

Year Eight Curriculum Intent Sheet RED (Religious Education Directory)

Curriculum Implementation Year 8

We start our journey in faith at Saint Martin's by studying an introductory topic '**Welcome to Divinity**' knowledge powerpoint that outlines our Mission and Vision in Divinity; we want you to be '**Pilgrims of Hope**'; '**Builders of Peace**' and '**Ordinary people called to be Saints**' our CMAT vision for our St Thomas Aquinas feast day 2024. We want you to know our Mission Statement, our Virtues; the importance of our Dominican charisms, to know about the Word of God, to learn about our faith and how we live out Catholic Social Teaching in our lives and in the subjects you learn so that you can begin to make connections to enable you to be the best version of yourself. (St Catherine of Sienna "**Be who God meany you to be and you will set the world on fire**"; St Thomas Aquinas "**The things we love tell us what we are**"; "**It is better to illuminate than to shine**", how we can be like St Martin de Porres today and promote racial justice to all that we meet ; the importance of our school badge and why '**Veritas**', Truth enables us as Jesus said, "**I have come so that you can live life to the full 10:10** by following Jesus's example, "**I am the Way, the Truth and the life; no one come to the Father except through me.**" Jn 14:6.

Through our time at Saint Martin's we try to live out Bishop Patrick's themes of '**Encounter**', '**Discipleship**' and '**Missionary Discipleship**'.

Encounter and dialogue with other faiths is crucial to building a better world so you will learn the key points of major world faiths in a Interfaith Knowledge Booklet which we will use during Interfaith Week in Divinity in November. We will look at extracts from the Bishops of England and Wales document '**Love the Stranger**' which places the human being at the heart of our pastoral outreach, looking beyond statistics and policies to the person – each with a name, a face and a story. To look at Meeting God in Friend and Stranger. This document is from the Bishops of England and Wales and is to help us to "foster respect and mutual understanding between the religions".

<https://www.cbcew.org.uk/wp-content/uploads/sites/3/2018/11/MGFS-working-materials.pdf>

RED Unit 1 Islam _ Dialogue and Encounter

KO

Islam Knowledge Organiser Year 8

- 1.Allah** The Arabic word for God
- 2.monotheism** Belief in 1 God
- 3.mosque** The place of worship for Muslims; it literally means 'place of prostration'
- 4.Muhammad** The final prophet sent by God, to whom God revealed messages(revelations) about what people should believe and how they should live their lives.
- 5.prophet** A messenger of God
- 6.Qur'an** The holy book of Islam, which Muslims believe contains the word of God; it literally means recitation
- 7.revelation** A message revealed by God to humans
- 8.Mecca** A city in present day Saudi Arabia; Muhammad was born here in 570CE

9.Medina One of the main cities in Arabia in the time of Muhammad (originally called Yathrib)

10.polytheism Belief in many gods

11.Ramadan The ninth month of the Islamic year (which is based on the moon)

12.surah A chapter of the Qu’ran; there are 114 surahs in total

13.Constitution of Medina The laws passed by Muhammad in Yathrib when he and his followers first settled there

14.Hijrah The emigration of Muhammad and his followers to Yathrib (Medina) in 622CE

15.Idol A picture or object that people worship as part of their religion

16.Ka’aba A holy site in Mecca which Muhammad dedicated to God after destroying its 360 idols.

17.caliph The Arabic word for leader of the whole Muslim community after the death of Muhammad; it literally means successor. Sunni Muslims call the first four caliphs ‘Rightly Guided Caliphs’

18.Caliphate The Islamic community ruled over by the caliph

19.Shi’a A smaller group of Muslims who believe that Ali and his descendants should have succeeded Muhammad as leaders of Islam.

20.Sunni The majority (about 85 per cent) of Muslims across the world who believe that the Rightly Guided Caliphs were rightful successors of Muhammad.

21.hafiz Someone who has memorised the Qur’an (a man is a hafiz and a woman is called a hafiza)

22.99 names of God 99 characteristics of God used by Muslims to try to describe what God is like

23.shirk The Arabic word for the sin of worshipping anything other than God

24.tawhid Belief in the oneness of God

25.Five Pillars Five important acts of worship in a Muslim’s life, which form the basis of the faith

26.hajj A pilgrimage to Mecca

27.pilgrimage A journey taken to a place of religious importance.

28.salah Prayers that Muslims must perform five times a day.

29.sawn Fasting during the month of Ramadan.

30.Shahadah The Muslim declaration of faith- there is no god but God, and Muhammad is his messenger

31.ummah The global community of Muslims

32.zakah The act of giving 2.5 percent of your savings to charity

33.adhan The call to prayer

34.mihrab An alcove in a mosque wall showing the direction of Mecca

35.minaret A mosque tower on a mosque from which the Muezzin traditionally gives the adhan

36.minibar A platform in a mosque from which the imam delivers his sermon

37.muezzin a person responsible for performing the adhan in a mosque

38.prostrating Bowing with part of the body above the knees touching the floor, such as the hands

39.wudu Ritual washing before prayer

40.Eid ul- Adha A four day celebration in the final 12 month of the Islamic year

41.Eid ul-Fitr A three day celebration after Ramadan

42.Ihram The state of holiness or purity entered into by pilgrims before beginning hajj

43.Ashura A festival in which Shi'a Muslims mourn the death of Ali's son Hussein at the Battle of Karbala

44.Hadith The reported sayings of Muhammad, heard by people during his life and written down in the centuries after his death

45.halal permitted

46.imam A word used by Shi'a Muslims to refer to Ali and his 11 descendants. It also means the leader of prayers in a Sunni Mosque.

47.Shari'a law Guidance on all aspects of life for Muslims, from the three main sources of authority- the Qur'an, Sunnah and Hadith.

Curriculum Content

Lesson following on from world faiths booklets looking at why it is important to study different faiths?

How did Islam begin

How did Islam rise to influence

Why did Islam split

What is the Qur'an

What do Muslims believe about God

What is the Qur'an?

Prayer and the Mosque

Ramadan and Eid ul Fitr

What happens on hajj?

Islam in Britain?

Curriculum outcomes

Students will each work learn words from KO as part of their homework and in their knowledge booklet read key information, annotate key points and then we check their understanding to the following questions

How did Islam rise to influence?

1. Why did Muhammad disapprove of idol worship?
2. How did the leaders of Muhammad's tribe react when he told them there was one true God?
3. Describe what happened to Bial.
4. What was the Constitution of Medina?

Extended writing task preparation for GCSE 15 mark question

"Was Muhammad a prophet, a politician or a warrior?"

Why did Islam split?

- 1.What did Abu Bakr do while he was a caliph?
2. How did Umar initially feel about Islam and what did he achieve as caliph?
3. Why was there a war between Muslims during Ali's rule?

4. Do Sunni and Shi'a Muslims agree on who should have succeeded Muhammad? Explain your answer.

Extended writing task preparation for GCSE 15 mark question

"The caliphs played an important role in the development of Islam", Discuss this statement.

What is the Qur'an?

1. What does the Arabic word 'qur'an mean?
2. In what language must the Qur'an be recited and why?
3. How was the Qur'an originally passed between people and recorded?
4. Describe two differences between the Qur'an and the Bible.

Extended writing task preparation for 8 mark task at GCSE

Explain how Muslims show respect to the Qur'an?

What do Muslims believe about God?

1. Why did Muhammad's message about God cause conflict?
2. Explain three things that Muslims believe about God?
3. Explain what Muslims mean by tawhid.
4. Explain what is meant by shirk. Give examples

Extended writing task preparation for 15 mark task at GCSE

"It is impossible to describe God." Discuss this statement.

The Five Pillars

1. What are the names of the Five Pillars in Islam?
2. How often do Muslims pray?
3. Which of the Five Pillars means literally 'that which purifies'? Why is this pillar important?
4. What do Muslims believe are the benefits of fasting?

Extended writing task preparation for 15 mark task at GCSE

Why do you think the Shahadah is the most important of the Five Pillars? Discuss this statement.

Prayer and the mosque

1. Why is prayer important to Muslims, and when and where is it done?
2. What is the role of the muezzin and the adhan?
3. What is wudu?
4. How do Muslims perform salah?

Extended writing task preparation for GCSE 5 mark task

Describe the features that mosques often have in common?

Ramadan and Eid ul-Fitr

1. What must Muslims do and not do during Ramadan?
2. Name three groups of people who do not have to fast?
3. Why do Muslims fast during Ramadan?
4. How are the dates of Ramadan decided and how does this affect those fasting?

Extended writing task preparation for 5 mark questions at GCSE

Describe what happens at the end of the month of Ramadan.

What happens on hajj?

1. Who is and who is not required to go on hajj?
2. When does hajj take place and how might a Muslim prepare for it?
3. Explain what Muslims do and do not do while in a state of ihram and why?
4. Describe what happens on hajj and explain why these things are done.

Extended writing task preparation for GCSE 15 mark questions

“All religious people should go on pilgrimage”. Discuss this statement

Islam in Britain

1. What percentage of the British population are Muslims?
2. How has Islam become the second largest religion in the UK.?
3. What might Muslims in Britain disagree about and why?
4. What is Islamophobia and why do some people dislike the term

Extended writing task preparation for 15 mark question at GCSE.

“Islamophobia is the main challenge facing Muslims in Britain today.” Discuss this statement.

Preparation for Assessment

Technique	Effectiveness	Description of Technique
Practice Testing	High	Self-testing or using past-exam questions while learning.
Distributed practice	High	Developing a schedule of revisions / learning activities over time.
Elaborative Interrogation	Moderate	Thinking about ‘why’ you have answered a question or creating an explanation for a response.
Self-explanation	Moderate	Linking new information to known information or using applied questions (problem based learning).
Interleaved Practice	Moderate	Developing a schedule that mixes different techniques during a period of study.
Summarisation	Low	Writing summaries of concepts / area of study.
Highlighting	Low	The use of highlighters or underlining while read / rereading.
Keyword Mnemonic	Low	Use of key terms / acronyms / images to associate with concepts to be learned.
Imagery	Low	Attempting to form mental images of materials while reading.
Rereading	Low	Revisiting text that has already been read.

Table 1: Learning techniques and their effectiveness adapted from Dunlosky et al (2013) pg 6.

Assessment on Islam

Whole class feedback sheet and green pen corrections.

Reading Extracts to be set as Homework to increase religious literacy for topics further studied at GCSE This will link

Love the stranger 'Love the Stranger' presents a Catholic response to refugees and migrants. It is a 2023 document of the Department for International Affairs. [Love the Stranger - Catholic Bishops' Conference \(cbcew.org.uk\)](https://www.cbcew.org.uk)

To look at 'Meeting God in Friend and Stranger.' This document is from the Bishops of England and Wales and is to help us to "foster respect and mutual understanding between the religions".
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Extra Curricular activities

Interfaith Week in Divinity November 2025

Careers Week March 2026

Unit 1 Creation and Covenant RED Source to Summit

KO

CHAPTER 1:

CREATION AND COVENANT

Knowledge organiser

Key vocabulary	
the Fall	The story in Genesis 3 when humans commit the first sin and fall away from God's grace.
original sin	The state of sin in which all humans are born, meaning they inherit the consequences of Adam and Eve's first sin.
concupiscence	The natural temptation to sin that all humans have, following the Fall.
Sinai covenant	The covenant Moses made with God at Mount Sinai, and when he was given the Ten Commandments as part of the Law.
the Decalogue	The ten 'words' or sayings of God that guided the Jewish people to live as God wanted; also called the Ten Commandments.
freedom	The power or right a person has to act, speak or think as they want; being able to choose their own destiny, independent of influence from anyone or anything else.
responsibility	Having control or power over something, which leads to a duty or moral obligation to behave correctly.
conscience	An intuitive knowledge of right and wrong, which leads to an instinctive desire to do right and to avoid wrong.
baptism	The Sacrament of Initiation that welcomes new members into the Catholic Church and washes a person clean of the original sin all humans inherit following the first sin by Adam and Eve.


OPTIONS

Ethical	Christians believe it is important to show love of neighbour , which Jesus taught is the greatest commandment and which he illustrated through the story of The Good Samaritan . Pope Francis' encyclical Fratelli Tutti also reminds Christians that all people are connected to each other just like a family.
Artistic expression	Artists have depicted the moment of Moses receiving the Ten Commandments because it is such an important part of the Christian faith. David Courtlander's Moses Delivering His Ten Commandments shows Moses coming down from the mountain holding two stone tablets, surrounded by the Jewish people. The icon Moses Receiving the Law shows Moses receiving the commandments from God at the top of Mount Sinai.
Lived religion	Conscientious objectors do not participate in certain actions or processes because of their personal beliefs. Sophie Scholl refused to participate in the activities of the Nazi Party and, through the White Rose movement, spoke out against the Nazi regime.

The Fall and human sin

The story of the **Fall** in **Genesis 3** helps Christians to understand why there is sin in the world.


The Fall	Sin
<ul style="list-style-type: none">God gives humans the freedom to choose between right and wrong. In the story of the Fall, Adam and Eve use this free will to disobey God and commit sin.When Adam and Eve sin, they spoil their relationship with God, with each other and with nature.Catholics believe all humans are marked with original sin from Adam and Eve's sin. This means humans are more tempted to sin.Catholics believe that the story of the Fall is figurative: it uses metaphors to explain why we have sin in the world.The story of the Fall emphasises God's goodness: God shows people how to avoid sin and promises that evil will be overcome.	<p>Christians believe a sin is an act against the will of God or when someone goes against what their conscience tells them is right.</p> <ul style="list-style-type: none">Personal sin is the sin we have chosen to do ourselves.Original sin is the state that all humans are born into, inheriting the consequences of Adam and Eve's sin.



Covenants and God's commands

Covenants are **agreements between two or more people**. God made covenants with humanity.

- In the **Sinai covenant**, **God gave the Ten Commandments to Moses**. These commandments **teach humans how to love God and others**.
- Jesus taught humans that the **greatest commandment** is to love God with all your heart, soul and mind, and to love your neighbour as yourself.
- By keeping God's commands, Christians **express their love for God and stay committed to the covenant**.



Conscience

Catholics believe that conscience is **God's law written on their heart**, and that God guides people through their conscience to **do good and avoid evil**.


Catholics believe that:

- People have an **intuitive knowledge of right and wrong** because they are created *imago Dei*.
- They need to **inform their conscience** (for example by reading the Bible and praying) so that they grow in faith and keep God's word at the centre of their lives.
- They should always **obey their conscience**, but it must be well informed.

Baptism

Baptism is a **Sacrament of Initiation** that **welcomes a person into the Church**.

- Baptism **cleanses a person of their original sin and personal sins**.
- The idea of **water washing away sin** is found in Numbers in the Old Testament.
- In the New Testament, **John the Baptist** baptised Jesus and others. Jesus then instructed his disciples to **baptise all new Christians**.
- Most Catholics are baptised as babies or young children (**infant baptism**).
- St Augustine** taught that infant baptism is important to ensure that a person is **cleansed of original sin** and able to live a Christian life as soon as possible.
- Some Christians believe that baptism should only be celebrated by people who are old enough to decide to be baptised (**believers' baptism**).
- They say that Jesus himself was baptised as an adult, and that the promises made in baptism are personal and life-changing, so people should be old enough to understand how important they are.



Curriculum Content

CCC	Knowledge lens content
<p>The Fall and original sin CCC 385-421 CCCC 73-78 YC 67-70 YCFK 22</p> <p>Sin CCC 1846-1877 CCCC 391-400 YC 313-320 YCFK 55-57, 81-82</p> <p>The Ten Commandments CCC 2052-2557 CCCC 434-533 YC 348-468 YCFK 110-134</p> <p>Freedom, responsibility, and conscience CCC 1730-1802 CCCC 363-376 YC 286-298 YCFK 21,113</p> <p>Baptism CCC 1210-1284 CCCC 252-264 YC 194-202 YCFK 65-69</p>	<p>Hear</p> <p>By the end of this unit of study, students will have studied the following key texts:</p> <ul style="list-style-type: none"> • Genesis 3. • The Decalogue (Ten Commandments) as found in the traditional Catholic catechetical formula (see p.445 of the CCC). • Greatest commandment: Mt 22:34-40. <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> • The account of the Fall in Genesis 3 uses figurative language, but affirms a primaeval event, a deed that took place at the beginning of the history of human beings. <p>By the end of this unit, students will know:</p> <ul style="list-style-type: none"> • The Ten Commandments and the greatest commandment. <p>Believe</p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> • The perfection and goodness of God's Creation was damaged by human sin and that the whole of human history is marked by the original fault of our first human parents. • Original sin is only a sin in an analogical sense, a state not an act, which means that human nature lacks its original holiness and justice and is wounded by the disease of sin which makes human beings vulnerable to the seduction of sin (concupiscence). <p>Celebrate</p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> • Through baptism we are freed from sin and reborn as children of God; we become members of Christ, are incorporated into the Church and made sharers in her mission. <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • The origins, rite, meaning, and effect of the Sacrament of Baptism.

Live

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

- Human beings are created in the image and likeness of God which implies freedom and responsibility.
- Sin is an offence against God and right reason; it is a failure in genuine love for God and neighbour.
- The call to covenant is a call to fullness of life and requires the free acceptance of binding commitments.
- That conscience is both the God-given ability to know the difference between good and evil and the imperative to do good and avoid evil (see *Gaudium et Spes* 16).
- That human beings have a duty to form their conscience, and that this is a lifelong task (CCC 1784).
- The certain judgement of conscience must always be followed (CCC 1800).

By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study:

- Ethical and philosophical options, for example:
 - The range of attitudes and behaviours covered by the commandments in a modern context (e.g., astrology, mediums, and other aspects of the occult under the first commandment (see CCC 2116); disrespect for the Lord's name under the second commandment (see CCC 2144); the erosion of the Sabbath rest under the third commandments (see CCC 2185); the duty to pay taxes under the fourth commandment (see CCC 2240); the sanctity of life from natural conception to natural death and the immorality of abortion and euthanasia under the fifth commandment (see CCC 2270–2279); the virtue of chastity and offences against it, under the sixth commandment (CCC 2351–2359); just wages under the seventh commandment (see CCC 2434); truth and the media, including social media, under the eighth commandment (see CCC 2494–2499); the meaning and importance of modesty under the ninth commandment (see CCC 2520–2527); materialism and avarice under the tenth commandment (see CCC 2535–2540)
 - Ethical issues arising from what love of neighbour requires in a contemporary context, with reference to the Good Samaritan and *Fratelli Tutti*
 - War and peace (conscientious objection)
- Artistic expressions, for example:
 - A variety of representations of conscience in art (e.g., Victor Hugo, *Les Misérables*; Robert Bolt, *A Man for All Seasons*; *Judgement at Nuremberg*; JoJo Rabbit; Frederick James Shields, *Man Harkens to the Appeal of Conscience and Man Repels the Appeal of Conscience*)
 - A variety of representations of Moses or the Ten Commandments in art (e.g., Michelangelo's *Moses*, Byzantine icons of *Moses*, Ossawa Tanner's *Moses in the Bullrushes*, David Courlander's *Moses Delivering His Ten Commandments*, Gabriel Cohen's *Moses and 10 Commandments*)
- Lived religion elements, for example:
 - An example of a person (historical or contemporary) whose life was an example of conscientious objection (e.g., St Thomas More, St John Fisher, St Martin of Tours, Franz Jägerstätter, Sophie Scholl and the White Rose movement, Desmond T. Doss)
 - The relationship between civil (positive) law and natural law and civil disobedience (e.g., Nazi Germany, Apartheid South Africa, Jim Crow laws in Southern America, Civil Rights movements, Suffragette movement)

Key vocabulary

the Fall
original sin
concupiscence
Sinai covenant
the Decalogue
freedom
responsibility
conscience
baptism

Expected outcomes



Understand

By the end of this unit of study, pupils will be able to:


- | | |
|---------|--|
| UB.1.1. | Describe the difference between original sin and personal sin, making relevant links with the account of the Fall in Genesis 3, offering interpretations of its figurative elements. |
| UB.1.2. | Explain why the belief that human beings are created in the image and likeness of God implies that they have freedom and responsibility, making links between the Creation accounts (Genesis 1-2) and the Fall (Genesis 3). |
| UB.1.3. | Describe what is meant by 'covenant', with reference to the Sinai covenant and explain why binding commitments are a necessary part of covenants (see Deuteronomy 30:15, 19; CCC 1896; Jn 14:15), making links between the decalogue and the greatest commandment. |
| UB.1.4. | Describe what is meant by 'conscience' and explain why the Church teaches that the certain judgement of conscience must always be followed and that human beings have a duty to inform their conscience. |
| UB.1.5. | Describe the rite of Baptism (one of the three sacraments of initiation), explaining its origins, meaning and effects, making relevant connections between the Sacrament of Baptism and the Fall (Genesis 3). |



Discern

By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:

- | | |
|---------|---|
| DB.1.1. | Consider the claim that original sin is the only Christian doctrine for which there is empirical evidence. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. |
| DB.1.2. | Consider the claim that rules are a necessary part of freedom. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. |
| DB.1.3. | Consider the claim that the baptism of babies makes no sense as they are not guilty of any personal sins. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. |
| DB.1.4. | Investigate the application of the Ten Commandments in the contemporary context, assessing the extent to which the commandments are still relevant today. |
| DB.1.5. | Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to conscience. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about conscience. |

Expected outcomes	
D8.1.6.	Investigate the life of a person who stood up to unjust laws and assess the extent to which their lives bore witness to the Catholic teaching on the inviolability of conscience. (RVE)
	Respond During this unit of study, pupils will be invited to, for example:
R8.1.1.	Consider the ways in which they could live up to the challenges presented by the Ten Commandments.
R8.1.2.	Reflect on ways in which rules set them free. (RVE)
R8.1.3.	In light of the example of a person studied, consider the ways in which they could stand up for conscience in the face of unjust, coercive power in their own context. (RVE)
R8.1.4.	Consider how their response to the artwork might inspire them to think or act differently in relation to issues of conscience. (RVE)

Preparation for Assessment Assessment

Unit 2 Prophecy and Promise Source to Summit

KO

CHAPTER 2:

PROPHECY AND PROMISE


Knowledge organiser

Key vocabulary	
prophet	A person anointed by God and inspired by God through the Holy Spirit to share God's messages.
priest	A person anointed by God to make thanksgiving offerings on behalf of the people; today, it also refers to an ordained minister of the Catholic Church, who celebrates the sacraments in which all Catholics participate.
king	An anointed person who has authority, power and responsibility for people in their care; also a ruler of a country.
messianic	Relating to the Messiah.
Advent	The first season in the liturgical year, in which Christians prepare and wait for both the birth of Jesus and the Second Coming of Christ.
Amos	An early Hebrew prophet who called people back to God and warned of divine judgement on people who sinned.
Elijah	An Old Testament prophet who foretells the coming of the Messiah in the books 1 Kings and 2 Kings.
John the Baptist	A New Testament prophet who prophesied and prepared the way for Jesus as the Messiah; also the cousin of Jesus.

What are prophetic texts?

Prophets are called by God to be **God's spokespeople on earth**. They are **inspired by the Holy Spirit** to share **God's warnings, encouragements or predictions** with people.


- Prophetic texts all follow the same pattern: **call, message and fulfilment**.
- They have **many different themes**, for example Amos gives warnings to people from God while Jeremiah focuses on social justice. **Jeremiah** was called by God to try to convince people to end the corrupt practices happening in Israel at the time.
- Some prophetic texts use **images and parables** to help people understand God's messages. Amos uses the image of a **plumb line** to show the standard of living that God wants people to follow.
- Some prophetic texts are **messianic**: they explain what the Messiah will be like and what he will do. An example is Isaiah predicting the coming of a **'suffering servant'**.
- Christians believe these predictions in the Old Testament are **fulfilled in the New Testament**, showing that God's promises are kept. Christians believe Isaiah's prediction of the suffering servant was fulfilled in Jesus.
- Some prophetic texts connect to Advent and the **Advent wreath**, which is a devotion used to wait and prepare for the birth of Jesus and the Second Coming of Christ.



The prophet Amos

Amos was a Hebrew prophet who was called by God in a vision. He:

- Called for people to **repent their sinful ways** by hating evil and turning to righteousness.
- Called for wealthy people to **care for those in poverty**, or risk punishment from God.
- Criticised **external religion**, as people were taking part in religious ceremonies but not acting in a loving and compassionate way.
- Warned people that **God was unhappy** with the way they were living, to try to help them understand that what they were doing was damaging their relationship with God.
- Shared God's **promise** that people who follow God will be rewarded and enjoy God's forgiveness and blessings.
- Talked about God's **remnant**: the faithful few who do as God wants. God wants to build a relationship with this remnant as they are God's chosen people.
- Showed God to be a **judge of all nations** who will fairly judge everyone on their actions.




The prophet John the Baptist

- John the Baptist is a New Testament prophet who shares the **same pattern of call, message, and fulfilment** that the Old Testament prophets did.
- He is connected to the prophet Elijah, who begins the **cycle of prophecy** that John concludes.
- John is **called from the moment of his conception**, and his father is told that he will **prepare people for the coming of the Messiah**.
- Christians believe his **message is fulfilled in Jesus**, whom John baptises in the River Jordan.

How lay people are called to be witnesses of Christ

Christians believe that Jesus carries out the roles of **priest, prophet and king**. Christians believe they too are called to be **priest, prophet, and king** through Baptism.

- Christians are called to be **priests** by participating in the sacraments, showing devotion to God and supporting others to do the same.
- Christians are called to be **prophets** by helping others to come to know God.
- Christians are called to be **kings** by acting as Jesus would and leading by example.



OPTIONS

Ethical	Superstition is when a person places faith in magic or luck in the belief that they can influence or control events. It has existed for thousands of years and can be found all over the world. The Catholic Church teaches that superstition takes Christians away from God and directs their faith towards false 'powers'.
Artistic expression	Christmas carols are hymns on the theme of Christmas. The lyrics of many carols are connected to prophecies in the Old Testament and are sung as a way of preparing to celebrate the birth of Christ. 'O Come, O Come, Emmanuel' is an example of this.
Lived religion	St Óscar Romero was a priest from El Salvador who spoke out against the military dictatorship and violence in the country. He preached sermons about the preferential love for the poor, which gave people hope. His prophetic voice inspires Christians today to speak out against injustice.

CCC	Knowledge lens content
<p>Prophecy CCC 702-747 CCCC 140-145 YC 116-119 YCFK 12, 47</p> <p>Advent CCC 522-524 CCCC 102 YC 186 YCFK 109</p> <p>Priest, prophet, and king CCC 897-913, 940-942 CCCC 188-191 YC 139</p>	<p>Hear</p> <p>By the end of this unit of study, students will know:</p> <ul style="list-style-type: none"> • That prophetic texts in the Bible have an overall pattern of call, message, and fulfilment. • What it means to describe a prophetic text as messianic. <p>By the end of this unit of study, pupils will have studied the following texts:</p> <ul style="list-style-type: none"> • One example of a text that describes the call and sending of a prophet by God (e.g., Is 6:1-13, Ez 2:1-3:15, Jer 1:1-10). • One example of how, in the life and message of a biblical prophet, common prophetic themes emerge, e.g., call to repentance (Am 5:14-15); critique of the rich and the call to care for the poor (Am 6:1-7, 7:4-8); criticism of external religion (Am 5:21-27); warning and promise (Am 6:16-17, 9:11-15); use of parables and images (Am 7:7-9); a faithful remnant preserved (Am 5:14-15, 9:8-15); God as judge of all nations (Am 1-2). • One example of a prophetic text that points to a messianic fulfilment, e.g., Is 11:1-10

Believe

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

- There is a cycle of prophecy pointing to Christ that begins with Elijah and is concluded in John the Baptist (see CCC 717-719).

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

- The ways in which the ministry of John the Baptist mirrors the prophetic pattern of call, message and fulfilment (Lk 1:5-26, 67-80; 3:1-22).

Celebrate

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

- 'Jesus fulfilled the messianic hope of Israel in his threefold office of priest, prophet and king' (CCC 436).
- That through the Sacrament of Baptism, a believer is anointed with chrism and so shares in Christ's threefold office of priest, prophet and king (CCC 1268).
- That by virtue of their prophetic mission, lay people are called to be witnesses to Christ in the world (CCC 940-942).

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

- What the Church understands by the threefold office of priest, prophet and king.
- One way in which the Church reflects on the importance of the prophetic texts in the Liturgy of the Church and/or popular devotions during Advent, for example:
 - The Advent liturgical antiphons and responses in the divine office: The O Antiphons; the Rorate Coeli; the Benedictus
 - Other popular Advent devotions: the Jesse tree, Advent wreaths, Advent calendars and candles

Live

By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study:

- Ethical and philosophical options, for example:
 - Those on the side of truth (cf. Jn 18:37): people who speak the truth, for truth's sake, at cost to themselves and for the good of others (e.g. Dr Li Wenliang and the Covid outbreak, Davi Kopenawa Yanomami's advocacy for indigenous people in the Amazon)
 - Contemporary dangers of superstition with regard to prayer and worship (cf. CCC 2111)
- Artistic expression of Advent themes, for example:
 - Various artistic representations of the Jesse tree
 - Michelangelo's representations of various prophets in the Sistine Chapel
 - Compare representations of Elijah and John the Baptist in the Eastern Christian icons
 - The prophetic message in Christmas carols (e.g. O Come, O Come, Emmanuel; God rest ye 'tidings of comfort and joy'; Gaudete reference to Ezekiel; See amid the winter's snow 'promised from eternal years'; Angels from the realms of glory 'Suddenly the Lord, descending/ In his temple shall appear')
 - The O Antiphons in art, e.g. O Antiphons by the Benedictine Sisters of Turvey Abbey
- Lived religion elements, for example:
 - Advent traditions: Advent calendars, Jesse tree, Advent wreaths, Christmas trees
 - Advent traditions from around the world: Las Posadas, Santons, Szopka, Nativity plays,
 - The life of a person who has a prophetic voice today, e.g. Oscar Romero; Joseph Moeono-Kolia; Malawi Catholic Bishops, 1992, 'Living our Faith', Lenten Pastoral letter

Key vocabulary

prophet
priest
king
messianic
Advent
Amos
Elijah
John the Baptist

Expected outcomes**Understand**


By the end of this unit of study, pupils will be able to:

U8.2.1.	Describe the pattern of prophetic texts in the Bible, with reference to one biblical prophet (e.g. Isaiah 1:1-13, Ez 2:1-3:15 or Jer 1:1-10) and explain what is meant by describing a prophetic text as messianic, with reference to one prophetic text (e.g. Isaiah 1:1-10).
U8.2.2.	Describe common prophetic themes with reference to the life and work of one biblical prophet, e.g., call to repentance (Am 5:14-15); critique of the rich and the call to care for the poor (Am 6:1-7, 7:4-8); criticism of external religion (Am 5:21-27); warning and promise (Am 6:16-17, 9:11-15); use of parables and images (Am 7:7-9); a remnant preserved (Am 5:14-15, 9:8-15); God as judge of all nations (Am 1-2).
U8.2.3.	Describe the ways in which the ministry of John the Baptist mirrors the pattern of call, message and fulfilment, with reference to Lk 1:5-25, 67-80; 3:1-22, recognising that there is a cycle of prophecy pointing to Christ that begins with Elijah and is concluded in John the Baptist (see CCC 717-719).
U8.2.4.	Describe the ways in which lay people are called, through their baptism, to be witnesses to Christ in the world, by participating in the threefold office of Christ as priest, prophet and king (CCC 942).
U8.2.5.	Describe one of the ways in which the Church reflects on the importance of the prophetic texts in the Liturgy of the Church and popular devotions during Advent.

**Discern**

By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:

D8.2.1.	Consider the claim that the words of the prophets are not relevant today. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about prophecy), weighing the strengths and weaknesses of the arguments.
D8.2.2.	Consider the claim that you can only speak with a prophetic voice if you are a Christian. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about prophecy), weighing the strengths and weaknesses of the arguments.
D8.2.3.	Investigate the life of a person who spoke the truth, for truth's sake, at cost to themselves and for the good of others and assess the extent to which their lives mirrored patterns of biblical prophecy. (RVE)

D8.24.	Investigate the different ways Advent is celebrated around the world (e.g. Las Posadas, Santons, Szopka, Nativity plays) and assess the extent to which they are expressions both of Catholic beliefs about Advent and of a particular Christian community's culture. (RVE)
D8.25.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to Advent or Advent devotions. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about Advent.
 Respond During this unit of study, pupils will be invited to, for example:	
R8.21.	Consider how they could respond to the call to be priests, prophet and king in their own life.
R8.22.	Reflect on a time in their own life when they have had to speak the truth for the sake of others to their own cost. (RVE)
R8.23.	Create a piece of art that helps a Christian participate in the Advent season of waiting.
R8.24.	Reflect on the Advent traditions of their own family, culture, or community and consider how this helps them to participate in the Advent season of waiting. (RVE)

Preparation for Assessment Assessment

Unit 3 Galilee to Jerusalem RED Source to Summit

KO

CHAPTER 3:

GALILEE TO JERUSALEM

Knowledge organiser

Key vocabulary	
Kingdom	The spiritual realm over which God reigns as king and the fulfilment of God's will on earth by humankind, living by the laws and commandments of God.
moral sense of scripture	The understanding that a Christian takes from a scriptural text about how to live a good and holy life.
miracles	Astonishing events that can only be attributed to divine power and reveal something about who God is; the miracles of Jesus were messianic signs of the presence of God's Kingdom on earth.
parables	Simple stories used to illustrate a spiritual or moral lesson.
Anointing of the Sick	The Sacrament of Healing that provides a Catholic with spiritual strength when they are ill or dying.

OPTIONS	
Ethical	Since Jesus' time, refugees have been marginalised and met with hostility. The Church encourages Catholics to follow the example of Jesus and welcome refugees.
Artistic expression	The Jesus Table by Fr Steger Röder is a painting that recreates the Last Supper. Instead of being joined by the twelve apostles, however, Jesus is joined by people representing marginalised groups. Encounter by Daniel Carliola captures the moment in the story Jesus Heals a Woman when the woman reaches out and is healed with a single touch of Jesus' cloak.
Lived religion	Fr Damien of Molokai was a priest who served a community of people with leprosy in Hawaii during the nineteenth century. He was inspired by Jesus' actions to help a marginalised group of people, and his selfless actions have allowed him to become an example to all Christians.

The Kingdom of God

The **Kingdom of God** is a time when people live as God wants.

- The Kingdom of God is one of the significant themes of **Mark's Gospel**.
- Catholics believe Jesus established the Kingdom of God on earth through his **ministry**.
- The Kingdom of God is **open to everyone** and belongs especially to the **'poor and lowly'**.
- Catholics believe they have a duty to strive to **make the Kingdom present** in their own lives, by following God's will. One way they can do this is by practising the **corporeal and spiritual works of mercy**.
- One way in which the Church brings about the Kingdom of God is through the **sacraments**.
- The **Anointing of the Sick** is a sacrament which provides spiritual nourishment to a person who is very ill. This follows the example of Jesus.

Jesus' encounters with those on the margins

People who were on the margins in Jesus' society were in some way cast aside. This included sinners, the ritually impure, gentiles, women, the neglected (such as widows) and the sick.

- Through his ministry, Jesus **reached out to marginalised groups**, treating them with compassion and as equals. He set an example to Christians to do the same.
- Catholics believe that **reaching out to marginalised groups and challenging unfair treatment of them** helps to bring about the Kingdom of God today.

Jesus' parables

- Parables are **simple stories with a message**.
- Parables (and other biblical texts) often have a **literal sense** (what the human authors wanted to say) and a **spiritual sense** (what God wanted to reveal through their writings).
- The **moral sense** is one of the spiritual senses of scripture. It is the understanding a Christian takes from the text about how to live a good and holy life.
- Jesus used parables to convey **moral messages** to his followers in an accessible way.
- Three themes he spoke about were **Kingdom growth, mercy and eschatology**.
- Jesus told the **parable of the Sower** to teach people how to grow God's Kingdom on earth.
- Jesus told the **parable of the Prodigal Son** to teach people to show mercy and compassion to others.
- Jesus told the parable of the **Sheep and the Goats** to teach people about how they will be judged by God at the end of time.
- In the parable of the Sheep and the Goats, Jesus explains that God will judge people according to how they have behaved in life towards others.
- Many believe the moral sense of the Sheep and the Goats is that it is important to help others as this is helping Christ, and that acting justly towards others is necessary to enter heaven.

Jesus' miracles

Jesus performed miracles that showed power over evil, sickness, death and nature.

- The miracles of Jesus **reveal the nature of God's reign and who Jesus is**.
- For example, through his **healing miracles** – such as healing the paralysed man (Mark 2:1-12) – Jesus placed people on the margins of society at the centre of the Kingdom of God.
- For Christians, Jesus' miracles show that he is **truly God**, such as when he shows his power to calm the storm. Jesus' miracles also teach Christians that faith in him is the first step towards salvation.

CCC	Knowledge lens content
<p>Prophecy CCC 702-747 CCCC 140-145 YC 116-119 YCRK 12, 47</p> <p>Advent CCC 522-524 CCCC 102 YC 186 YCRK 109</p> <p>Priest, prophet, and king CCC 897-913, 940-942 CCCC 188-191 YC 139</p>	<p>Hear</p> <p>By the end of this unit of study, students will know:</p> <ul style="list-style-type: none"> • That prophetic texts in the Bible have an overall pattern of call, message, and fulfilment. • What it means to describe a prophetic text as messianic. <p>By the end of this unit of study, pupils will have studied the following texts:</p> <ul style="list-style-type: none"> • One example of a text that describes the call and sending of a prophet by God (e.g., Is 6:1-13, Ez 2:1-3:15, Jer 1:1-10). • One example of how, in the life and message of a biblical prophet, common prophetic themes emerge, e.g., call to repentance (Am 5:14-15); critique of the rich and the call to care for the poor (Am 6:1-7, 7:4-8); criticism of external religion (Am 5:21-27); warning and promise (Am 6:16-17, 9:11-15); use of parables and images (Am 7:7-9); a faithful remnant preserved (Am 5:14-15, 9:8-15); God as judge of all nations (Am 1-2). • One example of a prophetic text that points to a messianic fulfilment, e.g., Is 11:1-10

Believe

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

- There is a cycle of prophecy pointing to Christ that begins with Elijah and is concluded in John the Baptist (see CCC 717–719).

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

- The ways in which the ministry of John the Baptist mirrors the prophetic pattern of call, message and fulfilment (Lk 1:5–25, 67–80; 3:1–22).

Celebrate

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

- 'Jesus fulfilled the messianic hope of Israel in his threefold office of priest, prophet and king' (CCC 436).
- That through the Sacrament of Baptism, a believer is anointed with chrism and so shares in Christ's threefold office of priest, prophet and king (CCC 1268).
- That by virtue of their prophetic mission, lay people are called to be witnesses to Christ in the world (CCC 940–942).

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

- What the Church understands by the threefold office of priest, prophet and king.
- One way in which the Church reflects on the importance of the prophetic texts in the Liturgy of the Church and/or popular devotions during Advent, for example:
 - The Advent liturgical antiphons and responses in the divine office: The O Antiphons; the Rorate Coeli; the Benedictus
 - Other popular Advent devotions: the Jesse tree, Advent wreaths, Advent calendars and candles

Live

By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study:

- Ethical and philosophical options, for example:
 - Those on the side of truth (cf. Jn 18:37): people who speak the truth, for truth's sake, at cost to themselves and for the good of others (e.g., Dr Li Wenliang and the Covid outbreak, Davi Kopenawa Yanomami's advocacy for indigenous people in the Amazon)
 - Contemporary dangers of superstition with regard to prayer and worship (cf. CCC 211)
 - Artistic expression of Advent themes, for example:
 - Various artistic representations of the Jesse tree
 - Michelangelo's representations of various prophets in the Sistine Chapel
 - Compare representations of Elijah and John the Baptist in the Eastern Christian icons
 - The prophetic message in Christmas carols (e.g., O Come, O Come, Emmanuel; God rest ye 'tidings of comfort and joy'; Gaudete reference to Ezekiel; See amid the winter's snow 'promised from eternal years'; Angels from the realms of glory 'Suddenly the Lord, descending/ In his temple shall appear')
 - The O Antiphons in art, e.g., O Antiphons by the Benedictine Sisters of Turvey Abbey
 - Lived religion elements, for example:
 - Advent traditions: Advent calendars, Jesse tree, Advent wreaths, Christmas trees
 - Advent traditions from around the world: Las Posadas, Santons, Szopka, Nativity plays,
 - The life of a person who has a prophetic voice today, e.g., Oscar Romero; Joseph Moeono-Kalio; Malawi Catholic Bishops, 1992, 'Living our Faith', Lenten Pastoral letter
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Key vocabulary

prophet
priest
King
messianic
Advent
Amos
Elijah
John the Baptist

Expected outcomes



Understand

By the end of this unit of study, pupils will be able to:


U8.2.1.	Describe the pattern of prophetic texts in the Bible, with reference to one biblical prophet (e.g., Isaiah Is 6:1-13, Ez 2:1-3:15 or Jer 1:1-10) and explain what is meant by describing a prophetic text as messianic, with reference to one prophetic text (e.g., Isaiah Is 11:1-10).
U8.2.2.	Describe common prophetic themes with reference to the life and work of one biblical prophet, e.g., call to repentance (Am 5:14-15); critique of the rich and the call to care for the poor (Am 6:1-7, 7:4-8); criticism of external religion (Am 5:21-27); warning and promise (Am 6:16-17, 9:11-15); use of parables and images (Am 7:7-9); a remnant preserved (Am 5:14-15, 9:8-15); God as judge of all nations (Am 1-2).
U8.2.3.	Describe the ways in which the ministry of John the Baptist mirrors the pattern of call, message and fulfilment, with reference to Lk 1:5-25, 67-80; 3:1-22, recognising that there is a cycle of prophecy pointing to Christ that begins with Elijah and is concluded in John the Baptist (see CCC 717-719).
U8.2.4.	Describe the ways in which lay people are called, through their baptism, to be witnesses to Christ in the world, by participating in the threefold office of Christ as priest, prophet and king (CCC 942).
U8.2.5.	Describe one of the ways in which the Church reflects on the importance of the prophetic texts in the Liturgy of the Church and popular devotions during Advent.



Discern

By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:

D8.2.1.	Consider the claim that the words of the prophets are not relevant today. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about prophecy), weighing the strengths and weaknesses of the arguments.
D8.2.2.	Consider the claim that you can only speak with a prophetic voice if you are a Christian. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about prophecy), weighing the strengths and weaknesses of the arguments.
D8.2.3.	Investigate the life of a person who spoke the truth, for truth's sake, at cost to themselves and for the good of others and assess the extent to which their lives mirrored patterns of biblical prophecy. (RVE)

D8.2.4.	Investigate the different ways Advent is celebrated around the world (e.g. Las Posadas, Santons, Szopka, Nativity plays) and assess the extent to which they are expressions both of Catholic beliefs about Advent and of a particular Christian community's culture. (RVE)
D8.2.5.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to Advent or Advent devotions. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about Advent.
	Respond During this unit of study, pupils will be invited to, for example:
R8.2.1.	Consider how they could respond to the call to be priests, prophet and king in their own life.
R8.2.2.	Reflect on a time in their own life when they have had to speak the truth for the sake of others to their own cost. (RVE)
R8.2.3.	Create a piece of art that helps a Christian participate in the Advent season of waiting.
R8.2.4.	Reflect on the Advent traditions of their own family, culture, or community and consider how this helps them to participate in the Advent season of waiting. (RVE)

Preparation for assessment Assessment

Unit 4 Desert to the Garden Source to Summit RED

KO

CHAPTER 4:

DESERT TO GARDEN

Knowledge organiser

Key vocabulary	
suffering servant	A servant of God, prophesied by Isaiah, who is sent to save humankind and will face hardship and pain on behalf of them.
Passion	The suffering Jesus faced during his trial and death on the cross.
suffering	Negative experiences such as pain or loss that harm human beings and come from the presence of evil or the absence of good in the world.
Lent	A season in the liturgical year beginning on Ash Wednesday and ending on Holy Thursday; it is a time of repentance in the 40-day period leading to Easter.
fasting, almsgiving and prayer	The three ways many Catholics prepare for Easter, during Lent – by going without something, by giving to help others and by communicating with God.
Triduum	The three days beginning on the evening of Holy Thursday when the Last Supper was celebrated, and including Jesus' suffering and crucifixion on Good Friday, and resurrection on Easter Sunday.
Sacrament of Reconciliation	The Sacrament of Healing in which a person confesses and is forgiven of their sins, receiving spiritual healing; also known as the Sacrament of Penance, or Confession.
problem of evil	Why there is evil and suffering in the world if God is good.

OPTIONS	
Ethical	Evil and suffering can be a challenge to the existence of God, but the theodicies of St Augustine and St Irenaeus respond to this. St Augustine taught that all evil and suffering is a response to the sin of Adam and Eve, and that God shows love and mercy by giving all people the chance of salvation. St Irenaeus taught that suffering helps people to develop good qualities which bring them closer to God.
Artistic expression	Images of Jesus' crucifixion explore ideas about suffering and Christ's death. For example, in an image from a French missal (c. 1270), Adam is collecting Jesus' blood to show that Jesus' death obtained forgiveness for the sins of Adam and Eve. Michael Rotherstein's The Crucifixion links Jesus' suffering to the suffering of innocent people under the Nazi regime.
Lived religion	Margaret and Barry Mizen suffered the death of their son Jimmy in 2008 when he was 16 years old. They have been inspired by their Catholic faith to devote their lives to working for peace and forgiveness.

Suffering


Suffering can **challenge some people's faith in God**, though Catholics believe that a good God still exists, despite evil and suffering.

What is suffering?	Why is there suffering?
<ul style="list-style-type: none"> Physical evil is suffering caused by natural events, such as a flood. Moral evil is suffering caused by a person choosing to inflict suffering, such as theft. Physical suffering is suffering of our body that we can physically feel, such as an injury. Moral suffering is suffering we cannot see but is still real, such as fear. 	<ul style="list-style-type: none"> The Church teaches that suffering comes from human sin as this disordered all of God's good creation. St Augustine suggested that all suffering is either sin or punishment for sin. The story of Job reminds Christians that suffering is mysterious and they will never fully understand God. Suffering might call people to conversion, such as King David's conversion following his adultery with Bathsheba. Suffering can redeem others. Isaiah prophesied that the Messiah would suffer to bring new life.

Jesus and suffering

Christians believe that Jesus' suffering helps them to **understand the purpose of suffering**.

- Isaiah spoke about the Messiah as the **'suffering servant'**.
- Christians believe this refers to Jesus because he **experienced great physical and moral suffering** during his trial, torture and death **for the sake of humanity**.
- Christians believe that God allowed Jesus to **suffer to rescue humans from sin and death** (salvation).
- Humans needed salvation since **their sinfulness had separated them from God and weakened their chance of eternal life**.
- Christians believe that Jesus' suffering can teach them to **trust in God** and to see their suffering as a **mission from God**.




Lent

- During Lent, Catholics prepare for Easter through **fasting, almsgiving and prayer**.
- These practices **help Catholics to repent and turn to God**.
- They remind Catholics of the **time of temptation** that Jesus spent in the wilderness.

Easter Triduum


- Holy Thursday** is when Jesus had his **Last Supper** and gave his disciples the commandment to love one another. Catholics go to Mass in the evening to remember this important meal.
- Good Friday** is when Jesus was crucified. Catholics attend a solemn liturgy where they **venerate the cross** to show their great love and respect for Jesus.
- Easter Sunday** is the day of Jesus' resurrection. The first celebration of this is on Holy Saturday at the **Easter Vigil**, where the symbolism of light overcoming darkness is used to show the power of Jesus over sin and death.



The Sacrament of Reconciliation

The Sacrament of Reconciliation is a **Sacrament of Healing** that originates from **Jesus' own behaviour** and his emphasis on forgiveness.




- Even though Jesus died to bring forgiveness of sins, Catholics believe they have a **responsibility to ask God to forgive them** for their sins.
- In this sacrament, a person will **confess their sins**. The priest then **absolves** the person of their sins and gives them a **penance**.
- The sacrament can help a person **move on from guilt**, give them the **ability to repair the damage** their sin has done, and help them to **feel closer to God**.
- Catholics make a special effort to receive the sacrament in Lent.



CCC	Knowledge lens content
<p>Passion and death of Jesus CCC 571-637 CCCC 102-125 YC 95-103 YCIK 32-36</p> <p>The mystery of suffering CCC 309-314, 324, 1500-1502 CCCC 57-58, 313 YC 51, 240 YCIK 22</p> <p>Sacrament of Reconciliation CCC 1420-1498 CCCC 295-312 YC 224-239 YCIK 81-87</p> <p>Lent and penance CCC 538-540, 1095, 1430-1439 CCCC 106, 300-301 YC 345 YCIK 109</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will have studied the following key texts:</p> <ul style="list-style-type: none"> Is 52:13-53:12 – the Fourth Servant Song Mk 14:32-15:39 – the Passion and Death of Jesus <p>Believe</p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> Human beings have always been confronted with the problem of suffering and evil (CCC 309, 1500). The disobedience of our first parents resulted in tragic consequences, including evil (physical and moral), suffering and death (CCC 400-2). As part of the human condition, a person will experience unavoidable physical and moral suffering (SD 5). The Old Testament contemplates the meaning of suffering and evil (see CCC 1502, SD 6), for example: <ul style="list-style-type: none"> As punishment for sin (e.g., Gen 3, Ex 15:26) As calling to conversion (e.g., Joel 2: 12-14, Ps 32) As mysterious (e.g., the example of Job) As redemptive for others (e.g., Is 52:13-53:12) Jesus is identified as the 'suffering servant' of Isaiah (see CCC 601, SD 17-19). By his resurrection, Jesus opens up the hope in 'the resurrection of the body and the life everlasting' (see Rev 21:1-4). By the mystery of his passion, death and resurrection, Jesus gives a new meaning to suffering so that when united with Jesus, a person's suffering can be offered for the sake of others (Colossians 1:24, CCC 793 and 1521). Christians should actively respond to alleviate suffering (see CCC 2448). <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> Christians prepare for the celebration of Easter through the disciplines of fasting, almsgiving, and prayer during Lent, which express conversion in relation to oneself (fasting), in relation to God (prayer) and in relation to others (almsgiving). How the Church enters into the Paschal mystery of Christ's death and resurrection through different aspects of the celebration of the Triduum. The origins, rite, meanings, and effect of the Sacrament of Penance (Reconciliation), one of the two sacraments of healing. The difference between active and passive mortification, and their respective roles in conversion of heart.

CCC	Knowledge lens content
	<p>Live</p> <p>By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying one option from each of two of the three areas of thematic study:</p> <ul style="list-style-type: none"> • Ethical and philosophical options, for example: <ul style="list-style-type: none"> – Questions and responses arising from the mystery of suffering, for example: <ul style="list-style-type: none"> • Why do the innocent e.g., children, virtuous suffer? • How can the scale of some suffering/horrors ever be meaningful? • What, if anything, is unique about human suffering? • Artistic responses to the mystery of suffering, for example: <ul style="list-style-type: none"> – Artistic expressions of the Crucifixion, including in iconography – Artistic representations of the story of Job – The use of art as a therapy for people who have experienced trauma • Lived religion elements, for example: <ul style="list-style-type: none"> – Examples of how Christians respond to suffering, e.g.: <ul style="list-style-type: none"> • The Art of Dying Well (https://www.artofdyingwell.org/) • SMART (safe and dignified) burial teams in Sierra Leone during Ebola outbreak • Mashambanzou Care Trust, Harare – caring for people living with HIV and AIDS • The Mizen foundation – Margaret and Barry Mizen) – Lenten cultural practices from around the world: <ul style="list-style-type: none"> • Green Thursday in the Czech Republic • Great Lent Fast from meat, dairy, fish, olive oil and alcohol in the Middle East • The Passion plays Mystery plays at Wintershall and Oberammergau • La Samaritana in Mexico • Hot Cross Buns in Britain – The ongoing secular significance of giving something up for Lent

Key vocabulary
<p>suffering servant</p> <p>Passion</p> <p>suffering</p> <p>Lent</p> <p>fasting, almsgiving, and prayer</p> <p>Triduum</p> <p>Sacrament of Penance (Reconciliation)</p> <p>problem of evil</p>

Expected outcomes	
 Understand By the end of this unit of study, pupils will be able to:	
U8.4.1.	Describe the suffering of Jesus in Mk 14:32–15:39, making links with the Servant in the Fourth Servant Song Is 52:13–53:12.
U8.4.2.	Recognise human beings have always pondered the mystery of suffering and evil (see CCC 309 1500–02) and describe the distinction between physical suffering and moral suffering (e.g. worry, fear, loneliness). (RVE)
U8.4.3.	Describe some of the ways the Old Testament contemplates the meaning of suffering and evil, including the belief that the disobedience of our first parents resulted in the tragic consequences of evil (physical and moral), suffering, and death (CCC 400–02).
U8.4.4.	Describe how the Church responds to the mystery of suffering and death with reference to the belief that when united with Jesus, a person's suffering can be offered for the sake of others (see Colossians 1:24, CCC 1521).
U8.4.5.	Describe how the Church enters into the Paschal mystery of Christ's death and resurrection, by explaining the meaning of one symbol used in the Triduum liturgies that link to Catholic beliefs about the mystery of Christ's passion, death, and resurrection (e.g., Procession to the altar of repose, the veneration of the cross, the Easter fire).
U8.4.6.	Describe how and explain why Christians should practise the disciplines of fasting, almsgiving, and prayer, particularly during the season of Lent.
U8.4.7.	Describe the rite of the Sacrament of Penance (one of two sacraments of healing), explaining its origins, meaning and effects, why it is of particular importance during the season of Lent, making links with the importance of both active (penance) and passive mortification (offering up).
 Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:	
D8.4.1.	Consider the view that there is no need for the Sacrament of Reconciliation. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments.
D8.4.2.	Consider the claim that a good and loving God would never allow the innocent to suffer. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. (RVE)
D8.4.3.	Consider the claim that euthanasia is the most compassionate response to those suffering from a terminal illness. Present arguments for and against the claim, including a Catholic response (with reference to the Art of Dying Well), weighing the strengths and weaknesses of the arguments.
D8.4.4.	Explore the development of the artistic representations of the crucifix through time and make links with the different beliefs these express about the meaning of suffering.
D8.4.5.	Investigate the different ways Lent is celebrated around the world (e.g. Green Thursday, La Samaritana, Oberammergau) and assess the extent to which they are expressions both of Catholic beliefs about the meaning of suffering and of a particular Christian community's culture.
 Respond During this unit of study, pupils will be invited to, for example:	
R8.4.1.	Consider what the Lenten emphasis on self-denial and self-giving means for them, and ways in which they could respond.
R8.4.2.	Reflect on an example of when challenges and difficulties have led to personal growth. (RVE)

R8.4.3.	Participate in the celebration of the Triduum at their local parish.
R8.4.4.	Explore the work of organisations dedicated to helping people to die well and consider in what ways they could support this work. (RVE)

Preparation for Assessment
Assessment

Unit 5 To the Ends of the Earth RED Source to Summit

KO

CHAPTER 5:

TO THE ENDS OF THE EARTH

Knowledge organiser


Key vocabulary	
Resurrection	The Christian belief that after his crucifixion and death, Jesus rose again to life.
death	The permanent end of a person's physical life.
judgement	The judgement an individual person faces at the moment of their death is known as particular judgement and determines whether their soul goes to heaven, purgatory or hell.
heaven	An eternity in God's presence.
hell	The eternal absence of God's presence.
purgatory	The condition a soul enters when in need of purification before entering the presence of God.
funeral rite	The ceremonies carried out when an individual dies and is laid to rest by the Church.
requiem	The name given to a Mass for the dead, often used for a Mass that contains a funeral rite.

OPTIONS	
Ethical	The Catholic belief in purgatory is one of the key points of disagreement between the Catholic Church and other Christian Churches. Some Christians argue that the belief in purgatory is not biblical, while Catholics defend their view with the use of scripture.
Artistic expression	Some artworks about the Resurrection focus on the story On the Road to Emmaus . Emmaus by Sadaf Watanabe shows Jesus sharing a meal of fish with his two disciples at Emmaus. The print draws on Japanese culture and traditions. Supper at Emmaus by Caravaggio shows the moment the two disciples realise who Jesus is, as he breaks bread with them.
Lived religion	Most Christians who are laid to rest are buried in a cemetery. Garden cemeteries , such as Highgate Cemetery in the UK, include tree-lined paths to create a sense of tranquillity. In New Orleans, jazz funerals are typically held for musicians. They involve a procession that mixes different musical styles, including Christian hymns and more joyful jazz.

The Resurrection of Jesus

Jesus' resurrection is described, slightly differently, in all four Gospels in the Bible.


What happened?	Why is it significant?
<ul style="list-style-type: none">On the day of Jesus' resurrection, Jesus' female disciples return to his tomb to find it empty. Two angels appear to them and explain that Jesus has risen.After his resurrection, Jesus appeared to many of his disciples, who often struggled to understand what had happened to him.For example, in the story On the Road to Emmaus, Jesus appears to two disciples travelling to Emmaus, yet they don't recognise him until he breaks bread with them.With the help of Jesus' words and faith, his disciples came to understand that Jesus overcame death.	<ul style="list-style-type: none">Christians believe that the details of the empty tomb provide evidence for the unique nature of Jesus' resurrection: Jesus rose from the dead, body and soul. His resurrected body is glorified and uncorrupted by death.The Church teaches that the account of the empty tomb is a sign of Jesus' physical resurrection and an actual historical event.The Church calls the Resurrection the central and crowning truth of the Christian faith.Catholics believe the Resurrection is important because it is an essential belief for all Christians and the source of hope for the future.



What happens after death?

The Church teaches that:


- Humans are made up of a **physical body and an immortal, spiritual soul**.
- Immediately following death, **particular judgement** happens: God judges the way a person has lived their life and shown love to others.
- As a result of this judgement, **their soul will go to either heaven, hell or purgatory**.
- Those who go to purgatory **will ultimately reach heaven** but first have to experience purification.
- On the Last Day of Judgement, when Christ returns, **all souls will be unified with their physical bodies and be subject to a final judgement**.



Baptism and funeral rites

Belief in the Resurrection and life after death influences Catholic practices and celebrations.


Baptism	Funeral rites
<ul style="list-style-type: none">Catholics believe that when a candidate is immersed in the holy water, this symbolises the death and burial of old life and resurrection into new life.Catholics believe that Baptism is necessary for salvation: without the death of their sinful life, they cannot accept the new life offered by the resurrected Jesus.A baptism of desire is when God chooses to save a person who did not receive the Sacrament of Baptism.	<p>The Catholic funeral rite has three key purposes:</p> <ul style="list-style-type: none">To celebrate the Catholic hope for eternal life.To reassure those who are grieving of God's mercy and love.To pray for the person who has died to receive God's forgiveness. <p>Catholic funeral rites usually have three stages:</p> <ul style="list-style-type: none">The Vigil of Prayer: praying for the deceased and those grieving.The Funeral Liturgy: often a requiem Mass in the church.The Committal: burial at the cemetery.





CCC	Knowledge lens content
<p>The Holy Spirit CCC 484-486, 683-747 CCCC 94, 136-146 YC 80, 113-120 YCFK 28-29, 47-49</p> <p>The Holy Catholic Church CCC 748-810 CCCC 147-160 YC 121-128 YCFK 50-54</p> <p>The Holy Spirit and the sacraments CCC 1091-1112 CCCC 223 YC 170 YCFK 64</p> <p>Confirmation CCC 1285-1321, 1830-1832 CCCC 265-270, 389-390 YC 203-207 YCFK 70-73</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will have studied the following key texts:</p> <ul style="list-style-type: none"> Those texts that show the significance of the Holy Spirit at key moments in Luke-Acts: at Jesus, conception (Lk 1:34-38); at his baptism (3:21-22); at the beginning of his ministry (4:18-19); at his resurrection and ascension (24:49-53); Pentecost (Acts 2:1-12); the beginning of the mission to the Gentiles (Acts 10:44-48) Pentecost (Acts 2:1-12) The Nicene Creed, Articles 8 and 9 <p>By the end of this unit, students will know:</p> <ul style="list-style-type: none"> The same evangelist was the author of both the Gospel of St Luke and the Acts of the Apostles What scholarship suggests are the main theological emphases of the Gospel of St Luke, particularly with reference to the role of the Holy Spirit in Luke-Acts. <p>Believe</p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> The Holy Spirit is the 'Lord, the giver of life', the breath (ruah) of God, who was 'at work with the Father and the Son from the beginning' (see CCC 686), hovering over the waters of Creation. The Holy spirit 'has spoken through the prophets' and inspires the authors of Sacred Scripture, both the Old and New Testaments (see CCC 105). The Holy Spirit is God, the third person of the Holy Trinity who 'with the Father and the Son is adored and glorified'. 'The mission of Christ and the Holy Spirit is brought to completion in the Church' (see CCC 737). The Church is the Sacrament of communion with the Holy Trinity (CCC 738) and is the People of God (see CCC 781-786), The Church is the Body of Christ (see CCC 787-796), The Church is the Temple of the Holy Spirit (see CCC 797-799). The Holy Spirit who was given at Pentecost remains with the Church, calling people into 'some definite service' in the Church and in the world (see YC 119, 205), sending them the necessary gifts (see 1 Cor 12:4-11) to carry out their vocation. <p>By the end of this unit of study pupils will know:</p> <ul style="list-style-type: none"> The meaning of the symbols of the Spirit (water, anointing, fire, cloud and light, the seal, the hand, the finger, the dove (see CCC 694-701)). The gifts (Is 11:2-3) and the fruits (CCC 1832, cf. Gal 5:22-23) of the Holy Spirit. <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> The origins, rite, meaning, and effect of the Sacrament of Confirmation.

	<p>Live</p> <p>By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying one option from each of two of the three areas of thematic study:</p> <ul style="list-style-type: none"> Philosophical and ethical options, for example: <ul style="list-style-type: none"> Ethical issues arising from the fruits of the Spirit versus works of the flesh (Gal 5) Artistic representations of the symbols of the Holy Spirit, for example: <ul style="list-style-type: none"> Pentecost bronze in the Vatican Museum of modern art Jesus Mafa Pentecost image Marlene Scholz, <i>Blessed Trinity</i> Keiko Miura (Japanese, 1935–), <i>Pentecost</i>, 2004. Stained glass window, All Pilgrims Christian Church, Seattle, Washington, USA Adao Watanabe (Japanese, 1913–1996), <i>Pentecost</i>, 1965. Hand-coloured kappazuri-dyed stencil print on washi paper Lived religion elements, for example: <ul style="list-style-type: none"> How the feast of Pentecost is celebrated around the world What do the gifts of the Spirit look like in a contemporary setting: wisdom, understanding, fortitude, etc. Charismatic movements within the mainstream Christian Churches A religious order dedicated to the Holy Spirit: The Spiritans
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Key vocabulary
<p>Holy Spirit</p> <p>Pentecost</p> <p>ruah</p> <p>People of God</p> <p>Body of Christ</p> <p>Temple of the Holy Spirit</p> <p>Confirmation</p> <p>Fruits of the Spirit</p>

Expected outcomes	
	<p>Understand</p> <p>By the end of this unit of study, pupils will be able to:</p>
U7.5.1.	Identify what scholarship suggests are the main theological emphases of St Luke's Gospel, describing those passages that show the significance of the Holy Spirit at key moments in Luke-Acts.
U7.5.2.	Explain what is meant when the Church teaches that the Holy Spirit was 'at work with the Father and the Son from the beginning' (CCC 686), inspiring the authors of both the Old and New Testaments, making links with Article 8 of the Nicene Creed.
U7.5.3.	Explain why the Church teaches that the Holy Spirit is God, the third person of the Holy Trinity, making links with Article 8 of the Nicene Creed and Gal 4:6.
U7.5.4.	Describe Luke's account of Pentecost (Acts 2:1–12), explaining what the Church means when she teaches that the 'mission of Christ and the Holy Spirit is brought to completion in the Church'. (See CCC 737.)

Expected outcomes	
U7.5.5.	Explain why the Church is referred to as: the People of God (see CCC 781-786); the Body of Christ (see CCC 787-796); the Temple of the Holy Spirit (see CCC 797-799), making links with the doctrine of the Trinity.
U7.5.6.	Describe the rite of Confirmation (one of the three sacraments of initiation), explaining its origins, meaning and effects, making relevant connections between the Sacrament of Confirmation, Pentecost (Acts 21-12), and the symbols of the Holy Spirit.
	Discern By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
D7.5.1.	Consider the claim that the Church can't be the Body of Christ if it is filled with sinners and construct a Catholic response to this.
D7.5.2.	Consider the claim that confirmation is not necessary and construct a Catholic response to this.
D7.5.3.	Consider the claim that the widespread use of social media leads to envy and jealousy. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about the fruits of the Spirit).
D7.5.4.	Investigate 'Celebrate', as an example of a Spirit led Catholic Charismatic movement and the extent to which it is a faithful reflection of the role of the Holy Spirit in scripture and the life of the Church.
D7.5.5.	Investigate the different ways Pentecost is celebrated around the world (e.g. Italy, France, Russia, Poland, Hungary) and assess the extent to which they are expressions both of Catholic beliefs about the Holy Spirit and of a particular Christian community's culture. (RVE)
D7.5.6.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to the Holy Spirit. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about the Holy Spirit.
	Respond During this unit of study, pupils will be invited to, for example:
R7.5.1.	Reflects on the ways in which the Holy Spirit is active in their own life (see YC 120).
R7.5.2.	Reflect on their own gifts and begin to discern which definite service God may be calling them to in the Church and in the world.
R7.5.3.	Reflect on their own behaviour, and consider the extent to which it reflects the fruits of the Spirit or the works of the flesh (see Gal 5, YC 120).
R7.5.4.	Consider the extent to which their own prayer life is Spirit-led.

Preparation for assessment
Assessment

Unit 6 Dialogue and Encounter RED Source to Summit

KO

CHAPTER 6:

DIALOGUE AND ENCOUNTER

Knowledge organiser

Key vocabulary

Ecclesiam Suam	The Latin phrase for 'His Church'; also Pope St Paul VI's first encyclical, which explored how the Church should bring its message to a changing world.
dialogue	Positive interactions and discussions between different people to encourage mutual understanding and enrichment.
proclamation	In Catholicism, communication of the Gospel message; announcing Jesus to the world and sharing the mystery of salvation offered through him.
Second Vatican Council	A meeting of bishops of the worldwide Church, called by Pope St John XXIII in 1962 and closed by Pope St Paul VI in 1965.
Eastern Catholic Churches	The 23 Catholic Churches which observe the Alexandrian, West Syrian, East Syrian, Armenian and Byzantine rites.
patrimony	Patrimony includes how a Church celebrates its rites, how its churches are decorated, and the art and music used in worship.
liturgical rites	The particular ways a Church conducts and structures its acts of worship, ceremonies and spiritual life.
liturgical traditions	The gestures, actions and expressions associated with a liturgical rite.

The Second Vatican Council

The Second Vatican Council was an **ecumenical council** that was called in 1962 by Pope St John XXIII. It lasted for three years.

The council focused on how the Church could respond to the **challenges faced by the modern world**, and how the Church could **reach out to Christians and non-Christians**. It had **four key aims**:

- To develop a better **understanding** of the Catholic Church.
- To decide what **reforms** were needed within the Church.
- To improve **dialogue** between the Church and the modern world.
- To promote **peace, unity and social justice** within Christianity and in the world.

Some of the key documents that came from the council made major changes to the Church.

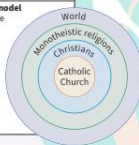
- **Lumen Gentium** reminds Catholics that they have three roles to play in the Church, as priests, prophets and kings.
- It encourages Catholics to collaborate with people of all faiths, religions and beliefs.
- **Gaudium et Spes** explores how and why the Church should adapt and develop in order to speak for those without a voice and to contribute to change and reform in the world.

Ecclesiam Suam

Ecclesiam Suam was **Pope St Paul VI's first encyclical** (a letter from a Pope to be shared with all Catholics). Its purpose was to review and guide the work of the Second Vatican Council.

- Pope St Paul VI said that he wanted the Church and the world to 'meet together, and get to know and love one another'.
- He called for: individual Christians to **deepen their knowledge** of their own faith; **renewal** within the Church; and **dialogue** with people of other religions.
- Some of the suggestions made by Pope St Paul VI about the need for dialogue were **reflected in documents created by the Second Vatican Council**.

- Pope St Paul VI used a **concentric circles model of dialogue** as a metaphor to show who the Church is called into dialogue with.
- The first and biggest circle includes dialogue with all **humans**.
- The second circle includes dialogue with all **monotheistic religions**.
- The third circle includes dialogue with all **Christian denominations**.
- The fourth and smallest circle includes dialogue within the **Catholic Church**.



The Catholic Church: a family of Churches

- There are **24 Catholic Churches**.
- The largest is the **'Roman' or Latin Catholic Church**, with around 1.3 billion members.
- The other 23 churches are known as **Eastern Catholic Churches** and have around 18 million members combined.
- Each Catholic Church can trace its beginning to **one of the apostles**, such as Peter or Andrew.
- Each Catholic Church follows a rite from **six 'families' of liturgical rites**: the Alexandrian rite, the Armenian rite, the Byzantine rite, the East Syrian rite, the Latin rite and the West Syrian rite.
- The 24 Catholic Churches are unique but united. They each have their **own liturgical traditions and rites** but still **share the same faith**.
- The Church teaches that it is important for the Catholic Churches to **work together as the Body of Christ**; for Catholics to **understand the rites and traditions across all Catholic Churches**; and for these different rites and traditions to be **respected and celebrated**.



The Ukrainian Greek Catholic Church

The Ukrainian Greek Catholic Church is the **largest Eastern Catholic Church** in the world with approximately 4 million members. There are around 13,500 Ukrainian Greek Catholics living in the UK today.

- The **Ukrainian Greek Catholic Church in Great Britain** was formally established in 1951.
- Public worship has **many similarities to other Catholic Churches**. For example, it will feature readings, the celebration of the Eucharist and music.
- The **Byzantine rite** is celebrated, which originated in Constantinople.
- Nearly all parts of the Divine Liturgy are **sung unaccompanied without instruments**.
- The **iconostasis** is an important part of worship. It is a **wall of icons** that **separates the sanctuary from the nave**.
- The icons form a **'visual Gospel'** that shows the stages of salvation history.
- At particular points in the service the priest **opens and closes the doors of the iconostasis to reveal or hide the altar**. He also **leads a series of processions through the doors to bring God to the congregation**.



Knowledge lens content

Dialogue

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

- Councils of the Church meet from time to time to address theological questions.
- The first of these councils took place at the time of the apostles. (The Council of Jerusalem. Acts 15, Galatians 2.)
- Councils make authoritative statements that clarify matters of faith and morals (dogma).
- Sometimes, groups have broken away from the Church as differences could not be resolved through dialogue, using one example, e.g.,
 - First Council of Nicaea (325 AD) as a reaction to Arianism
 - Council of Chalcedon (451 AD) as a response to the Nestorian crisis
 - Council of Trent (1545-1563) as a reaction to the reformers Luther, Calvin, Zwingli.
- 'The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit' (CCC 820).

Encounter

By the end of this unit of study, pupils will have studied one of the religions or worldviews listed in the appendix.

Key vocabulary

Ecumenical Council
schism
dogma
reform
Christian unity
ecumenism



Expected outcomes



Understand

By the end of this unit of study, pupils will be able to:

R7.6.1.	Describe and explain how Councils of the Church meet from time to time to address theological questions and that the first of these councils took place at the time of the apostles. (The Council of Jerusalem. Acts 15, Galatians 2.)
R7.6.2.	Describe and explain that Councils make authoritative statements that clarify matters of faith and morals (dogma) across time and their legacy is recognised by the Church.
R7.6.3.	Use accurate religious and philosophical vocabulary to show an understanding of how an inability to resolve differences has caused groups to break away from the Church in the past giving reasons for the cause and effects of such disagreement. (RVE)
R7.6.4.	Define the term 'ecumenism' and describe ways in which Christians give witness to the ecumenical spirit (e.g., actions for social justice; prayer; dialogue; acknowledging the shared wisdom of Christian traditions; learning about and understanding the traditions of the Christian communities; living gospel values). (RVE)

 Discern By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:	
D8.6.1.	Using the concentric model of dialogue as a source of wisdom, assess the argument of the benefits of dialogue (i.e., that all people have equal dignity and can, with goodwill, work together towards peace).
D8.6.2.	Asking 'what if' questions about the purpose of dialogue, especially between people or groups with radically different worldviews, critically engaging with different people's points of view. (RVE)
D8.6.3.	Considering the barriers that might exist for interreligious dialogue.
D8.6.4.	Demonstrating an understanding of the Eastern Catholic Churches, especially those present in England and Wales and how they each have a different liturgical, spiritual and disciplinary heritage within the Universal Catholic Church. (RVE)
D8.6.5.	Exploring how these different traditions influence works of art, music and other creative pathways considering how these reflect sources and beliefs. (RVE)
 Respond During this unit of study, pupils will be invited to respond to their learning, for example by:	
R8.6.1.	Considering the personal qualities needed to engage in interreligious dialogue. (RVE)
R8.6.2.	Reflecting on the personal barriers they might experience in encountering people who have a different religion or worldview. (RVE)
R8.6.3.	Reflecting on the common aims all people can work towards and how this could transform their local community. (RVE)

Assessment in Divinity

Assessment in Divinity

CMAT baseline assessment

Learning Key vocabulary from KO builds future progress for 2 mark GCSE questions.

Do Now questions

Each lesson students complete Understand, Discern and Respond questions; students add green pen to enable further progress from exemplar answers.

To look at extended writing tasks to build students skills for 5 mark, 8 mark and 15 mark questions at GCSE.

End of Unit Assessment and review of Learning

WCOS Feedback sheets to class

Review of learning sheet for Progress evenings

End of Year Exam

Reading Extracts to be set as Homework to increase religious literacy for topics further studied at GCSE

Love the stranger 'Love the Stranger' presents a Catholic response to refugees and migrants. It is a 2023 document of the Department for International Affairs. [Love the Stranger - Catholic Bishops' Conference \(cbcew.org.uk\)](https://www.cbcew.org.uk)

To look at Meeting God in Friend and Stranger. This document is from the Bishops of England and Wales and is to help us to “foster respect and mutual understanding between the religions”.
<https://www.cbcew.org.uk/wp-content/uploads/sites/3/2018/11/MGFS-working-materials.pdf>

Laudato Si – Care of the Common Home [Laudato si' - Care for our Common Home - Catholic Bishops' Conference \(cbcew.org.uk\)](#)

Laudate Deum- Pope Francis to all people of good will on climate crisis [Laudate Deum - "Praise God for all his creatures" - Catholic Bishops' Conference \(cbcew.org.uk\)](#)

Dei Verbum building block to GCSE [Dei Verbum - Word of God - Catholic Bishops' Conference \(cbcew.org.uk\)](#)

Christus Vivit Christ is Alive was released in April 2019 and is a personal message from Pope Francis to young people presented to the wider Church [Christus Vivit - Christ is Alive - Catholic Bishops' Conference \(cbcew.org.uk\)](#)

Pope Francis homily on Vocations [Papal Message for Vocations Sunday 2024: "Called to sow seeds of hope and to build peace" - Catholic Bishops' Conference \(cbcew.org.uk\)](#)

Synod [Seeking Our Hearts' Desire - Catholic Bishops' Conference \(cbcew.org.uk\)](#)

Year of Prayer, Pilgrims of Hope [The Year of Prayer - Catholic Bishops' Conference \(cbcew.org.uk\)](#)

Extra-Curricular activities in Divinity

CST/Pilgrims of Hope

To develop a Divinity group in school to look at mission tasks designed by students to further help with creativity in our Divinity Curriculum. To create tasks that could be used to enable a CST badge/ Pilgrims of Hope badge based on tasks completed in school, in parishes/place of worship, family, wider communities.

GIFT group to help with Interfaith week

Careers week in Divinity 3rd-8th March 2025 linked to Pilgrims of Hope; Builders of Peace; Ordinary people called to be Saints