicate what pupils are expected to know, remember, and be able to do, using the language of the ways of knowing and applying it to the discrete knowledge within each lens.

Curriculum branches are the way this programme of study presents its model curriculum. The model curriculum presents the expected outcomes in six curriculum branches that correspond to the six half-terms of a school year. The model curriculum is rooted in the narrative of salvation history and leads pupils on a journey in each year of schooling that gives a sequence to the learning. As they revisit each branch in each year of school they come to a deeper understanding of its significance for Catholic belief and practice, which allows them to make links between the four knowledge lenses within the context of the narrative of salvation history. The six curriculum branches are: creation and covenant, prophecy and promise, Galilee to Jerusalem, desert to garden, to the ends of the Earth, and dialogue and encounter.

### Knowledge lenses

In both the 1996 and 2012 Religious Education Curriculum Directory the programme of study that outlined what was required to understand the nature of the Catholic religion divided the study into four systematic subsections that were based on the four constitutions of the Second Vatican Council: Revelation (after *Dei Verbum*), Church (after *Lumen Gentium*), Celebration (after *Sacrosanctum Concilium*), and Life in Christ (after *Gaudium et Spes*). In this directory the four knowledge lenses that constitute a study of Catholicism are closer to the four parts of the Catechism of the Catholic Church but are still recognisably related to the historical subsections of the previous two directories. The four lenses are Hear (Section 1 of Part 1 of the Catechism), Believe (Section 2 of Part 1 of the Catechism), Celebrate (Parts 2 and 4 of the Catechism), and Live (Part 3 of the Catechism). The names of these four lenses reflect the language of the Catechism itself which states that the mystery of faith which we hear and receive requires us to 'believe in it', to 'celebrate it' and to 'live from it' (CCC 2558).

For each of the key concepts within each of these four lenses, and for each of the two lenses that comprise a study of other religions and worldviews, references are given to facilitate further reading. The following abbreviations are used to refer to different catechetical and canonical sources:

- CCC – Catechism of the Catholic Church  
([https://www.vatican.va/archive/ENG0015/\\_INDEX.HTM](https://www.vatican.va/archive/ENG0015/_INDEX.HTM))  
(<https://www.usccb.org/sites/default/files/flipbooks/catechism/>)
- CCCC – Compendium of the Catechism of the Catholic Church  
([https://www.vatican.va/archive/compendium\\_ccc/documents/archive\\_2005\\_compendium-ccc\\_en.html](https://www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html))
- CSDC – Compendium of the Social Doctrine of the Church  
([https://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html))
- CJC – Code of Canon Law 1983
- CCEO – Code of Canons of the Eastern Churches 1990
- YC – YouCat
- DC – DoCat
- YCfK – YouCat for Kids

YouCat and DoCat are versions of the Catechism of the Catholic Church, specifically written for Catholic teenagers and young adults. YouCat for Kids is a version of the Catechism of the Catholic Church prepared for children. All three have a nihil obstat and an imprimatur. In addition, YouCat for Kids has been approved for use by the Pontifical Council for Evangelisation.

## The first lens: Hear

The first knowledge lens is called 'Hear' and is an exemplification of Section One of Part One of the Catechism ('I Believe' – 'We Believe') that discusses the human capacity for God, Divine Revelation, and its transmission, Sacred Scripture, and the human response to God's invitation. It is called 'hear' because it focuses on the Word of God which we hear: the Word made flesh, Jesus Christ, a person in whom God is fully revealed, whom we know by faith and who is revealed to us through the Sacred Scriptures and the living tradition of the Church. The lived experience of faith in the Resurrection of Jesus Christ by the early Church precedes the writing down of the event in Sacred Scripture, thus the one source of revelation – the Word of God – is transmitted to us via the streams of sacred tradition and Sacred Scripture:

Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently, it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore, both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence. (116)

Thus, throughout this directory we expect students to engage with God's revelation as it is received in both sacred tradition (through magisterial texts, the teachings of the Fathers, and the lives of the saints, for example), and in Sacred Scripture.

This directory treats revelation and Sacred Scripture separately from the profession of the Creed (which makes up the rest of part one of the Catechism) since one of its goals is to ensure that a proper study of Sacred Scripture is at the heart of religious education, complementing that which sacred tradition communicates, so that pupils are able to gain a thorough grasp of the book that the Church venerates 'just as she venerates the body of the Lord'.<sup>117</sup>

Understanding Sacred Scripture should be treated as an educational goal in its own right. Sacred Scripture should be a primary source of study and not just as the means for the study of a predefined idea or topic, where its only purpose is to validate the social or doctrinal ideas being discussed. Such a proof-text approach is contrary to the Church's own reading of Sacred Scripture, where very careful attention is paid to both the literal and spiritual senses of the text itself (CCC 109-119). There are several indicators that a proof-text approach is being adopted, for example: inaccurate and poor paraphrasing, scant acknowledgement of the

author and community from which passages come, lack of attention to literary form, the amalgamation of more than one author's words, and the reduction of passages to fragments of themselves, often single verses. Far from offering pupils the chance for a 'fruitful reading' (118) of Sacred Scripture, such practices actively encourage readings which are literalist, with all the attendant risks of fundamentalism. (119) This directory seeks to avoid these kinds of error when teaching Sacred Scripture to pupils. In contrast, the Church describes a two-fold process for an authentic reading of Sacred Scripture. The first level involves analysing passages, in ways common to the development of more general literacy skill and competence and familiar in classroom settings. At the level of text analysis, the Church encourages practices such as working with the best translation possible and keeping individual passages whole so that literary form is identifiable, which is recognised as 'a major tool for correct understanding of the text'. (120) Noting the presence of literary techniques, including figurative language, analogy, contrast, dialogue, repetition, as well as attending to the circumstances of writing (author and community), is also affirmed. However, such academic analysis, even when it leads to an ability to retell a passage, cannot be the final goal for the reading of Sacred Scripture. Pope Benedict XVI cautions that this reductive level risks presenting Sacred Scripture as a novelty from a bygone era: 'One can draw moral consequences from it, one can learn history, but the Book as such speaks only of the past.' (121) Nothing of the divine, which is denied and explained away, remains. Added to an analytical reading, therefore, must be a *lectio divina*, a sacred reading, which allows the reality of faith expressed in the words that are studied, to be uncovered. A spiritual reading moves attention from the head to the heart as it seeks to interpret what is signified by the words. Purposefully seeking meaning, and truths, conveyed in the author's words, it reads passages through the eyes of faith. (122)

Reading the Bible is not easy; teaching it is more difficult. However, if we want our pupils to encounter the God who touched the lives of those we read about, who inspired those whose words we read, and who transformed those whose lives were built on their own reading of it, it is a task we must tackle and face with courage and passion. In 1920 Benedict XV concluded his encyclical, *Spiritus Paraclitus*, by calling for St Jerome's example to 'fire both clergy and laity with enthusiasm for the study of the Bible'.<sup>123</sup> One hundred years later, celebrating the sixteenthundredth anniversary of Jerome's death, Pope Francis equally challenges young people to take the study of divine revelation seriously, that revelation which we find in both the sacred tradition and Sacred Scripture, so that they can come to understand that the: quest of religious truth can be a passionate adventure that unites heart and mind; how the thirst for God has inflamed great minds throughout the centuries up to the present time; how growth in the spiritual life has influenced theologians and philosophers, artists and poets, historians and scientists. One of the problems we face today, not only in religion, is illiteracy: the hermeneutic skills that make us credible interpreters and translators of our own cultural

tradition are in short supply. I would like to pose a challenge to young people in particular: begin exploring your heritage. Christianity makes you heirs of an unsurpassed cultural patrimony of which you must take ownership. Be passionate about this history which is yours. Dare to fix your gaze on the young Jerome who, like the merchant in Jesus' parable, sold all that he had in order to buy the "pearl of great price" (Mt 13:46). (124)

## **Revelation**

CCC 31-100; CCCC 1-17; YC 4-13; YCfK 3-9

Everything comes from God. In him, all 'live move and have their being' (Acts 17:28). The desire for God is written in the human heart because we were created by God and for God. The one true God can be known with certainty, using human reason, when we listen carefully to the message of Creation and the voice of conscience. But there is another order of knowledge, which we cannot arrive at by our own efforts: the order of divine revelation. God has revealed his plan of loving goodness, formed from all eternity in Christ, for the benefit of all human beings. This plan is fully revealed when God sends us his beloved Son, our Lord Jesus Christ, and the Holy Spirit. This revelation of God is the one source of divine revelation from which two streams flow: Sacred Scripture and tradition. The task of authentically interpreting the Word of God, whether in its written form or in the form of tradition, has been entrusted to the living teaching office of the Church, which is called the magisterium.

## **Sacred Scripture**

CCC 101-141; CCCC 18-24; YC 14-19; YCfK 10-12

Through all the words of Sacred Scripture, God speaks only one single Word, which is Christ. The Church asks all Christians to read Sacred Scripture often because 'Ignorance of the Scriptures is ignorance of Christ' (Dei Verbum 25). God is the author of Sacred Scripture because he inspired its human authors; these authors made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they wrote. To interpret Sacred Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm (what is called the literal sense of Sacred Scripture), and to what God wanted to reveal to us by their words (what is called the spiritual sense of Sacred Scripture). The Sacred Scriptures reveal the unfolding history of the covenant relationship between God and human beings, which culminates in Christ. This history is recorded in the 46 books of the Old Testament and the 27 books of the New Testament, which themselves contain a variety of literary forms, for example: history, prophecy, poetry, Gospel, epistle.

## **Creation and Fall**

CCC 279-421; CCCC 51-78; YC 41-70; YCfK 16-22

Creation is the foundation of all God's saving plans, the beginning of the history of salvation that culminates in Christ: from the beginning, God envisaged the glory of the new Creation in Christ. God alone created the Universe, out of nothing. This Creation of the world, both visible and invisible, and of human beings is the first and universal revelation of God's love. God created the Universe and keeps it in existence by his Word, and by his Spirit. Human beings have always pondered on the origins of the world and of human beings and still today, science enriches our knowledge of the cosmos, of the origin and evolutionary development of organisms, and of the appearance of human beings. Science can answer questions about when and how the Universe arose physically, or when and how human beings first appeared, but it cannot answer questions about the meaning of such an origin. The world God made was good, but the sin of human beings damaged its original perfection, an event called 'the Fall'. The account of the Fall in Genesis 3 uses figurative language to describe something that took place at the primaevial origins of human beings, when they used their gift of freedom to reject God's love. The whole of human history has since been marked by this original fault committed by our first parents who transmitted to their descendants a wounded human nature, deprived of original holiness and justice; this deprivation is called 'original sin'. The doctrine of original sin is, the 'reverse side' of the Good News that Jesus is the Saviour of all people, that all need salvation and that salvation is offered to all through Christ.

### **Covenant**

CCC 54-73; CCCC 7-9; YC 8-10; YCfK 8,12

After the unity of the human race was shattered by sin, God at once sought to save humanity part by part, by inviting human beings into renewed covenant with him. God made an everlasting covenant with Noah and with all living beings (Gen 9:16). It will remain in force as long as the world lasts. To gather scattered humanity God calls Abram from his country, his kindred and his father's house, and makes him Abraham, that is, 'the Father of a multitude of nations' (Gen 17:4). The people descended from Abraham would be the trustee of the promise made to the chosen people, called to prepare for that day when God would gather all his children into the unity of the Church. God formed Israel as his people by freeing them from slavery in Egypt. He established with them the covenant of Mount Sinai and, through Moses, gave them his law so that they would recognise him and serve him as the one living and true God. In the covenant with David, King of Israel, God promised that he would establish an everlasting reign on Earth. All these promises are fulfilled when God sends his own Son to establish his covenant for ever. The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value, for the Old Covenant has never been revoked.

### **Prophecy**

CCC 64,522-524,702-730; CCCC 8,102,140-143; YC 8,116-117; YCfK 12,47

The coming of God's Son to Earth is an event of such immensity that God willed to prepare for it over centuries. He announces him through the mouths of the prophets who succeeded one another in Israel. 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. The prophets proclaim a radical redemption of the People of God, purification from all their infidelities, a salvation which will include all the nations. Above all, the poor and humble of the Lord will bear this hope. Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith, and Esther kept alive the hope of Israel's salvation. The purest figure among them is Mary. In the fullness of time the Holy Spirit completes in the Blessed Virgin Mary all the preparations for Christ's coming among the People of God. By the action of the Holy Spirit in her, the Father gives the world Emmanuel: 'God-with-us'. When the Church celebrates the Liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Saviour's first coming, the faithful renew their ardent desire for his second coming.

### **The Good News of redemption**

CCC 124-141; CCCC 22-23; YC 18; YCfK 12

The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament which hand on the ultimate truth of God's Revelation. Their central object is Jesus Christ, God's incarnate Son: his acts, teachings, passion and glorification, and his Church's beginnings under the Spirit's guidance. The New Testament, whose central object is Jesus Christ, conveys to us the ultimate truth of divine revelation. Within the New Testament the four Gospels of Matthew, Mark, Luke, and John are the heart of all the Sacred Scriptures because they are the principal witness to the life and teaching of Jesus. As such, they hold a unique place in the Church. There are three stages in the formation of the Gospels. The first is the life of Jesus himself. The Gospels faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught. The second is the oral tradition. After the ascension of the Lord, the apostles handed on to their hearers what he had said and done, but with that fuller understanding which they, transformed by their encounter with the risen Christ and enlightened by the Spirit of truth, now enjoyed. The third is the written Gospels. The sacred authors, in writing the four Gospels, selected certain of the many elements which had been handed on, either orally or already in written form; others they synthesised or explained with an eye to the situation of the churches, in such a fashion that they have told us the truth about Jesus. In the Acts of the Apostles, we then learn about the beginnings of the Church, which sought to guarantee that the Father's self-communication made through his Word in the Holy Spirit remains present and active for every generation to come. In the epistles of St Paul and the apostles, amongst the earliest New Testament texts to be written down, all facets

of human life are examined in the light of Christ's resurrection. Therefore, the study of the sacred page should be the very soul of sacred theology.

### **A note on translations and textual adaptations for the classroom**

Apart from scholars of Greek and Hebrew, most of us will usually encounter the Sacred Scriptures through an English translation of the original texts. There are many different English translations, seeking to serve different goals. Those intending to present a Bible for academic study try to stay as close to the literal meanings of words as possible. Translators wanting a Bible capable of being read and understood by a reasonably competent but non-academic reader are more liberal with their translations. Those aiming for a younger audience will use words and phrases that are more child friendly. Given that the task is to try and determine what 'the human authors wanted to affirm and what God wanted to reveal to us by their words' (CCC 102), it is natural that the Church would consider that the best translations are those which come as close to the human author's words as possible. (125) For this purpose, the latest edition of the English Standard Version (Catholic Edition), should be preferred, which is also the translation used in the revised Lectionary. However, Bibles translated for accuracy are not necessarily the easiest to read or work with, especially with the young, and the Bishops' Conference of England and Wales provides a list of those translations which are approved for use in the liturgy

(<http://www.liturgyoffice.org.uk/Resources/Scripture/Versions.shtml>), which includes the NRSV, the Jerusalem Bible, New Jerusalem Bible, Good News Bible, Grail, Abbey Psalms and Canticles, Knox Bible, and New English Bible. Any of these translations would be appropriate for use in religious education in a Catholic school.

The question of translation aside, it is expected, as far as possible, that pupils will engage with real passages themselves and not rewritings or paraphrases. While it is also important to engage with how the Church understands the text and avoid falling into subjective understandings, the Church encourages those who teach to give their pupils regular and 'assiduous contact with the texts themselves'. (126) With such contact, even the very young learn what a Bible is, eventually moving on to discover much more about its history, development, structure and arrangement, and place within a community of faith. Furthermore, allowing the Gospel of the year to have priority, modelled on the Lectionary, enables a greater sense of connectedness between passages, and thus an increased appreciation of an author and their work, as well as a natural resonance with the Liturgy of the Church being celebrated in parishes and schools.

Because teaching the Bible is challenging, the Church recognises that at times there will be a need to adapt Sacred Scripture passages to the circumstances, age levels, social conditions, or culture of those being taught. (127) Such allowance is not unfettered, however: any

adaptation must be undertaken faithfully, 'with patience and wisdom and without betrayal' (128) so that pupils are able to receive God's Word 'not in mutilated, falsified or diminished form but whole and entire, in all its rigour and vigour'. (129) When adapting or paraphrasing a passage, as few changes as possible should be made, remembering that our pupils should hear, as much as they are able, the author's words themselves, not ours. Our task is not to mask or lose what the author has said. Rather it is to support access to their authentic words. This means we must be attentive to them, and not impose our own external agendas or meaning onto passages left open for our contemplation.

When preparing texts for teaching to children, we should begin with an adult version of the Bible, for example the English Standard Version. The literary form of the passage chosen for teaching should be noted. This will reveal its basic structure which can be useful for the placement of the other elements of the text: characters, settings, events, problems to be overcome, dialogue, movement, and action. Characters should be identified accurately. Sometimes this will mean that they are named, more often though they will be known by their occupation, social position, or role, for example: shepherd, fisherman, widow, Pharisee. Similarly, place names, settings (houses, synagogues, the Temple, Lake Galilee, etc), or cultural and religious practices should not be omitted. Such descriptions invite pupils to learn about the land and society they read about and thus increase biblical literacy; they should be seen as opportunities for learning not impediments to be avoided. As a rule of thumb then, the 'who', 'where', 'what', and 'how' of a passage should be as the author intended.

Changes to individual words, phrases, or sentences may make passages more accessible, particularly to young children. Turning a metaphor into a simile, for example, can assist those who are not yet able to think beyond the literal. Similarly, methods that advocate the 'telling' of passages with the use of concrete materials, such as 'Godly Play', can also be very useful with young children. Moreover, storytelling leads naturally into deeper questions of wonder and meaning, and gentle movement beyond the literal into the spiritual. It can also provide a solid foundation for a complementary reading of the author's own words: different, a little strange sounding maybe, more formal perhaps, but now much more accessible. Sometimes circumstances make the adaptation of Sacred Scripture passages unavoidable in order to meet the needs of pupils. However, adapting Sacred Scripture should never be a first option, since priority should always be given, as far as possible, to teaching Sacred Scripture itself, in its own words, in a way that opens its meaning for children, complete with maps, pictures, play-based material, and artefacts.

### The second lens: Believe

The second knowledge lens is called 'Believe' and is an exemplification of Section Two of Part One of the Catechism ('The profession of the Christian faith') that deals with the contents of

the Creed. It is called 'believe' because it focuses on the content of the Church's own profession of faith, what she believes, professes, defines, and teaches. In this lens we look at those doctrines that constitute our faith: trinity, incarnation, the Holy Spirit, the communion of saints, the role of the Blessed Virgin Mary, and salvation and eternal life. Previous directories treated 'Church' as a separate subsection of the programme of study (as they were following the pattern set by the four Constitutions of the Second Vatican Council). However, in this directory, 'Church' is part of this lens, as it is part of the section of the Catechism that is being exemplified, as an exploration of professing belief in a communion of saints and in 'one, holy, Catholic and apostolic Church'.

## **The triune God**

CCC 198-278; CCCC 36-50; YC 29-40; YCfK 13-15,27

The first affirmation of the Apostles' Creed, 'I believe in God' is also the most fundamental: the faithful first profess their belief in God. The first words of the Niceno-Constantinopolitan Creed, 'I believe in one God' is equally fundamental: there is only one God. This unity of God is triune. God has revealed himself as Father, Son, and Holy Spirit. The mystery of the Holy Trinity is the central mystery of the Christian faith and Christian life. God is the source of all life and reaches out to us in blessing. God is the Word through whom all things are made and through whom all are invited into a full communion of life. The Spirit of God leads the world, the Church and humanity into truth. Even when he reveals himself, God remains a mystery beyond words. The God of our faith has revealed himself as 'HE WHO IS' and he has made himself known as 'abounding in steadfast love and faithfulness' (Ex 34:6). God's very being is Truth and Love. Faith in the Trinity reveals a communion in love and truth as the pattern, the highest aim, and final goal of human life: everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him.

## **Jesus Christ, incarnate Word, Son of God**

CCC 422-682; CCCC 79-135; YC 71-112; YCfK 23-46

God sent his only begotten Son to make known the mystery of his will: that all should have 'access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature' (DV 2). Jesus of Nazareth, born a Jew of a daughter of Israel at Bethlehem, who died crucified in Jerusalem under Pontius Pilate, is the eternal Son of God made man: he is truly God and truly human and is the one and only mediator between God and human beings. The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice on the cross for the redemption of the world, and his resurrection are the actualisation of his Word and the fulfilment of Revelation (CT 9). At the

heart of this revelation are his death, resurrection, and ascension into heaven. By his death, Christ liberates us from sin; by his resurrection, he opens for us the way to new life; by his ascension, he precedes us into the Father's kingdom so that we may live in the hope of one day being with him for ever. He will come again at the end of time to judge the living and the dead.

## **The Holy Spirit**

CCC 683-747; CCCC 136-146; YC 113-120; YCfK 47-49

From the beginning to the end of time, whenever God sends his Son, he always sends his Spirit: their mission is conjoined and inseparable. By his death and resurrection, Jesus is glorified as Lord and Christ and he pours out the Holy Spirit on the apostles and the Church. On the day of Pentecost, the Holy Trinity is fully revealed. Since that day, the Kingdom announced by Christ has been open to those who believe in him: in faith, they already share in the communion of the Holy Trinity. The Holy Spirit builds, animates, and sanctifies the Church. By virtue of our baptism, the Holy Spirit communicates to us, intimately and personally, the life that originates in the Father and is offered to us in the Son. The Spirit draws us into the life of the Trinity so that, with the Son, our hearts can cry out 'Abba! Father!' (Gal 4:6).

## **The Holy Catholic Church**

CCC 737-945; CCCC 145-193; YC 119-145; YCfK 50-54

The mission of Christ and the Holy Spirit is brought to completion in the Church: the People of God, the Body of Christ, and the Temple of the Holy Spirit. The Church is one, yet formed of two components, human and divine. She is both visible and spiritual, a hierarchical society on Earth and the Mystical Body of Christ. We become part of the Church by faith and baptism. Christ is the head of the Church: she lives from him, in him, and for him; he lives with her and in her. The Holy Spirit is the soul of the Church: the source of its life, of its unity in diversity, and of the riches of its gifts. The Church is one, holy, Catholic, and apostolic. The Christian faithful have been constituted as the people of God, the Church and in the Church there is a diversity of ministry but unity of mission. The Lord made St Peter the visible foundation of his Church. The bishop of the Church of Rome, successor to St Peter, is 'head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth'. (CIC 331). The bishops, established by the Holy Spirit, succeed the apostles. They are 'the visible source and foundation of unity in their own particular Churches'. Priests and deacons assist the bishops in their duty of teaching the faith, celebrating the Liturgy, and guiding their Churches as pastors. Lay people share in Christ's priesthood: ever more united with him, they exhibit the grace of baptism and confirmation in all dimensions of their personal family, social, and ecclesial lives, and so fulfil the call to holiness addressed to all the baptised. The

Church in this world is the Sacrament of salvation, the sign and the instrument of the communion of God and human beings.

### **The Blessed Virgin Mary and the communion of saints**

CCC 487-511, 946-975; CCCC 95-100, 194-199; YC 80-85, 146-149; YCfK 28-30, 150-151

The one Church is a communion of all the faithful of Christ. This communion of saints is made up of all people who have placed their hope in Christ and belong to him, whether they have already died or are still alive: those who are pilgrims on Earth, the dead who are being purified, and the blessed in heaven. Our Lady has a pre-eminent place in the communion of saints because God chose her to be the mother of his Son. Mary is the 'Mother of God' because she is the mother of Jesus, who is God himself. She is the mother of the Church because the Church is Christ's body. By her complete adherence to the Father's will, to his Son's redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church's model of faith and charity. Mary is full of grace: from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life. When her earthly life was completed, she was taken up body and soul into heaven, where she already shares in the glory of her Son's resurrection, anticipating the resurrection of all members of his Body. We ask the Blessed Virgin Mary and the saints in heaven to pray for us.

### **Salvation and life eternal**

CCC 599-682, 988-1060; CCCC 118-682, 202-216; YC 98-112, 152-164; YCfK 34-46, 58-62

Jesus, the Son of God, freely suffered death for us in complete and free submission to the will of God, his Father. By his death he has conquered death, and so opened the possibility of salvation to all. Just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ. After each person dies, their immortal soul will be judged and they will enter into heaven, either immediately or after a period of purification, or they will experience the eternal separation from God, called hell. We believe that not only will the immortal soul live on after death, but that our bodies too will come to life again, just as the Resurrection of Jesus left the tomb empty. The resurrection of all the dead will precede the Last Judgement when Christ returns at the end of time. In the presence of Christ, who is Truth itself, the truth of each person's relationship with God will be laid bare. At the end of time, the Kingdom of God will come in its fullness. Then the just will reign with Christ for ever, and the material universe will be transformed, and God be 'all in all' (1 Cor 15:28) in eternal life.

### **The third lens: Celebrate**

The third knowledge lens is called 'Celebrate' and is an exemplification of Parts 2 (The celebration of the Christian Mystery) and 4 (Christian prayer) of the Catechism that deal with liturgy and prayer. It is called 'celebrate' because it deals with the liturgy in which the Church celebrates the Paschal mystery of Christ which accomplished the work of salvation. A study of Christian prayer is included in this lens because in the liturgy, all Christian prayer finds its source and goal. For the Church, prayer and liturgy are intimately connected. In this lens we look at prayer, liturgy, and sacrament, sacraments of initiation, the Eucharist, sacraments of healing, sacraments at the service of communion, and other liturgies and sacramentals.

**Please note that the teaching of the Sacrament of Reconciliation and the Sacrament of the Eucharist in primary school should be scheduled in any curriculum to best support the ways in which preparation for first sacraments happens in schools, according to the directives of the diocesan bishop.**

### **Prayer**

CCC 2558-2864; CCCC 534-598; YC 469-527; YCfK 138-159

Because human beings are religious beings, prayer has been part of the human condition from the very beginning: in their prayers, rituals, and meditations human beings have given expression to the thirst for God that lies in the hearts of all people. Prayer is the raising of the mind and heart to God. It is an expression of the universal search for God and of the response of faith to God's self-revelation. Christian prayer is a living relationship with God in, with, and through Jesus Christ; an encounter which takes place in the intimacy of the heart of each person. All prayer, whether private or public, is God's gift, the action of the Holy Spirit in us, and an expression of this living relationship. The whole history of salvation, past and present, is a treasure house of prayer which we need to explore and share. It was at the heart of Jesus's ministry too. Often done in solitude and in secret, the prayer of Jesus involves a loving adherence to the will of the Father even to the cross and an absolute confidence in being heard. He is the perfect model of prayer. The forms of prayer are blessing, petition, intercession, thanksgiving, and praise. The Church proposes certain rhythms of praying intended to nourish continual prayer. Some are daily, such as morning and evening prayer, grace before and after meals, the Liturgy of the Hours. Sundays, centred on the Eucharist, are kept holy primarily by prayer. The cycle of the liturgical year and its great feasts are also basic rhythms of the Christian's life of prayer. The most important prayer for Christians is the prayer Jesus taught us. The Lord's Prayer is truly the summary of the whole gospel. It is at the centre of the Sacred Scriptures and is the most perfect of prayers. The Church also loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to ask for her help and intercession.

### **Liturgy and sacrament**

CCC 1066-1209; CCCC 218-249; YC 166-192; YCfK 64,109

Liturgy is the divine worship of the Church, in which God the Father is blessed and adored as the source of all the blessings of Creation and salvation with which he has blessed us in his Son, in order to give us the Spirit of adoption as his children. The centre of the liturgical life of the Church is Sunday, which as the celebration of Christ's Paschal offering of himself to the Father, is the foundation and heart of the entire liturgical year and has its culmination in the annual celebration of Easter, the feast of feasts. In the liturgical year the Church celebrates the whole mystery of Christ from his incarnation to his return in glory. Christ's work in the liturgy is sacramental: because his mystery of salvation is made present there by the power of his Holy Spirit; because his Body, which is the Church, is like a sacrament (a sign and instrument) in which the Holy Spirit dispenses the mystery of salvation; and because through her liturgical actions the pilgrim Church already participates, as by a foretaste, in the heavenly liturgy. The sacraments, instituted by Christ and entrusted to the Church, are efficacious signs of grace perceptible to the senses: they are encounters with Christ. A sacramental celebration is woven from signs and symbols which are drawn from the material creation, human culture, and the history of salvation. In the Church's liturgy they are raised to a new level and become signs of grace of the new Creation in Jesus Christ. The seven sacraments touch all the stages and all the important moments of Christian life. Through them divine life is bestowed upon us. The seven sacraments are: baptism, confirmation, Eucharist, reconciliation, Anointing of the Sick, Holy Orders, and matrimony.

### **Sacraments of initiation**

CCC 1210-1321; CCCC 250-270; YC 193-207; YCfK 65-73

The sacraments of initiation are the foundation of Christian life: baptism is the beginning of new life in Christ; in confirmation this new life is strengthened; the Eucharist nourishes the disciple with Christ's Body and Blood for his transformation in Christ. Baptism is necessary for salvation, as is the Church herself, which we enter by baptism. The essential rite of Baptism consists in immersing the candidate in water, or pouring water over the head three times, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit. The fruit of baptism, or baptismal grace, is a rich reality that includes forgiveness of original sin and all personal sins, birth into the new life by which we become adopted children of the Father, a member of Christ's body and a temple of the Holy Spirit. The person baptised is incorporated into the Church, the Body of Christ, and made a sharer in the priesthood of Christ. Confirmation perfects baptismal grace: it is the sacrament which gives the Holy Spirit in order to incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds. Confirmation makes us full members of the Church. In the Eucharist we participate in the Lord's sacrifice. The essential rite of Confirmation is

anointing the forehead of the baptised with sacred chrism, together with the laying on of the minister's hand and the words: 'Be sealed with the Gift of the Holy Spirit.'

## **Eucharist**

CCC 1322-1419; CCCC 271-294; YC 208-223; YCfK 74-80

The Eucharist is the source and the summit of the Church's life, because it makes present Christ's offering once for all on the cross to his Father and from it come the graces of salvation. The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship, which we call Holy Mass. The essential signs of the Eucharistic sacrament are bread and wine, on which the blessing of the Holy Spirit is invoked as the priest pronounces the words of consecration spoken by Jesus during the Last Supper: 'This is my body which will be given up for you.... This is the cup of my blood....' when they become his Body and Blood. Communion with the Body and Blood of Christ increases the person's union with the Lord and reinforces the unity of the Church, since those who participate become what they receive: the Body of Christ. For this reason, the Eucharist is also called Holy Communion. At the very heart of this celebration is the bread and wine that become Christ's Body and Blood. The Catholic faith adores this real presence of Christ not only within the celebration of the Eucharist but in the lives of the faithful outside of it and because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (missio) of the faithful, it gives them strength to fulfil God's will by loving and serving others in the world, as Christ did.

## **Sacraments of healing**

CCC 1420-1532; CCCC 295-320; YC 224-247; YCfK 81-91

Through the sacraments of healing, the Church, in the power of the Holy Spirit, continues the healing and saving work of the Lord Jesus Christ, physician of our souls and bodies. The two sacraments of healing are the Sacrament of Reconciliation and the Anointing of the Sick. Through the Sacrament of Reconciliation those sins we commit after baptism are forgiven. It makes sacramentally present Jesus' call to conversion and its essential elements are repentance and contrition for our sins, confession of them to a priest, and absolution spoken by the priest in the name of Jesus Christ. True repentance will always include a commitment to change and turn away from sin in the future. As a mark of the commitment, the priest will propose the performance of certain acts of 'penance' to be performed by the penitent in order to repair the harm caused by sin and to re-establish habits befitting a disciple of Christ. For this reason, the sacrament is also called the Sacrament of Penance. The Anointing of the Sick makes sacramentally present, for those who are sick or dying, the compassion and healing power of Christ through the laying on of hands and anointing with oil.

## **Sacraments at the service of communion**

CCC 1533-1666; CCCC 321-350; YC 248-271; YCfK 92-108

Two other sacraments, Holy Orders and matrimony, are directed towards the salvation of others; if they contribute as well to personal salvation, it is through service to others that they do so. They confer a particular mission in the Church and serve to build up the People of God. Already consecrated by baptism and confirmation for the common priesthood of all the faithful, those who receive the Sacrament of Holy Orders (deacons, priests, bishops) are entrusted with the apostolic ministry: to preach the Gospel, preside in the celebration of the sacraments, and be leaders and servants according to Christ's example. They have responsibility for the faithfulness of the Church to the Word of God. The Sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordinand the graces of the Holy Spirit required for his ministry. The marriage covenant, by which a man and a woman form with each other an intimate communion of life and love, was founded by God from the beginning of Creation. Christ raised marriage between the baptised to the dignity of a sacrament. The Sacrament of Matrimony signifies the union of Christ and the Church. It gives husbands and wives the grace to love each other with the love with which Christ has loved his Church. Marriage is based on the consent of the contracting parties, that is, on their will to give themselves, each to the other, mutually and definitively, in order to live a covenant of faithful and fruitful love. This fruitful love is the basis for the Christian family, the place where children receive the first proclamation of the faith. For this reason, the family home is called 'the domestic church'.

## **Other liturgies and sacramentals**

CCC 1174-1178, 1378-1381, 1667-1690; CCCC 243, 286, 351-356; YC 188, 218, 272; YCfK 109, 142

The Church celebrates other liturgies as well as the sacraments, such as the Liturgy of the Hours, Exposition and Benediction, and the Funeral Rite. The Liturgy of the Hours is the public, daily prayer of the Church which recognises the presence of God at every moment of the day. The seven hours of prayer are a treasury of the Church's prayers. Exposition and Benediction are liturgical rites that worship the presence of Christ in the Blessed Sacrament. At a funeral, the Christian community expresses its sorrow at the loss of the person who has died, praying for their soul and celebrating that through baptism they share in Christ's resurrection. In other ways, the Church provides its people with sacred signs that, even though they are not sacraments, are signs of God's presence and work in the world. These are called 'sacramentals'. Some examples of sacramentals are the blessing of a house, the receiving of ashes on Ash Wednesday, and blessing ourselves with Holy Water as we enter and leave church.

## The fourth lens: Live

The fourth knowledge lens is called 'Live' and is an exemplification of Part 3 (Life in Christ) of the Catechism and the summary of Catholic social teaching found in the Compendium of the Social Doctrine of the Church that deals with the ways in which the disciples of Christ are called to be in the world. It is called 'live' because it focuses on the impact of faith on how Christians live. In this lens we look at the dignity of the human person; freedom, conscience, and virtue; law, grace, and sin; Catholic Social Teaching; and the relationship between faith and life as expressed in art, in culture, and in the lives of those who are exemplars of Christian living: the saints.

### **The dignity of the human person**

CCC 1691-1729; CCCC 357-362; YC 279-285; DC 47-83; YCfK 136

The human being, made in God's image, is the only creature on Earth that God willed for its own sake (GS 24). Endowed with a spiritual soul, with intellect, and with free will, the human person is from conception ordered to God and destined for eternal beatitude. God has placed a desire for happiness in the heart of every human person, and by God's gifts of reason and free will, human beings are capable of knowing and choosing the good and rejecting what is evil. As human persons we desire the good, yet human nature bears the wound of original sin and is subject to temptation. It is in Christ that the gift of eternal life is assured. It is in him that the perfection of human dignity is revealed. It is he who teaches the way of happiness, and at the heart of this teaching are the Beatitudes. The Beatitudes teach us the final end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, rest in God. The beatitude of heaven sets the standards for discernment in the use of earthly goods in keeping with the law of God.

### **Freedom, conscience, and virtue**

CCC 1730-1845; CCCC 363-390; YC 287-311

Freedom is the power given by God to act or not to act. The more we do what is good, the freer we become. Freedom means that people are responsible for their actions: there is always the possibility of choosing between good and evil. The choice of evil is an abuse of freedom and leads to the slavery of sin. Human beings are confronted with this choice between good and evil in the secret sanctuary of their hearts, which we call conscience. 'Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths' (GS 16). Conscience is a judgement of reason by which the human person recognises the moral quality of choices and actions. Conscience needs to be informed and reason enriched by prayerful reflection under the guidance of the Holy Spirit. The formation of conscience is assisted by the gifts of the Holy Spirit and the witness or advice of others and

guided by the authoritative teaching of the Church. A well-formed conscience is upright and truthful. It formulates its judgements according to reason, in conformity with God's law. Everyone must inform their conscience. Even though conscience can make mistakes, a human being must always obey the certain judgement of their conscience. Conscience is more likely to judge rightly if the person has practised making good choices throughout their life, by cultivating the virtues. The human virtues are stable dispositions of the intellect and the will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith. They can be grouped around the four cardinal virtues: prudence, justice, fortitude, and temperance. The theological virtues dispose Christians to live in a relationship with God who is their origin, their motive, and their object - God known by faith, God hoped in and loved for his own sake. There are three theological virtues: faith, hope, and charity. They inform all the moral virtues and give life to them.

### **Law, grace, and sin**

CCC 1846-1876, 1949-2557; CCCC 391-398, 415-533; YC 312-320; YCfK 81-82, 110-137

We come to know God's law both through the right use of reason (natural law) and through revelation (revealed law). Natural law is the law that is written on the heart of every person and can be known in principle by anyone through the right use of reason. Natural law is valid for everyone and is the basis of human rights, as well as the foundation for all civic law. The Old Law is the first stage of revealed law. Its moral prescriptions are summed up in the Ten Commandments, which are themselves summed up in the commands to love God and love our neighbour. The Law of Moses contains many truths naturally accessible to reason. God has revealed them because human beings did not read them in their hearts. The Old Law is a preparation for the Gospel. The New Law is the grace of the Holy Spirit received by faith in Christ, operating through charity. It finds expression above all in the Lord's Sermon on the Mount. The Law of the Gospel fulfils and surpasses the Old Law and brings it to perfection. The New Law is a law of love, a law of grace, a law of freedom, summed up in the new commandment of Jesus: 'Love one another as I have loved you'. A failure to love as Christ commanded is to sin. Sin is any word, action, or desire that is contrary to God's law. It is always a failure of genuine love of God, of neighbour, of ourselves. Serious (mortal) sin 'separates' us from God until we repent and confess. Mortal sin is to be distinguished from venial sin. A sin is mortal if it involves a grave violation of God's law (for example murder, blasphemy, adultery) and is committed with full knowledge and full consent. A sin is venial if it does not meet any one of the three criteria for a sin to be mortal.

### **Catholic Social Teaching**

CCC 1865-1948, 2401-2463; CCCC 397-414, 503-520; CSDC 1-583; YC 317-332, 426-451; DC 1-328; YCfK 128-129

Human beings need life in society and are dependent on community. Society ensures social justice by providing the conditions that allow individuals to flourish. Catholic Social Teaching sets forth the principles of just social action and requires the faithful to denounce social, economic, or political structures that are contrary to these principles which are rooted in both natural and divine law. The principles are the dignity of the human person, the common good, subsidiarity, and solidarity. Respect for the human person presupposes respect for the fundamental rights that flow from the dignity intrinsic to each person. The equal dignity of human persons requires the effort to reduce excessive social and economic inequalities. It also requires the pursuit of the common good which comprises 'the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily' (GS 26). Everyone should be concerned to create and support institutions that improve the conditions of human life. It is the role of the state to defend and promote the common good of civil society. At the same time, the principle of subsidiarity requires that neither the state nor any larger society should substitute itself for the responsibility of individuals and intermediary bodies, like the family. Every societal task is always the responsibility of the smallest possible group that can perform it. Solidarity requires that we each recognise the obligations we have to other human beings, and it demands deliberate, practical support for the wellbeing of all people. The goods of Creation are destined for the entire human race. The right to private property does not abolish the universal destination of goods. This requires that the poor, the marginalised, and in all cases those whose living conditions interfere with their proper growth should be the focus of particular concern; in Church teaching there is always a 'preferential love for the poor'.

### **Faith and life**

CCC 2052-2557; CCCC 434-533; YC 348-468; YCfK 110-137

The Church teaches that religious education should help young people to integrate faith and life and that they must be able to engage critically with culture, such that they will be able to choose wisely and well in the face of the choices offered by a pluralistic world. In this directory we expect pupils to be able to bring the light of faith to bear on a range of questions, cultural expressions, and life choices. Pupils will be expected to be able to understand questions raised within philosophy, considering them in the light of faith. For example, the relationship between faith and science (see CCC 283-285), the mystery or problem of evil (see CCC 272-273, 309-314), the nature of human freedom (see CCC 1730-1748). They will also be expected to engage with ethical questions that arise in contemporary society. For example, questions that arise in relation to the rights of the unborn (see CCC 2270-2275), the plight of refugees and asylum seekers (see CCC 1911), war and peace (see CCC 2307-2317). Pupils will also be expected to identify the ways in which faith impacts upon cultural life in the works of artists, musicians, and dramatists. Within this, they will be expected to encounter the rich diversity of the Catholic contributions to culture from around the world and throughout

history (see CCC 854). Equally, they will be expected to identify the ways in which culture interacts with faith and influences the way in which Catholics in different parts of the world celebrate the liturgy (see CCC 1202-1206), and the impact culture has on different expressions of popular piety (see CCC 1674-1666). It will equally include the different ways in which the saints of the Church have lived lives in fidelity to Christ within their own cultural and historical contexts.

### The fifth lens: Dialogue

The first four lenses systematically set out what a study of Catholicism comprises. The two lenses called 'dialogue' and 'encounter' set out the requirements in relation to the teaching of other religions and worldviews. The first of these two lenses is called 'Dialogue' and is an exemplification of the Church's teaching on the relationship between Catholicism and other Christian traditions, between Catholicism and Judaism, between Catholicism and other religions, and between Catholicism and non-religious or atheistic worldviews. It is called 'dialogue' because it focuses on the importance of dialogue as the only authentic way of living faithfully in a pluralistic world: 'The Church must enter into dialogue with the world in which it lives. It has something to say, a message to give, a communication to make.' (130) Dialogue is part of the Christian vocation, with its root 'in the mystery of God who in Jesus enters into intimate dialogue with humanity' (131) and is motivated by the desire to love our neighbour. In the same way Jesus encounters the Samaritan woman at the well, the Church calls us to dialogue with those we encounter as Jesus gently speaks to the woman at the well of the living water only he can provide. In *Ecclesiam Suam*, Pope St Paul VI suggested that our path to dialogue can only be accompanied by deepening self-knowledge of our own faith and experiencing renewal as a result. He envisages the way to dialogue as a series of concentric circles. He suggests that after seeking dialogue with other Christian denominations, Catholics should seek to enhance dialogue with those who believe in one God. First, followers of the Jewish faith with whom much is shared, then followers of Islam. Judaism should be at the core of this study because the Church acknowledges that the beginnings of her faith are found amongst the history of the people of God in the Old Testament. The story of the Exodus foreshadows the salvation of the Church, and the revelation of the Old Testament has been received through the Jews with whom God concluded the Ancient Covenant. The Catholic Church believes that through his suffering, death, and resurrection, Jesus reconciled Jews and Gentiles by making both one in himself. Encompassing all these circles is a dialogue with all peoples as we 'share with the whole of the human race a common nature, a common life, with all its gifts and all its problems' and in a dialogue of hope we can work together for the common good.

## The sixth lens: Encounter




In addition to understanding what the Church teaches about its relationship to other faiths, religions, and worldviews, pupils are also expected to engage in a discrete study of other faiths, religions, and worldviews, modelled on the concentric circles of Ecclesiam Suam outlined above. This is partly because of the Church's own commitment to dialogue, partly also because to love our neighbour is also to respect and esteem his or her culture, (132) and finally because to enter into dialogue is a means of learning how to live peaceably with difference. Therefore, as they progress through school, pupils will study:

- Other Christian denominations
- Judaism
- Islam
- Dharmic religions and pathways
- Other religions and worldviews, including non-religious worldviews.

It is important for the avoidance of a comparative approach, and all the risks of relativism this brings, that the study of other religions is a study of how those who profess that religion or worldview understand it on their own terms.

## Ways of knowing

The ways of knowing describe the skills that pupils develop as they progress through the religious education curriculum. These ways of knowing supersede both the Age-related Standards<sup>133</sup> and the Levels of Attainment in Religious Education,<sup>134</sup> nevertheless it will be seen that the ways of knowing have evolved out of these two previous documents. We refer now to ways of knowing rather than standards or levels, since progress in religious education is not only something that concerns performance and summative assessment, which the previous implied. They are called ways of knowing since they describe the holistic ways human beings experience education: as a growth in understanding, as a creative and critical assimilation, and as a recognition of the application of learning to one's own life. The three ways of knowing are 'understand', 'discern', and 'respond'. In the ways of knowing table below, we describe the aim of each way of knowing, the skills that are required to develop them, the driver words that indicate progress through them, and generic progression indicators in the ways of knowing for each age-phase.

	Understand 	Discern 	Respond 
Aim	In this way of knowing, you are aiming to help pupils to be able to <b>understand deeply</b> the <b>meaning</b> of sacred texts, religious beliefs, sacred rites, and the lives of individuals and communities who are shaped by these texts, beliefs, and rites.	In this way of knowing, you are aiming to help pupils to be able to <b>judge wisely</b> in response to <b>different interpretations</b> of the meaning, significance, and implications of texts, beliefs, rites, and ways of life so that they can arrive at justified conclusions about what is true, what is good, and what is beautiful.	In this way of knowing, you are aiming to help pupils <b>reflect personally</b> and <b>with integrity</b> on what they have learned and consider the <b>implications for action</b> these may have for their own lives and the world in which they live.
Skills	In this way of knowing, pupils will deepen their understanding by developing the skills to: <ul style="list-style-type: none"> <li>Remember and apply the meanings of key texts, beliefs, and concepts.</li> <li>Provide explanations by making links between religious texts, beliefs, and practices.</li> <li>Interpret and analyse the meaning of texts, practices, and rituals and their historical and cultural connections.</li> </ul>	In this way of knowing, pupils will increase in wisdom, through dialogue with others, by developing the skills to: <ul style="list-style-type: none"> <li>Think creatively and critically, testing ideas by imagining other possibilities.</li> <li>Compare different interpretations of religious expression, different ways of celebrating rites, and different ways of life, explaining differences within and between religions and worldviews.</li> <li>Critically evaluate differences to arrive at wise judgements about what is true, what is good, and what is beautiful.</li> </ul>	In this way of knowing, you will invite pupils to respond personally and with integrity by developing the skills to: <ul style="list-style-type: none"> <li>Reflect on the meaning of what they have learned for their own lives.</li> <li>Dialogue with others to understand themselves and others better.</li> <li>Imagine how their own lives and the future of the communities to which they belong could be transformed by what they have learned.</li> </ul>

## Understand



## Discern






## Respond



The following list gives an indication of the ways in which these skills develop through the use of 'driver words and phrases' that are applied progressively as pupils move through the different age-phases of the curriculum content:

Driver words and phrases	Understand	Discern	Respond
Ages 5-7	<ul style="list-style-type: none"> <li>Retell, in any form, a narrative that corresponds to the scripture source used, beginning to recognise the different literary forms in scripture.</li> <li>Correctly use religious words and phrases to recognise features of religious life and practice.</li> <li>Recognise links and simple connections between sources, beliefs, worship and life.</li> </ul>	<ul style="list-style-type: none"> <li>Play with possibilities, asking 'what if?' questions, saying what they wonder about and suggesting answers, imagining how they and others are feeling.</li> <li>Identify and name their personal responses to a variety of creative and artistic expression (for example, texts, stories, paintings, music...) and say why they respond in that way.</li> <li>Express a point of view with a relevant reason.</li> <li>Express a preference with a relevant reason</li> <li>Listen to the stories and experiences of others from different communities and ask questions about the stories and experiences of others.</li> </ul>	<ul style="list-style-type: none"> <li>Reflect on the meaning of what they have learned for their own lives. Talk about their own experiences, feelings, and the things that matter to them, and listen to others.</li> <li>Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned.</li> <li>Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.</li> </ul>

	Understand 	Discern 	Respond 
Ages 7-9	<ul style="list-style-type: none"> <li>Describe a narrative that is accurate in its sequence and details, identifying literary form and beginning to understand the original author's intention, drawing out the moral sense of scripture for today.</li> <li>Correctly use developing specialist vocabulary to describe a range of religious beliefs, symbols, and actions, correctly identifying their meanings.</li> <li>Make links between sources, beliefs, worship, and life, giving reasons for the links.</li> </ul>	<ul style="list-style-type: none"> <li>Play with possibilities, asking 'what if?' questions, suggesting answers and imagining consequences and implications for themselves and others.</li> <li>Suggest meanings considering the maker's intention, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music...)</li> <li>Express a point of view with reasons that relate to sources/experiences.</li> <li>Express a judgement with relevant reasons, having considered different preferences.</li> <li>Explore people's different worldviews and the reasons for their responses to life and to questions of meaning and purpose.</li> </ul>	<ul style="list-style-type: none"> <li>Reflect on the meaning of what they have learned for their own lives. Dialogue with others about their experiences and feelings and the things that matter to them, recognising the ways in which this could influence the way they live.</li> <li>Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned.</li> <li>Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.</li> </ul>
Ages 9-11	<ul style="list-style-type: none"> <li>Show understanding of scripture passages, identifying literary forms and authorial intention and beginning to recognise the historical context of the intended audience and the ways in which the interpretation of scripture may change over time.</li> <li>Use specialist (theological, religious, and philosophical) vocabulary to describe and explain the meaning of different religious and secular beliefs, rituals, symbols, and actions.</li> <li>Show understanding of sources, beliefs, worship, and life, by making relevant links between them.</li> </ul>	<ul style="list-style-type: none"> <li>Play with possibilities, asking 'what if?' questions, building logical theories, and imagining different people's responses.</li> <li>Explore how they and others interpret their own and the maker's meaning, in response to a variety of creative and artistic expression (for example, texts, stories, paintings, music etc)</li> <li>Appreciate differing points of view are not all equally valid.</li> <li>Articulate the reasons which might lead to judgements different to their own, recognising that some questions are difficult to answer.</li> <li>Consider people's different worldviews, using evidence to express insight into differences in their responses and offer reasoned arguments why they disagree with some features.</li> </ul>	<ul style="list-style-type: none"> <li>Reflect on the meaning of what they have learned for their own lives. Compare their own and others' experiences and feelings, the things that matter to them, and the ways in which this may lead to different ways of life.</li> <li>Consider how their own lives and the future of the communities to which they belong could be transformed by what they have learned.</li> <li>Act to bring about transformation in their own lives and in the communities to which they belong, as a consequence of their learning.</li> </ul>

## Expected end of age-phase outcomes

The expected outcomes are a synthesis of the content outlined in the knowledge lenses and the skills described in the ways of knowing. Each age-phase will have a prescribed set of expected outcomes that will indicate what pupils are expected to know, remember and be able to do, using the language of the ways of knowing and applying it to the discrete knowledge within each lens.

It is against these expected outcomes that schools will assess pupil progress, both formatively and summatively. This directory does not prescribe a particular approach to assessment but does provide clear expectations for each age-phase that will allow meaningful assessment to occur. These age-related expectations also provide a basis for consistency of expectation in all schools across England and Wales. In turn, this will allow the Catholic Schools Inspectorate to make judgements about the quality of religious education in each school inspected under the National Framework for the Inspection of Catholic School, Colleges and Academies.

The expected end of age-phase expected outcomes are presented systematically around the key concepts in each of the knowledge lenses. They are also cross-referenced to the model curriculum in section 4, which indicates how these age-phase expected outcomes can be used to construct a coherent and progressive curriculum.

The model curriculum offers an ambitious and detailed programme for pupils from Early Years to the age of 14. It fulfils the requirements of the Catholic Schools Inspectorate framework. Schools that offer an alternative curriculum based around these ends of age-phase outcomes must ensure that it provides a similar level of rigour and progression and meets the requirements of their diocesan Bishop. The six-branch framework is malleable and could be offered in different ways. However, schools that do this should still ensure learning is sequential, progressive, and meets the same outcomes as the model curriculum.

In primary schools with mixed-age classes, teachers will need to make amendments to the curriculum, recognising that learners will be of different ages and at varying stages of development. Teachers are in the best position to judge how to plan a curriculum for mixed-age groups. The primary curriculum has end-of-year summary statements highlighting key outcomes to assist mixed-age group teachers.

While the model curriculum branches are not mandatory, the knowledge lenses and the ways of knowing must be a feature of any curriculum or scheme. Therefore, in addition to the end of age-phase outcomes listed as prescribed here, any curriculum that is not based on the model curriculum must include a wide range of opportunities for pupils to engage in creative and critical thinking (discern) and personal reflection (respond) and to make meaningful connections between scriptural texts (hear), Catholic beliefs (believe), prayer and liturgy (celebrate), and the relationship of faith to life (live). In this last lens, students must also

experience a mix of philosophical and ethical issues, artistic expression, and lived religion elements in each year of their study.

## Hear Expected outcomes

<b>Ages 5-7</b>	
<b>Revelation</b>	
Recognise in an age-appropriate way that the Church teaches that all that is comes from God, Our Father, who made heaven and Earth.	U1.1.2
Recognise that, for Christians, the Christmas story reveals God's love by sending Jesus his Son.	U1.2.1
Identify some of the people that encounter Jesus and recognise that he is special.	U1.3.1
<b>Sacred Scripture</b>	
Be introduced to the Bible as a special book and encounter the stories and accounts of how people came to know God and the Good News of Jesus in the gospels.	U1.2.2
Know that the Christian Bible is split into two parts, the Old Testament, and the New Testament.	U2.1.5
Know that psalms are a different literary form in scripture.	U2.1.2
Retell, in any form, some of the stories they have heard, recognising these are religious accounts.	U1.3.2
Begin to recognise 'parables' as a literary form in scripture with reference to how Jesus uses them to teach people about God.	U2.3.2
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.	U2.5.2
Recognise that St Paul wrote letters.	U2.5.4
<b>Creation and Fall</b>	
Be introduced to the story of Creation in Genesis 1, as a prayerful and poetic reflection on God's world and be able to retell this story in any form.	U1.1.1
<b>Covenant</b>	
Know the Noah story, focusing on Noah and God's promise to all living creatures in the sign of the rainbow.	U2.1.1
<b>Prophecy</b>	
Know that a prophet or prophetess communicates God's message, inspired by the Holy Spirit, and that Isaiah and John the Baptist are prophets.	U2.2.2
Recognise that the Church teaches that the person Isaiah spoke of was Jesus long before he was born.	U2.2.4
<b>The Good News of redemption</b>	
Retell, in any form, one of the stories and accounts they have heard recognising these are religious texts from the Gospel of Luke.	U1.3.2
Sequence St Luke's account of the infancy of Jesus and recognise the significance of an angelic presence.	U1.2.3
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.	U2.2.1
Retell, in any form, the story of John the Baptist and the baptism of Jesus.	U2.3.1
Correctly sequence the narrative and the last week of Jesus' life from the Gospel of St Luke.	U1.4.3
Simply sequence the story of Jesus studied from earlier branches (as Luke does in Acts 1:1).	U1.5.2
Sequence the events from the Resurrection of Jesus to the coming of the Holy Spirit at Pentecost.	U2.5.1

## Ages 7-9

### Revelation

Recall that angels bring God's message in the gospels of St Matthew and St Luke.	U3.2.6
Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus.	U3.3.1
Recognise that God's covenant with Abraham is the foundation of the faith of the people of the Old and New Testaments: Judaism and Christianity.	U4.1.4
Show understanding of the belief that Jesus reveals the kind of messiah he is by showing that God's Kingdom includes those who are excluded by society, making relevant links to the scripture studied.	U4.3.3

### Sacred Scripture

Show knowledge of parables of Jesus, making links between them, to show some understanding of what the Kingdom of God is like.	U3.3.4
Retell one of Jesus' parables making simple links between the chosen parable and Jesus' message about the Kingdom of God.	U3.3.5.
Make links between the scripture sources and what happens at Mass.	U3.5.1
Recall that we learn about the life of Jesus in the gospels and the work of the disciples in the Acts and learn that Paul wrote letters to the early Christian communities. Know that these are different ways of writing (literary forms).	U3.5.6
Make links between Exodus (12:1-8,15-20, 13:3), the account of the Last Supper in Luke (22:14-23), and what happens at Mass.	U3.6.3

### Creation and Fall

Revisit and remember the first Creation story from Genesis, recognising the author's use of poetic language to describe how the world was formed.	U3.1.1
Describe how either a psalm or a prayer they have studied praises Creation.	U3.1.5

### Covenant

Show some understanding of the historical context of Abraham (and Joseph) and the cultural and religious context out of which he was called.	U4.1.1
Retell the story of Abraham, ensuring it is accurate in sequence and detail and shows an understanding of the term 'covenant'.	U4.1.2

### Prophecy

Describe what a prophet is, drawing on Elijah and John the Baptist as examples.	U4.2.1
Show some understanding of the cultural and religious context of Elijah's time and why people needed to be reminded of God's covenant.	U4.2.2
Compare the description of John the Baptist in Mark and Matthew's accounts and describe the beliefs about John the Baptist the gospel writers show.	U4.2.3

### The Good News of redemption

Show a simple understanding of what the Kingdom of God is and is not.	U3.3.2
Retell in any form the story of the feeding of the five thousand.	U3.4.1
Recall the words and actions of Jesus at the last supper and make simple links with his words and actions in the miracle of the loaves.	U3.4.2
Retell, with increasing detail, the parable of the prodigal son, and make simple connections with Christian beliefs about God's mercy and forgiveness.	U4.4.1
Correctly sequence the events of Holy Week, describing some of the different reactions to Jesus during the events of Holy Week and how they speak to Christians today.	U4.4.3

## Ages 9-11

### Revelation

Retell the Moses story, focusing on the two key events of the call and the covenant (The Burning Bush (Ex 3:1-15); the Sinai covenant, and the Ten Commandments (Ex 19:3-8, 20:1-17)).	U5.1.1
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Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.	U5.3.4
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Describe Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.	U6.5.3
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### Sacred Scripture

Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context.	U5.2.1
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Show an understanding of some gospel passages that present Jesus as the fulfilment of the promise to David (Matt 1:1-17; Lk 1:32-33), recognising the gospel writers are writing for Christians. Recognise links with God's covenant with Abraham.	U5.2.2
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Use specialist vocabulary to describe and explain the nature of David's kingship in the Old Testament, with reference to the passages that speak of David's kingship and psalms.	U5.2.3
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Explain that the Bible came together over a period of more than a thousand years and contains sacred texts from Judaism, the four Gospels, and other early writings of the Church.	U5.6.1
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Know that the Church teaches that Sacred Scripture is the inspired Word of God and the Church helps Catholics read and understand the Bible.	U5.6.2
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Show understanding of the literary forms found in the texts studied, including the use of metaphor, symbolic language, and poetry.	U6.6.1
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Show an understanding of a passage of Old Testament scripture that shows the importance of women in salvation history, recognising authorial intention and historical context.	U6.2.1
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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).	U6.2.3
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Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.	U6.3.1
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Show understanding of the scripture passages studied, identifying literary forms and authorial intention.	U6.5.1
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Use specialist theological and religious and vocabulary to describe and explain links between at least one of the scripture passages studied and religious beliefs.	U6.5.2
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### Creation and Fall

Simply explain the Church's teaching on the purpose of the second Creation story and the purpose of scientific accounts, referencing Laudato Si' 66-67. Make links with the term 'stewardship'.	U.6.1.2
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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.	U6.1.6
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### Covenant

Retell the Moses story, focusing on the two key events of the call and the covenant (The Burning Bush (Ex 3:1-15); the Sinai covenant and the Ten Commandments (Ex 19:3-8, 20:1-17)).	U5.1.1
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Correctly use developing specialist vocabulary to describe what a covenant is, recognising that God made several covenants throughout history, e.g. with Noah, Abraham, and Moses.	U5.1.3
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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.	U6.1.6
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## Ages 9-11

### Prophecy

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:

U6.2.1  
U6.2.2  
U6.2.3

- 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

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.

Show understanding of the Christian belief that Mary is the fulfilment of the Old Testament promises, making relevant links to Luke 1:26-56 and the stories of the women of the Old Testament. Contrast Luke 1:26-56 with the authorial focus in Matthew's account (Matthew 1:18-25).

### The Good News of redemption

Show an understanding of some gospel passages that present Jesus as the fulfilment of the promise to David (Matt 1:1-17; Lk 1:32-33), recognising the gospel writers are writing for Christians.

U5.2.2

Show an understanding of the account of Holy Week in the Gospel of John.

U6.4.1

Show knowledge and understanding of how one of the texts reveals deeper meanings about Jesus as Messiah and describe the beliefs revealed.

U6.4.2

Make links between the account of Jesus' washing his disciples' feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus' actions.

U6.4.3

Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.

U6.4.4

## Believe Expected outcomes

<b>Ages 5-7</b>	
<b>Jesus Christ</b>	
Recognise that, for Christians, the Christmas story reveals God's love by sending Jesus his Son.	U1.2.1
Recognise that angels bring God's message and are a sign the Jesus is the Son of God.	U1.2.6 & U1.4.4
Recognise that the Church teaches that Jesus suffered, died, and rose again.	U1.4.5
Begin to recognise that the miracles of Jesus are signs that he is the Son of God.	U2.3.4
<b>The Holy Spirit</b>	
Know about the events at Pentecost.	U2.5.1
Recognise that the description of the fruits of the Spirit is taken from one of St Paul's letters (Gal: 5:22) and name the fruits of the Holy Spirit.	U2.5.4 & U2.5.6
<b>The Holy Catholic Church</b>	
Make simple connections between the mission of the Church and the mission of Jesus as he announced it at the beginning of Luke's Gospel (Lk 4:16-19).	U1.5.3
<b>The Blessed Virgin Mary and the saints</b>	
Know that in the Annunciation God called Mary and she said 'Yes' to his call and why this makes Mary important for Christians.	U1.2.4
Recognise that the Church teaches Mary is the Mother of God who prays for them and with them.	U.2.2.5
Retell the story of the Conversion of Saul.	U2.5.3
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.	U2.5.6
Recognise that Mary joins the disciples in prayer and make simple links with how Catholics ask for Mary's prayers.	U3.5.4
<b>Salvation and eternal life</b>	
Recognise what Jesus said on the cross about forgiveness and make simple connections with the belief that God always forgives us.	U2.4.1

<b>Ages 7-9</b>	
<b>The triune God</b>	
Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity.	U3.5.2
Make relevant links between the belief that Jesus is the Messiah and the Nicene Creed (specifically Articles 2-4) and suggest why Catholics say this prayer.	U4.3.5
<b>Jesus Christ</b>	
Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus.	U3.3.1
Show a simple understanding of a miracle of Jesus (either Matt 8:5-13 or Matt 9:1-8) showing that it is a sign of the kingdom and the compassion of Jesus.	U.3.3.3
Describe how Jesus showed his love at the Last Supper.	U3.4.3
Show understanding of why some people gave Jesus the title 'Christ' (the anointed one) by making links with the scripture studied.	U4.3.1

## Ages 7–9

Make links between Jesus' speech to John the Baptist's followers and signs that he is the Messiah.	U4.3.2
Make links between Jn 20:1-10 and Peter's declaration of faith in Matt 16:13-20 and/or between Peter's three denials of Jesus and Jesus' three requests of Peter (Jn 21:15-17).	U4.5.1
Describe some ways in which the Church today (locally or globally) continues the work of Jesus.	U4.5.6
<b>The Holy Spirit</b>	
Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity.	U3.5.2
Know some of the prayers of the Catholic Church which express belief in the Trinity and the Holy Spirit.	U3.5.3
<b>The Holy Catholic Church</b>	
Recognise that Sunday is a holy day for Christians, making simple links between the story of Creation (Gen 1:1-2:4) and Sunday as a day of rest.	U3.2.1
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5
Find connections between Jesus' words to Peter as the rock (Matt 16:18), John's account of Peter, and the role of Pope as Peter's successor.	U4.5.2
Explain the term 'apostle' and explain why the Church is 'apostolic'.	U4.5.3
<b>The Blessed Virgin Mary and the saints</b>	
Recognise how Joseph puts his trust in God when the angel appears.	U3.2.4
Retell the story of St Peter during Holy Week.	U4.4.4
Explain how the one, holy, catholic, and apostolic Church is structured.	U4.5.5
Describe what is meant by the 'communion of saints' and recognise that the Church teaches Mary has a special place within this communion as Queen of Heaven.	U4.5.7
Describe some facts about the life of St Paul and explain why he is an important figure for Christians.	U4.6.1
Using the lives of Mary and another saint as examples, explain what the term 'discipleship' means.	U5.5.4
<b>Salvation and eternal life</b>	
Make simple connections with the Judgement of Nations parable and the Christian belief that helping others is part of loving God.	U4.4.2
Describe how the groups that make up the Church are organised and recognise that the Church includes all those who have died as well as people who are living in a communion of saints.	U4.5.5

<b>Ages 9–11</b>	
<b>The triune God</b>	
Describe the Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.	U6.5.3
<b>Jesus Christ</b>	
Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.	U5.3.4
Use specialist religious vocabulary to make links between one of the 'I am' statements in St John's Gospel and Christian beliefs about Jesus.	U6.3.3
Show an understanding of the account of Holy Week in the Gospel of John.	U6.4.1
Show knowledge and understanding of how one of the texts reveals deeper meanings about Jesus as Messiah and describe the beliefs revealed.	U6.4.2
Make links between the account of Jesus washing his disciples' feet, what happens at Mass on Holy Thursday, and Christian beliefs about Jesus' actions.	U6.4.3
Describe ways Jesus shows his love for all people by his actions on Holy Thursday and Good Friday.	U6.4.4
Explain why Jesus is called the 'new Adam', making links between scripture texts from the new and old testaments.	U6.5.4

<b>Ages 9–11</b>	
<b>The Holy Spirit</b>	
Identify that scripture speaks of the outpouring of gifts of the Holy Spirit on the Messiah in the Old Testament and the gospels. Make links with the Sacrament of Confirmation.	U5.5.1
Describe the gifts of the Holy Spirit and describe some ways they help Christians be good disciples, making simple links with some of the fruits of the Spirit.	U5.4.3
Describe the names and signs under which the Holy Spirit appears and explain some simple links with scripture and the Sacrament of Confirmation.	U5.4.5
<b>The Holy Catholic Church</b>	
Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.	U6.3.5
Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.	U6.3.6
<b>The Blessed Virgin Mary and the saints</b>	
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–it with the authorial focus in Matthew's account (Matt 1:18–25).	U6.2.3
Use theological language to describe and explain the belief that Mary became the 'Mother of God'.	U6.2.4
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.	U6.5.5
<b>Salvation and eternal life</b>	
Simply describe Catholic beliefs in the last things: death, judgement, heaven, and hell.	U5.4.5
Recognise that the words of St Paul (1 Cor 15:1–8, 20–25, 54–57) describe the Christian belief that through the Resurrection of Jesus, people can follow his path to heaven.	U5.4.7

## Celebrate Expected outcomes

Please note, that the teaching of the Sacrament of Reconciliation and the Sacrament of the Eucharist in primary school should be scheduled in any curriculum to best support the ways in which preparation for first sacraments happens in schools, according to the directives of the diocesan bishop.

<b>Ages 5-7</b>	
<b>Prayer</b>	
Recognise that prayer is a way of drawing closer to God, become familiar with the sign of the cross and Our Father.	U1.1.6
Match the first words of the Hail Mary with the words of the Angel Gabriel.	U1.2.5
Correctly use religious words and phrases to recognise how Catholics say sorry to God in prayer and talk about why saying sorry to God and to others is important.	U2.3.5
Recognise that Christians believe the Holy Spirit opens their heart to God and helps them to pray and develop habits of good behaviour towards themselves and other people.	U2.5.5
<b>Liturgy and sacrament</b>	
Know that psalms are prayed/sung to praise God.	U2.1.2
<b>Sacraments of initiation</b>	
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.	U2.1.4
<b>Sacraments of healing</b>	
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.	U2.4.3
<b>Other liturgies and sacramentals</b>	
Make simple connections between Jesus' time in the desert (Lk 4:1-13) and Christians praying and fasting for 40 days in Lent.	U1.4.1
Recognise simple connections between the use of ashes and the Christian belief that Lent is an opportunity for a new start.	U1.4.6
Recognise that Catholics celebrate the Ascension of Jesus and Pentecost on special days called holydays.	U1.5.4
Correctly use religious words and phrases to talk about the symbols of light and water in the Easter Vigil Mass.	U2.4.4

<b>Ages 7–9</b>	
<b>Prayer</b>	
Recall the 'Our Father' prayer and make simple links between the prayer and building the kingdom.	U3.3.6
Know some of the prayers of the Catholic Church which express belief in the Trinity and the Holy Spirit, e.g., Glory Be, Come Holy Spirit.	U3.5.3
Make links between prayers that show trust in God and the virtues of faith, hope, and love.	U4.1.6
Encounter the words of the Apostles' Creed and know that it summarises the central beliefs of Christians.	U4.5.4
<b>Liturgy and sacrament</b>	
Give a simple description of how Catholics celebrate the Mass.	U3.2.2
Give simple descriptions of some special prayers, signs, and actions performed in church and at Mass using religious language, focusing on the Liturgy of the Word.	U3.2.3
Describe, with increasing detail and accuracy, the prayers, religious signs, and actions of the Mass, focusing on the Liturgy of the Eucharist.	U3.4.6
Give reasons for actions and symbols used in the Mass and make links between beliefs and actions.	U3.4.7
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5

<b>Ages 7–9</b>	
<b>Sacraments of initiation</b>	
Describe how Jesus showed his love at the Last Supper and how he shares this love when people celebrate their first Eucharist (First Holy Communion).	U3.4.3
<b>Eucharist</b>	
Make links between the story of the Last Supper and the Mass, giving reasons for these links.	U3.4.4
Recognise that the Church teaches that the Eucharist is the meeting point where God gives himself to communicants as food; they receive the Body of Christ and become ever more united in his Body the Church (YCFK 74).	U3.4.5
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5
<b>Sacraments of healing</b>	
Using some religious vocabulary, describe the Sacrament of Reconciliation and the Sacrament of the Sick and simply explain how they offer Catholics Jesus' healing help today.	U4.3.4
<b>Other liturgies and sacramentals</b>	
Make links with the words of Isaiah, the preaching of John the Baptist, and the season of Advent.	U4.2.4
Know that the feast of Christ the King marks the end of the Church's year and describe what is celebrated.	U4.2.5

<b>Ages 9-11</b>	
<b>Prayer</b>	
Recognise that David is a model of prayer, referencing one of the psalms.	U5.2.5
Make links between the seven petitions (requests) of the Our Father and their meaning for Christians.	U5.3.5
Know that the Rosary is a prayerful reflection on the life of Christ.	U5.4.7
Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.	U6.2.5
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.	U6.4.6
<b>Liturgy and sacrament</b>	
Use specialist theological vocabulary to make links between each of the miraculous signs in St John's Gospel and Christian beliefs about Jesus, including some of the sacraments.	U6.3.2
Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.3.4
<b>Sacraments of initiation</b>	
Use specialist religious vocabulary to show knowledge and understanding of the religious actions and signs involved in the celebration of Confirmation.	U5.5.2
Describe the names and signs under which the Holy Spirit appears and explain some simple links with scripture and the Sacrament of Confirmation.	U5.5.5
Explain some Christian beliefs about the Sacrament of Baptism.	U6.1.4
<b>Eucharist</b>	
Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.4.4 U6.3.5 U6.3.6
Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations.	
Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.	

<b>Ages 9-11</b>	
<b>Sacraments of healing</b>	
Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.4.4
Use specialist theological vocabulary to make links between each of the miraculous signs in St John's Gospel and Christian beliefs about Jesus, including some of the sacraments.	U6.3.2
Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.	U6.3.4
<b>Other liturgies and sacramentals</b>	
Explain what happens at the Ash Wednesday Mass and how Christians mark this day, using religious vocabulary to describe symbols and actions.	U5.4.1

### Live Expected outcomes

<b>Ages 5-7</b>	
<b>Dignity of the human person</b>	
Say what the story of the Good Samaritan teaches about how Christians should live.	U2.6.1
<b>Law, grace, and sin</b>	
Recognise that everyone is tempted to make bad choices (sin), but that God loves and forgives all people.	U2.3.3
<b>Catholic Social Teaching</b>	
Recognise that the Church teaches that God gave human beings the responsibility for taking care of the world and its people and encounter the term 'stewardship'.	U1.1.4 & U2.1.3
Recognise that Jesus shows the importance of giving to others, making simple connections with the story of the widow's mite (Lk 21:1-6) and the season of Lent.	U1.4.2
<b>Faith and life</b>	
Make simple connections between Jesus' announcement of his mission (Lk 4:16-19) and how Christians are called to tell people about God's love today.	U1.3.3
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.	U2.2.6
Recognise that Lent is a time for reconciliation and forgiveness.	U2.4.2

<b>Ages 7-9</b>	
<b>Dignity of the human person</b>	
Encounter the belief that human beings are made 'in the image of God' (Gen 1:27) and talk about what this might mean.	U3.1.2
<b>Freedom, conscience, and virtue</b>	
Show some understanding of how the decisions of Abraham (and Joseph) were informed by their faith, hope, and love in God.	U4.1.5
Make links between 1 Cor 13:1-7, 13 and the theological virtues.	U4.6.2
<b>Law, grace, and sin</b>	
Correctly use developing specialist vocabulary to name and describe the corporal works of mercy, making links with the Judgements of the Nations parable.	U4.4.5
<b>Catholic Social Teaching</b>	
Make simple links between the first Creation story, the belief that all human beings are created equal, and an expression of the principle of Catholic Social Teaching about human dignity.	U3.1.2
Describe stewardship by making simple links between Gen 1:26-31 and people's actions today.	U3.1.4
<b>Faith and life</b>	
Recognise that in Laudato Si', Pope Francis teaches that human beings are called to have a loving relationship with God, with each other, and with the world. (See LS 66).	U3.1.6
Make connections with the life of the early Church and Catholics gathering for Mass today.	U3.5.5
Make links with the ancestry of Jesus and the Jesse tree.	U4.2.6
Describe the work of a person or organisation who has been inspired by Jesus to work with those marginalised by societal attitudes to illness, making links with the virtues of faith, hope, and love.	U4.3.6
Make simple connections between belonging to the Church and living out the 'Works of Mercy' in support of those in need (for example, giving alms in Lent or praying for someone who is sad).	U4.4.6
Describe some ways in which the Church today (locally or globally) continues the work of Jesus.	U4.5.6

## Ages 9-11

### Freedom, conscience, and virtue

Know that a virtue is a positive habit that helps people live a good life.	U5.1.6
Show understanding of how the virtue of either hope or charity (love) links with Jesus' teaching in the Beatitudes.	U5.3.6
Use specialist vocabulary to describe the term 'conscience'.	U5.4.4

### Law, grace, and sin

Make links between the Ten Commandments and Jesus' summary of the law in Matthew's Gospel.	U5.1.2
Use developing specialist vocabulary to show how the Ten Commandments help human beings live good and happy lives.	U5.1.4
Correctly use developing specialist vocabulary to describe sin as deliberately spoiling our friendship with God and each other.	U5.1.5
Recognise that in the Beatitudes Jesus tells his followers important messages about what makes a life blessed.	U5.3.1
Compare Matthew and Luke's description of the new law, or great commandment and make links between the new law as a parable and Jesus' summary of the law and lessons for Christian life today.	U5.3.2
Make simple links between the Beatitudes and the Ten Commandments.	U5.3.3
Describe how Catholics define sin, making links with the Ten Commandments and Jesus' great commandment as guides for a good life.	U5.4.3
Show understanding of the Christian belief of the first sin or 'original sin' by making links with the second story of Creation.	U6.1.3
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 Laudato Si' 66.	U6.1.5

### Catholic Social Teaching

Make links with the term 'stewardship'.	U6.1.2
Show understanding of how and why the Magnificat prayer forms radical expectations of the Messiah.	U6.2.5
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.	U6.5.6
Explain in an age-appropriate way the meaning of 'the common good' and the principles of Catholic Social Teaching.	U6.6.1

### Faith and life

Make links between the Ash Wednesday readings and Lent as a time when Christians reflect on their sins and listen to God's call to return to him. Describe some ways Christians act to answer that call in Lent, including the importance of prayer.	U5.4.2
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.	U6.1.7
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 (Lk1:26-56), 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.	U6.2.6
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.	U6.5.5
Describe some ways Christians work together with people of different worldviews to promote the common good.	U6.6.2

## Dialogue Expected outcomes

<b>Ages 5-7</b>	
Know that Christian means follower of Jesus Christ.	U1.6.1
Recognise that Catholics are a part of a global Christian family, and all Christians are sisters and brothers.	U1.6.2
Recognise simple connections between Jesus' life and message and how Christians live today.	U1.6.3
Recognise that the cross is a symbol of Christianity, and the sign of the cross is a prayer expressing Christian belief.	U1.6.4
Say what the story of the Good Samaritan teaches about how Christians should live.	U2.6.1
Describe an initiative Christians work on together locally and/or globally in the service of others.	U2.6.2

<b>Ages 7-9</b>	
Describe some facts about the life of St Paul and explain why he is an important figure for Christians.	U4.6.1
Make links between Cor 13:1-7, 13 and the theological virtues.	U4.6.2
Recount some facts about a different liturgical tradition within the Catholic Church.	U4.6.3
Recognise some reasons why different liturgical rites happen in different parts of the world.	U4.6.4
Describe some ways Christians in their local area work together for the benefit of the whole community (or the common good).	U4.6.5

<b>Ages 9-11</b>	
Explain that the Bible came together over a period of more than a thousand years and contains sacred texts from Judaism, the four Gospels, and other early writings of the Church.	U5.6.1
Know that the Church teaches that Sacred Scripture is the inspired Word of God and the Church helps Catholics read and understand the Bible.	U5.6.2
Know that the Bible is translated from different languages into many languages.	U5.6.3
Explain in an age-appropriate way the meaning of 'the common good' and the principles of Catholic Social Teaching.	U6.6.1
Describe some ways Christians work together with people of different worldviews to promote the common good.	U6.6.2
Define the term 'worldviews' and its meaning, giving simple examples.	U6.6.3

## Encounter Expected outcomes

<b>Ages 5-7</b>	
Correctly use religious words and phrases to recognise features of Jewish religious life and practice (e.g., including specific vocabulary about the Jewish belief in one God and the special clothes some Jewish people wear each day).	U1.6.5
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).	U2.6.3
Talk about respecting the beliefs of people from different communities in their local area.	U2.6.4
<b>Ages 7-9</b>	
Make links between Exodus (12:1-8,15-20, 13:3) and the account of the Last Supper in Luke (22:14-23).	U3.6.1
Simply describe how Jewish people celebrate the Passover in Britain today, making links with the Exodus account, correctly using specialist vocabulary to describe symbols and actions in the meal.	U3.6.2
Make simple links and connections between some Islamic religious laws, beliefs, worship, and life (e.g., what the holy month of Ramadan means to British Muslims and the importance of fasting in Islam).	U3.6.3
Describe the five pillars of Islam and why they are an important part of Islamic faith and religious practice for British Muslims today.	U4.6.4
<b>Ages 9-11</b>	
Recognise that the Tanakh uses different names for God that reveal aspects of his nature.	U5.6.4
Use specialist vocabulary to describe some Jewish beliefs expressed in the Shema prayer.	U5.6.5
Recognise links and simple connections between some Dharmic beliefs, practices, and ways of life, making links between them.	U6.6.4

## Model curriculum

### The Story of stories

The Bible is thus the great love story between God and humanity. At its centre stands Jesus, whose own story brings to fulfilment both God's love for us and our love for God. Henceforth, in every generation, men and women are called to recount and commit to memory the most significant episodes of this Story of stories, those that best communicate its meaning. (136)

People tell stories. From childhood, we 'hunger for stories just as we hunger for food'<sup>137</sup> and we are influenced by the stories we hear, whether through the news, social media, novels, drama, lyrics, fables, or the stories of our lives we share in the day-to-day encounters. We structure the experiences of life in stories or histories. The word 'text' comes from the Latin 'texere', which means to weave. The stories of others past and present can inspire, provoke, and threaten the narrative of our lives. Within the Bible are many stories told in histories, prophecies, poems, legends, and letters, yet woven within them all is a search for God, the 'creator and narrator'<sup>138</sup> whose words fashion the fabric of our universe. In Jesus, the words of God are spoken to people face to face, and he becomes the story of human salvation, the 'way, the truth and the life' (Jn 14:6) leading people from darkness to light (cf. Proverbs 15:24), from the human story of the Fall to the divine story of Salvation. Through Jesus' story, people are invited to connect the story of their life with the story of his. It is not a story of the past, but one made new through the work of the Holy Spirit writing on the human heart (2 Cor 3:3), through the memorial sacrifice of the Mass, and the stories of the saints.

With the gaze of the great storyteller – the only one who has the ultimate point of view – we can then approach the other characters, our brothers and sisters, who are with us as actors in today's story. For no one is an extra on the world stage, and everyone's story is open to possible change. (139)

Reading the Bible is an invitation to reconnect with the great storyteller, to remember the purpose that exists in each human life before it is formed in the womb (Jer. 1:5) and to allow the Holy Spirit to work through us bringing God's healing, merciful love to the future chapters of life.

The model curriculum aims to draw pupils into an encounter with a story, the story of God's relationship with humanity. This encounter is not just a desiccated sample of knowledge and understanding about a subject; it is rather a lively engagement with a faith tradition rooted in a living community. It begins with contemplation of Creation's nature and purpose surveyed with the eyes of faith, a narrative grounded in awe and charged with destiny.

The structure of the model curriculum uses a narrative to support the teaching and learning of religious education in order to connect the values of human formation contained in

Christianity not only with the teachings of the Church but also with the person of Jesus Christ understood in the context of the Scriptures. It creates the opportunity for religious education to be at once as rich in knowledge as any other curriculum subject while offering the life-transforming possibilities of biblical wisdom. For this to be fruitful, it requires teachers to understand the methodology of the model curriculum and present the relationship between faith and culture, human and religious components, science and religion in curriculum religious education and beyond.

### **The curriculum structures**

The model curriculum has six components that will be known as branches which might, in practice, map helpfully onto the six half-terms of the school year. Each one has a core theme and invites pupils to learn about an aspect of Revelation, Scripture, life in Christ, and life in the Church, and to discern what their learning means academically and experientially enabling them to see, judge, and act through a deeper knowledge of the Christian faith.

**1. Creation and covenant:** 'The heavens are telling the glory of God' (Ps 19:1). In this branch, pupils will encounter the God who creates and calls a people. They will explore revelation of the Christian belief that all that is comes from God, the Creation accounts in Genesis, and scientific explanations of the process of Creation. They will explore the call of God and his covenantal relationship with his people first through Abraham and Moses, then through the narrative of the Old Testament.

**2. Prophecy and promise:** 'In many and various ways, God spoke to our ancestors by the prophets' (Heb 1:1). The prophets speak of God reaching to his people, calling them back into a relationship with him. In this branch, pupils will explore the Christian understanding of the teaching of the prophets as they point to the fulfilment of God's promise in a messiah, Jesus Christ. They will explore the expectant waiting for the Messiah through the Advent season and how this speaks to Christians today as they wait for Christ. Pupils will encounter the story of the nativity of Jesus and the mystery of the incarnation.

**3. Galilee to Jerusalem:** 'God's only Son, who is at the Father's side, has made him known' (Jn 1:18). In this branch, pupils will experience the ministry of Jesus, the Word of God. They will learn about the life of Jesus and his revelation of the Kingdom of God through parables, encounters, miracles, and teachings. They will learn about the call of the disciples and the nature of being a follower of Jesus.

**4. Desert to garden:** 'Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day' (1 Cor 15:3). In this branch, pupils will study the season of Lent and its culmination in the events of Holy Week. They will learn about the Paschal Triduum at the heart of the Catholic Church's Liturgy and life. The title of this branch points both to the liturgical journey from the desert of Lent to the garden of

Resurrection, but also to the Paschal journey from darkness to light, barrenness to fruitfulness, death to life.

**5. To the ends of the Earth:** 'Go, therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit' (Mt 28:19). In this branch, pupils will study the events that flowed from the Resurrection and Ascension in the coming of the Holy Spirit and the work of the apostles and early Church. They will also learn about the Catholic Church today as the apostolic Church and how its liturgy and structures flow from the early Church.

**6. Dialogue and encounter:** 'For "In him we live and move and have our being"' (Acts 17:28). In this branch, pupils will learn how Christians work together with people of different religious convictions and all people of goodwill towards the common good, respecting the dignity of all humanity. They will also encounter other pathways of belief drawing on the teaching of the Church about intercultural dialogue.

The sacramental life is taught within and across branches. Pupils encounter scripture and what the Church teaches about scripture and what this means for a life lived in Christ as part of the Catholic faith.

The spiral structure of the curriculum enables a build-up, layering a critical dimension each year, deepening pupils' understanding of the story of salvation, developing a common language, and exploring the 'memory of the Church' and her teachings and how these have formed part of the history of ideas in the development of humanity. The structure invites teachers to expose students to the beauty of Catholic Christianity and its shaping influence on culture through art, music, literature, science, and architecture historically and to the present day, which equips young people to dialogue with the beliefs and vision of the Church beyond intellectual remits and exposing them to the transcendent, a powerful pedagogy.

The spiral pathway students follow from their first steps into Catholic education means that teachers can plan for progression, moving through basic questioning and notional understandings to ever deeper levels of engagement with Christianity's divine and human drama and its significance for humankind.