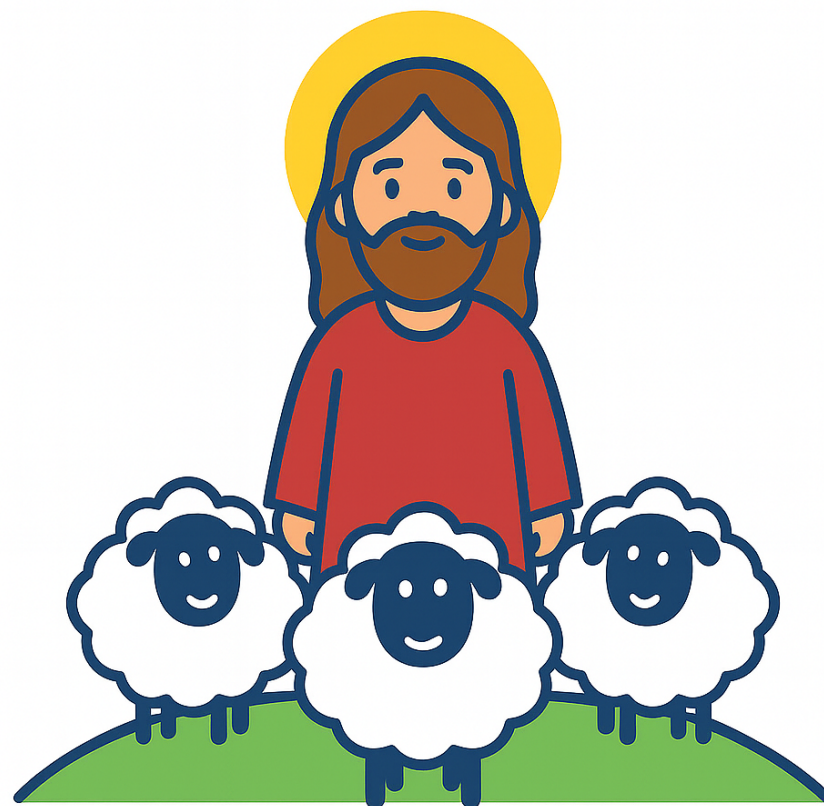




DISCERNING DISCIPLES

A religious education programme
for Catholic primary schools in
the Archdiocese of Birmingham

First edition: Summer Term 2026

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This resource has been officially endorsed to confirm that it meets the requirements of the *Religious Education Directory: To Know You More Clearly*. The Catholic Education Service has reviewed this resource and confirms that, as appropriate: it meets the expected outcomes for the relevant age-phase covered by this resource; it provides an age-related sequence of learning that enables all pupils to make progress in religious education; it ensures pupils are developing each of the three ways of knowing (understand, discern, respond) at all points in their learning; it gives appropriate weight to each of the knowledge lenses, allowing pupils to make meaningful connections between scriptural texts (hear), Catholic beliefs (believe), prayer and liturgy (celebrate) and the relationship of faith to life (live); as part of the live lens it provides students with the study of a rich mix of philosophical and ethical issues, artistic expression, and lived religion elements in each year of their study; it is reflective of the global nature of Catholicism and is inclusive of the diverse cultural expressions of Catholic faith and life; it presents learning in an age-appropriate sequential way designed to maximise progress.



This endorsement has been approved by the Department of Education and Formation of the Catholic Bishops' Conference of England and Wales.

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Foreword

My dear brothers and sisters in Christ,

I am delighted to commend *Discerning Disciples*, the religious education curriculum for primary schools in the Archdiocese of Birmingham.

This curriculum is rooted in our shared diocesan mission of 'forming Christ-centred pilgrims of hope with kind hearts, questioning minds, a thirst for knowledge and a hunger for justice'. It has been carefully developed to comply with *the Religious Education Directory for Catholic schools, Academies and Colleges in England and Wales*, offering a coherent, sequential and progressive curriculum through which pupils can grow in knowledge, understanding, and love of the Catholic faith.

These words express something essential about the purpose of Catholic education. Our schools do not simply pass on knowledge about the Catholic faith; they help pupils to encounter Christ, to recognise their dignity as children of God, and to grow in wisdom, virtue, and love.

To be a discerning disciple is to learn how to recognise what is true, good, and right, and to make wise decisions in the light of faith, reason, and lived experience. From their earliest years, pupils are invited to listen attentively to the Word of God, to wonder at the beauty of creation, to come to know Jesus in the Gospels, and to understand the life and mission of the Church. As their knowledge deepens, so too does their capacity to reflect, to ask thoughtful questions, and to see how faith illuminates the whole of life.

At the heart of *Discerning Disciples* is the conviction that religious education belongs to the mission of the Church. Jesus entrusts His disciples with the task of proclaiming the Good News and serving the world with courage, compassion, and hope. Our schools share in this mission in a particular way. Through careful teaching, prayerful reflection, and joyful witness, they help pupils to grow as young people who know they are loved by God and who are ready to respond generously to His call.

This curriculum also reminds us that faith must bear fruit in love. Rooted in Catholic social teaching, pupils are helped to recognise the dignity of every person, to care for creation, to serve the common good, and to develop a hunger for justice. They are also given opportunities to learn about other faiths and religions, supporting the respectful dialogue and encounter that are so important in our communities today.

I am grateful to all those who have contributed to the development of *Discerning Disciples*, and to the leaders, teachers, governors, and directors who will now bring it to life in our schools. May this resource support you in your vital work of forming pupils who are confident in faith, rich in knowledge, generous in service, and joyful in hope.

With every blessing,

+Bernard Longley
Archbishop of Birmingham



Galilee to Jerusalem

Nursery
Week 1



Jesus was born for everyone.

Know

God loves everyone so much; He sends baby Jesus to us.



Discern

Jesus came to love, help, and be close to us.

Suggested discovery questions

1. How do you know that Jesus loves you?
2. Jesus came for everyone. Who is 'everyone'?
3. When someone helps you, how does it make you feel? Do you think Jesus helps us like that too?



Respond

Practise saying 'Thank you God, for sending Jesus'.

Decorate a thankyou card.

Textual references

Key vocabulary

God	the One who made everything and loves us
Jesus	God's son, who is born as a baby and comes close to us

Teacher Notes

God's choice to send His Son reveals His deep love for all people. The Catechism teaches that 'the Word became flesh so that we might know God's love' (CCC 458). For very young pupils, the birth of Jesus can be introduced as God's way of coming close, so that His love is not far away or abstract but visible and near.

The Church proclaims that Jesus is given for everyone, not just one group or nation (*Lumen Gentium* 13). This is why Christmas is not only a family story but a gift for the whole world. Pupils do not need to grasp the complexity of salvation history at this stage, but they can encounter the truth that God's love is personal and universal.

Teachers can emphasise that Jesus does not only love in words but shows His love by being present, helping, and drawing near to those in need. This aligns with the Gospels, where Jesus heals, welcomes, and blesses. With very young pupils, the focus should be on God's closeness in Jesus: He comes to be with us, He comes to help us, and He shows God's love that never ends.



Galilee to Jerusalem

Nursery
Week 2



Show love to everyone like Jesus.

Know

Jesus wants us to be kind and loving to everyone.



Discern

Jesus shows us love. We can love like Him by being kind, sharing, and helping.

Suggested discovery questions

1. What does love look like?
2. If Jesus came for everyone, who do you think He wants us to love and be kind to?
3. What are some of the ways we can show love like Jesus did?



Respond

Draw around each child's hand and decorate it to show ways they can use their hands to show God's love like Jesus did (e.g. hugging, sharing, helping etc.)

Encourage children to pick a toy or an item of clothing that they no longer need and donate it to a charity shop or someone experiencing need.

Textual references

Key vocabulary

everyone	all people, not just our friends
kind	being gentle and helpful

Teacher Notes

Jesus' commandment to love is at the heart of His teaching. When asked which commandment was greatest, He replied: 'You shall love the Lord your God with all your heart... and your neighbour as yourself' (Mark 12:30–31). This shows that love of God and love of others cannot be separated.

For very young pupils, it is enough to recognise that Jesus not only teaches about love but shows it in action. The Gospels present Him as one who welcomes, heals, forgives, and blesses. In the washing of the disciples' feet (John 13:1–15), Jesus models love through humble service, making clear that following Him means serving others.

The Catechism teaches that 'love one another as I have loved you' is Christ's new commandment (CCC 1823). This is not sentimental affection but a love that is practical, self-giving, and open to everyone. Pupils at this stage can begin to grasp that love is shown in kindness, sharing, and helping.

Teachers can emphasise that Jesus' love is for every person, without exception. By acting with kindness, pupils are not just doing good deeds but beginning to live in the pattern of Jesus, who shows us how God loves.



Galilee to Jerusalem

Nursery
Week 3



The Wise Men visit Jesus

Know

Jesus is so special that the Wise Men travel a long way to see Him.

The Wise Men brought Jesus gifts of gold, frankincense and myrrh.



Discern

Jesus is so special, the Wise Men brought Him special gifts.

Suggested discovery questions

1. What kind of gift would you give to Jesus to show He is special?
2. How do you think the Wise Men feel when they finally find Jesus? Why?
3. Think of something you have waited a long time for: how did you feel when the time finally arrived?



Respond

Decorate a special box you might give to Jesus. Inside, place your gift to Jesus. Offer these to Him during a class prayer service.

Textual references

An age-appropriate re-telling of Matthew 2:1-12, 'The visit of the Magi'

Key vocabulary

frankincense	a special sweet-smelling gift for Jesus
Magi	wise men who travel a long way to see the baby Jesus and give Him gifts
myrrh	a special smell-gift for Jesus

Teacher Notes

Matthew's Gospel tells of the Magi who journey from the East to honour the newborn King (Matthew 2:1–12). The Magi are not part of Israel, which shows that Jesus' birth is good news for all nations. Their long journey and careful searching express how precious and unique Jesus is.

The gifts they bring are rich in meaning. Gold is a gift fit for a king, frankincense is used in worship and points to Jesus' divinity, while myrrh, often used in burial, foreshadows His death and saving mission. For very young pupils, the focus should not be on the symbolism in detail but on the truth that Jesus is so special that wise and important people came from far away to worship Him.

The Catechism explains that the Magi's visit shows that all peoples can discover Christ (CCC 528). Their act of adoration is the first recognition of Jesus by those outside Israel, and it highlights God's plan of salvation for the whole world. Pupils can begin to understand that when we give our love, prayers, and kindness to Jesus, we are offering Him gifts that show how special He is to us today.



Galilee to Jerusalem

Nursery
Week 4



Jesus welcomes the little children.

Know

Jesus loves all children and welcomes them.

Jesus takes the children in His arms, (places his hands on each of them, and blesses them.)



Discern

Jesus welcomes the children and makes them feel happy, safe, and loved

Suggested discovery questions

1. How do you think the children felt when Jesus welcomed them?
2. What do you like about being made welcome by someone?
3. How would you respond if Jesus gave you a big hug?



Respond

Discuss ways that, as a class, you can be welcoming and show love to others.

Hold a 'welcome and loved week' where all practise being welcoming (e.g. saying hello to all visitors to the classroom, looking out for those that need a friend to play with, sharing etc.)

Discuss how to be welcoming and loving at home and school such as by saying please and thank you to people in school and who they live with.

Textual references

Mark 10:16 Jesus and the children

Key vocabulary

bless when God gives us love and help

welcome being glad someone is here and showing they belong

Teacher Notes

N.B. this week, focuses on 'welcome'

In the Gospels, Jesus makes time for those whom others overlook. Mark recounts that people bring little ones to Him, and while some disciples try to send them away, Jesus insists: 'Let the little children come to me; do not stop them' (Mark 10:14). He then takes them into His arms and blesses them (Mark 10:16). This shows that in the Kingdom of God, the least and smallest are honoured.

For the Church, this passage reveals the dignity of every human person, from the very youngest (*Gaudium et Spes* 27). Jesus' welcome is not sentimental but theological: it shows that entry into God's Kingdom is a gift, received with the trust and openness of a child (CCC 526).

With very young pupils, the focus should remain on Jesus' tender welcome. They can begin to see that God's love is not limited by age, status, or importance. Being welcomed by Jesus means being safe, valued, and loved. Teachers can highlight that when we show welcome to others, we imitate Jesus. The classroom becomes a place where God's love is made visible, and pupils learn that they, too, can make others feel happy, safe, and loved.



Galilee to Jerusalem

Nursery
Week 5



Jesus blesses the little children.

Know

Jesus takes the children in his arms and blesses them.

Jesus blesses the children because He loves them.



Discern

At Mass, Jesus blesses us with His love, and we can share blessings by loving others.

Suggested discovery questions

1. What do you see the priest do with his hands when he gives a blessing at Mass?
2. How does it feel to be blessed at Mass?
3. How can you share a blessing with someone after you leave Mass?



Respond

Practise saying 'God bless you' to each other.

Invite your priest or deacon into class to bless everyone.

In small groups, act out the account of Jesus welcoming and blessing the children.

Textual references

Mark 10:16

Jesus and the children

Key vocabulary

bless

when God gives us love and help

blessing

a special prayer asking God to look after us

Teacher Notes

A blessing is a sign of God's favour and love. In Scripture, blessing is both spoken and enacted through gesture, such as laying on of hands (Numbers 6:24–26). When Jesus blesses the little ones, He shows that God's love is poured out upon them. At Mass, this continues in the liturgy, where the priest blesses the assembly in the name of Christ.

The Catechism teaches that every blessing is praise of God and a gift of His grace (CCC 2626). The priest's blessing is not his own but comes from Christ, who blesses His people with peace and strength for their daily lives. Pupils can understand this in simple terms as Jesus giving His love to them at Mass.

Blessings are also to be shared. The Church prays that Christians become a blessing to the world (CCC 1669). For young pupils, this means that being blessed at Mass leads to blessing others through kindness, love, and welcome. Teachers can draw out that the sign of the cross made in blessing is a reminder that we belong to Jesus, and that when we say 'God bless you' sincerely, we are asking God to share His love with another.



The 'Glory Be' is a special prayer.

Know

We talk to God in prayers, such as the 'Glory Be'.

The 'Glory Be' is special because it shows our love for God.



Discern

The 'Glory Be' helps us to think about God and His love for us.

Suggested discovery questions

1. How do you feel when you hear people praying the 'Glory Be'?
2. What do you want to say to God when you think about His love for you?
3. How can praying the 'Glory Be' help you remember that God is always with you?



Respond

Pray the 'Glory Be' together.

Express your own way of praising God.

Think of ways you can show God that you love Him.

Textual references

Key vocabulary

Glory Be	a short prayer that says 'thank you' and 'I love you' to God
prayer	talking to God

Teacher Notes

The 'Glory Be' is one of the Church's oldest and simplest prayers of praise. It is sometimes called a doxology, which means a short prayer giving glory to God. The words give praise to the Father, the Son, and the Holy Spirit, showing that Christian prayer is always directed to the Trinity.

This prayer also reminds us of God's eternity: 'as it was in the beginning, is now, and ever shall be, world without end.' In these words the Church proclaims that God's love does not change and will never end. For very young pupils, the emphasis can be placed on how this prayer helps us think of God's greatness and love that lasts forever.

The Catechism explains that Christian prayer begins with blessing and adoration, in which we acknowledge God as Creator and Saviour (CCC 2628). The 'Glory Be' is an easy way for pupils to join the whole Church in praising God. It is not only said in private prayer but also at Mass and in the daily prayer of the Church. Teaching pupils this prayer helps them to know they are part of something bigger: the whole Church praising God together.



Galilee to Jerusalem

Reception
Week 1



Jesus is God's Son and came for everyone.
Jesus' birth is celebrated at Christmas.

Know

Jesus is God's Son and is born in Bethlehem.

Jesus comes to show God's love for everyone.

At Christmas we celebrate the birth of Jesus, God's Son.



Discern

Jesus is born because God loves us all very much.

Suggested discovery questions

1. What makes Jesus different from other babies?
2. Who do you know that Jesus loves?
3. What do you do at Christmas to show that Jesus' birth is special and full of love?



Respond

Give each child a heart shape with a picture of baby Jesus in.

Children to identify and write the people they know whom God loves.

Use the song 'Love Shone Down' by Boyce and Stanley to discuss God's love for us.

Textual references

Key vocabulary

Christmas	the celebration when Christians remember Jesus being born
Son of God	God's son is called Jesus and he was sent by God to earth

Teacher Notes

The birth of Jesus reveals God's plan of love in a unique and personal way. The Catechism teaches that 'the Word became flesh for us in order to save us by reconciling us with God' (CCC 457). For very young pupils, this truth is introduced through the simple fact that Jesus is God's Son, born for everyone.

The setting of Bethlehem fulfils God's promise that a Saviour would come from David's line (Micah 5:2; Luke 2:4–7). This is why the Church remembers at Christmas not just the birth of a baby, but the coming of God's Son who is both human and divine. Pupils can begin to grasp that Jesus is different from any other baby because He shows us God's love in a way we can see and understand.

The Church celebrates this gift with joy, as the angels proclaim 'good news of great joy for all people' (Luke 2:10). *Lumen Gentium* 9 reminds us that God gathers all people into one family through Christ. With pupils at this age, the focus is on God's love being wide enough to include everyone, and Christmas being the celebration of this love coming close in Jesus.



Galilee to Jerusalem

Reception
Week 2



The visit of the Magi .
The Magi visited Jesus with gifts.

Know

The Magi follow a star to find Jesus.

The Magi visit Jesus and give Him gifts of gold, frankincense and myrrh.

God tells the Magi in a dream not to go back to King Herod.



Discern

The Magi visit Jesus because they know he is special.

Suggested discovery questions

1. How do you think the Magi feel when they see Jesus at last? When have you felt that way?
2. Why do you think the Magi bring Jesus special gifts?
3. If you could bring a gift to Jesus today, what would you choose and why?



Respond

Invite children to draw the Magi visiting Jesus. Place yourself within the drawing, together with the gift they would bring to Jesus.

Textual references

An age-appropriate re-telling of Matthew 2:1-12, 'The visit of the Magi'

Key vocabulary

frankincense	a sweet-smelling gift given to Jesus
Herod	a king in the Bible who wants to find the baby Jesus
myrrh	a smell-gift given to Jesus

Teacher Notes

Matthew's Gospel tells of the Magi who journey to honour the newborn King (Matthew 2:1–12). Their visit shows that Jesus is not only for Israel but for all nations. From the beginning, God reveals that His Son is a gift to the whole world.

The gifts they bring have symbolic meaning: gold for a king, frankincense for God, and myrrh which points to Jesus' future suffering and death. While this symbolism is not yet necessary for very young pupils, teachers can stress that the Magi bring their best treasures because they know Jesus is very special. This act of giving reflects the call of all people to worship Christ with what they have and who they are.

The Catechism explains that the Magi's adoration represents the first fruits of the nations welcoming the Good News (CCC 528). In a classroom context, pupils can begin to see that meeting Jesus invites a response. We too can offer Him our gifts, not just material things, but our love, kindness, and prayer.

The warning in a dream not to return to Herod shows that God protects His Son, and it reminds us that God's plan cannot be stopped, even by human jealousy or power.



Galilee to Jerusalem

Reception
Week 3



Jesus blesses the little children
Jesus came to show God's love and welcomes everyone

Know

People bring little ones to Jesus and He blesses them.

Jesus says the Kingdom of God belongs to little ones.

Jesus shows God's love by welcoming everyone.



Discern

Jesus blesses little ones and shows that God's Kingdom belongs to them

Suggested discovery questions

1. What does it mean when Jesus says the Kingdom of God belongs to little ones?
2. How do you feel when you know that Jesus wants you close to Him?
3. Why do you think Jesus teaches His friends not to turn little ones away?



Respond

Make a classroom 'Welcome' display including Jesus and pictures/drawings of the class.

Play soft, happy music and create a gentle dance or movement to show how it feels to be welcomed by Jesus. Why do you think Jesus wants all children to come to Him? How does it feel to know you are important to God?

Explore 'welcome' traditions from various cultures around the world.

Textual references

Mark 10:13-16

Jesus and the children

Key vocabulary

bless

when God gives us love and help

Kingdom of God

God's family, where people belong with God

Teacher Notes

In Mark's Gospel (10:13–16), Jesus welcomes little ones even when His disciples try to send them away. This moment shows that God's Kingdom is open to those who trust, depend, and receive with open hearts. Jesus makes clear that the Kingdom does not belong to the powerful or important, but to those who come with simplicity and faith.

The Catechism explains that to enter the Kingdom we must become like little ones, trusting in God with humility (CCC 526). This does not mean becoming childish, but having openness and readiness to receive God's love. For pupils, the truth is that Jesus values them completely and wants them close to Him.

The act of blessing in this passage is not just a gesture of kindness but a sign of God's grace. When Jesus places His hands on the little ones, He shows that God's love is personal and given to each person. This helps pupils see that they belong to God's family and are loved by Him.

Teachers can emphasise that welcoming others is a way of living in God's Kingdom. Just as Jesus makes space for everyone, pupils can practise making space for one another in kindness and friendship.



Galilee to Jerusalem

Reception
Week 4



Feeding of 5000
Jesus takes care of everyone.

Know

Jesus feeds 5000 hungry people by performing a miracle with a boy's five loaves of bread and two fish.

After everyone has eaten, there are 12 baskets of food left over.

Jesus loves and takes care of everyone.



Discern

Jesus shows God's love by caring for everyone. We can show love too by sharing what we have.

Suggested discovery questions

1. How do you think the boy feels when he shares his loaves and fish with Jesus?
2. Why do you think Jesus wants to feed so many people?
3. How can you share what you have to show love like Jesus?



Respond

Retell and role play the story using real food. Support understanding by inviting the pupils to sit in groups.

During snack time, encourage children to distribute the snack. Practise saying 'please' and 'thank you'.

Textual references

John 6:1-4

Feeding the 5000

Key vocabulary

Bible

the holy book that tells us about God and Jesus

miracle

something amazing that God does, which people cannot do by themselves

Teacher Notes

The feeding of the 5000 is the only miracle of Jesus told in all four Gospels, showing its importance for Christian faith. In John 6:1–14, Jesus takes five loaves and two fish from a boy, blesses them, and feeds a vast crowd. This reveals both His compassion for people who are hungry and His divine power to provide more than enough.

The Catechism explains that Jesus' signs prepare for the greatest gift, the Eucharist, where He gives Himself as the Bread of Life (CCC 1335). For very young pupils, the focus is on Jesus' love and care: no one is left out, and everyone receives what they need. The detail of twelve baskets left over shows that God's generosity never runs out.

The boy's willingness to share makes the miracle possible. His small gift, placed in Jesus' hands, becomes something extraordinary. This helps pupils see that what they offer to God, however small, can be used in ways they might not expect.

Teachers can highlight that Jesus not only feeds bodies but also shows God's love for each person. Pupils can begin to understand that sharing what they have is a way of joining in with Jesus' care for others.



Galilee to Jerusalem

Reception
Week 5



We welcome and show love to everyone in our words and actions as Jesus does. We are called to help the poor and hungry. CST: You need food, water, a house, your school, a good doctor, and a job for the grown-up who takes care of you. So does everybody else on the whole Earth. But many people do not have these things. Jesus wants us to take extra care of these people. *An Option for the Poor and Vulnerable.*

Know

Catholic social teaching teaches us how God wants us to treat each other.

We welcome and show love to everyone in our words and actions, as Jesus does.

We should help everyone, especially the poor and hungry.



Discern

Everyone should have what they need to live a good and happy life.

Suggested discovery questions

1. What do you think Jesus wants us to do when we see someone who is hungry, thirsty, or lonely?
2. How can we share what we have so everyone can be happy and cared for?
3. Imagine you're outside at playtime. One friend wants you to play with them as they have nobody to play with, and another friend has fallen over and is crying. Who do you help first? Why?



Respond

Discuss ways that, as a class, we can be welcoming and show love to others.

Hold a 'welcome and loved week' where all practise being welcoming.

Discuss how to be welcoming and loving at home, such as by saying 'please' and 'thank you' to people they live with.

Textual references

Key vocabulary

Catholic social teaching the Church's teaching that helps us to know how to treat other people

Teacher Notes

Catholic social teaching flows from Jesus' command to love our neighbour (Mark 12:31). The Church teaches that every person has dignity and deserves what is needed for life: food, shelter, safety, and love. This reflects the teaching of the *Compendium of the Social Doctrine of the Church*, which says that the goods of the earth are intended for everyone (no. 171).

Jesus shows this in His ministry by feeding the hungry, healing the sick, and spending time with those who are lonely or excluded. Pupils at this stage can learn that to follow Jesus means noticing the needs of others and helping them in simple ways.

The Catechism explains that works of mercy are a way of living out our faith: feeding the hungry, giving drink to the thirsty, welcoming the stranger (CCC 2447). For young pupils, this means recognising that love is not only a feeling but an action.

By teaching pupils that everyone should have what they need to live well, we introduce the principle of justice in a way that they can grasp. The message is that God wants all people to be cared for, and that we can share what we have to help make this happen.



Galilee to Jerusalem

Reception
Week 6



The Church prays the 'Glory Be' as a response to the coming of Jesus.

Know

The Church prays the 'Glory Be' to praise God as Father, Son and Holy Spirit.

The 'Glory Be' is the Church's prayer of thanks for Jesus coming to us.

When we pray the 'Glory Be', we join the whole Church in giving glory to God forever.



Discern

God and His love are with us now and will always be with us.

Suggested discovery questions

1. How do you feel when you know that God's love never ends?
2. When do you notice that God is close to you?
3. How can you remind yourself each day that God is always with you?



Respond

Pray the 'Glory Be' together.

Express your own way of praising God in sentences.

Practise making the Sign of the Cross, remembering what you learn about God in the 'Glory Be' as you make the gestures.

Textual references

Key vocabulary

Church	God's family of people who follow Jesus
Glory Be	a short prayer that says 'thank you' and 'I love you' to God
prayer	talking to God

Teacher Notes

The prayer of the 'Glory Be' is one of the simplest and oldest ways the Church praises God. It is a doxology, a short prayer of praise that glorifies the Trinity: Father, Son and Holy Spirit. For pupils, this shows that whenever we pray, we give glory to God who is always with us.

The words of the prayer emphasise that God's love is eternal: 'as it was in the beginning, is now, and ever shall be, world without end.' This helps us remember that God's love does not change or end. The Catechism explains that Christian prayer begins with adoration, acknowledging God as Lord and giving Him praise (CCC 2628).

In the life of the Church, the 'Glory Be' is prayed often, especially in the Liturgy of the Hours, linking individuals to the prayer of the whole Church. For young pupils, the focus can be that whenever they say this prayer, they are joining countless others in praising God together.

This prayer also connects with the Sign of the Cross, as both are ways of recognising the presence of the Trinity. Teaching pupils this prayer helps them see that they belong to a community of faith that lives in God's everlasting love.



Galilee to Jerusalem

Year 1

Week 1

Hear & Live



Epiphany. The visit of the Magi.

Know

At Epiphany, the Church celebrates that Jesus is shown to the whole world when Magi from the East visit Him.

The Magi bow to Jesus and offer gold, frankincense and myrrh to show He is king, God and Saviour.

God guides the Magi by a star and in a dream, and they go home a different way so Herod does not find Jesus.



Discern

The Magi visit Jesus because He is a very special baby from God

Suggested discovery questions

1. How do you think the Magi know that Jesus is more than just an ordinary baby?
2. Why do you think the Magi bow down and give their best gifts to Jesus?
3. If you could visit the baby Jesus like the Magi, what would you want to say or do to show that you know He is special?



Respond

Reflect upon how you can be like the star that led the way to baby Jesus for the Magi. How can we be stars in our community? How are we light to others?

Pupils draw or choose three objects that they would give to Jesus today. They explain or write a short caption about why each gift shows that Jesus is special. This encourages symbolic thinking and links directly to the gifts of the Magi.

Pupils create a simple fold-out chart where the outside shows a star and the inside reveals words or pictures about who Jesus is (King, God, Saviour). This develops understanding of the meaning of Epiphany ('to reveal') and deepens learning through visual-symbolic work.

Textual references

Matthew 2:1-12 the visit of the Magi

Key vocabulary

Epiphany to reveal

(Jesus, a) king Jesus rules with love and shows us how to live in God's way

Magi wise men who travel a long way to see the baby Jesus. They follow a bright star and bring Him special gifts because they know He is special

saviour someone who rescues and keeps people safe. Jesus is our Saviour because He saves us from sin and helps us to be close to God forever,

Teacher Notes

The feast of Epiphany celebrates the revelation of Jesus as the Son of God, not only for Israel but for the whole world. The word Epiphany means 'to reveal'. When the Magi travel from the East to worship the infant Jesus (Matthew 2:1–12), it shows that God's plan of salvation is open to all nations, not just one people.

The gifts of the Magi are full of meaning. Gold is a gift for a king, frankincense is used in worship of God, and myrrh is connected with burial and points to Jesus' death and saving work. Pupils do not need to grasp the full symbolism in detail, but teachers should be aware that the gifts proclaim Jesus as King, God, and Saviour.

The Catechism explains that the Magi's adoration is the first recognition of Jesus by the nations, showing that all people are called to find Him (CCC 528). Their journey by the guidance of a star and God's protection through a dream reveals that God is actively leading people to His Son.

Epiphany is therefore not simply about visitors bringing presents, but about the manifestation of Christ to the world. The Magi kneel before a child and see God's presence revealed. For pupils, the key message is that Jesus is very special, and that like the Magi we are invited to bring Him the best we have and to recognise Him as light for all people.



Galilee to Jerusalem

Year 1

Week 2

Hear, Believe & Celebrate

	U1.3.2	Retell, in any form, the Presentation, recognising these are religious accounts from the Gospel of Luke.
	U1.3.1	Identify some of the people that encounter Jesus and recognise that He is special.
<i>Know</i>	Mary and Joseph bring baby Jesus to the Temple, and Simeon thanks God because he knows Jesus is the special baby God promised. Anna, who prays and worships in the Temple, sees Jesus and says He is God's Son. Simeon and Anna recognise that Jesus is a light for all people, showing them the way to God.	

	D1.3.2	Listen to the stories and experiences of how people celebrate Candlemas.
	Suggested discovery questions	
<i>Discern</i>	At Candlemas we celebrate that Jesus is the Light of the World who brings hope and guides us	1. Why do you think Christians bless and light candles at Candlemas? 2. How do candles remind us that Jesus is our light when life feels dark or difficult? 3. How might Christians in different places celebrate Jesus as Light of the World at Candlemas?

	R1.3.2	Reflect on how Jesus is a 'light' for all people, consider how they can bring 'light' to their families and communities.
	<i>Respond</i>	Pupils draw a large candle with rays of light reaching out. Inside each ray, they write or draw one way they can bring Jesus' light to others (for example helping, sharing, praying). This links the symbol of light with concrete acts of love. After hearing Luke 2:22–38, pupils retell Simeon's words that Jesus is 'a light for all people'. They then compose one short sentence of their own beginning 'Jesus is my light when...'. This helps them connect Scripture to personal experience. Pupils decorate paper cut-outs of candles, each writing a way they can bring light to their family or school. The candles are joined into a long chain and displayed, showing that when everyone shares light, the whole community shines brighter.

Textual references

Luke 2:22-38 the Presentation in the Temple

Key vocabulary

Candlemas a Church celebration when Christians remember Jesus being brought to the Temple, and candles remind us He is the Light of the World

Light of the World a name for Jesus, meaning He helps us see the right way to live

Temple God's house in Jerusalem where people go to pray

Teacher Notes

Candlemas is the feast of the Presentation of the Lord, celebrated 40 days after Christmas (Luke 2:22–38). According to Jewish custom, Mary and Joseph bring the infant Jesus to the Temple. This moment shows Jesus' obedience to the Law of Moses but also reveals His deeper identity as the one who fulfils the Law and the Prophets.

Two key figures meet Jesus in the Temple. Simeon, a devout man, recognises Jesus as the Messiah and proclaims Him as 'a light to reveal you to the nations' (Lk 2:32). Anna, a prophetess, praises God and speaks of the child to all who are waiting for salvation. The Church sees in their witness a recognition that Jesus is not only for Israel, but for all people.

The feast is called Candlemas because it has long included the blessing and procession of candles. The candle symbolises Christ as the Light of the World, guiding His people through the darkness of sin and death (John 8:12). The Catechism teaches that Jesus is the true light that enlightens everyone (CCC 529).

For pupils, Candlemas helps them see how Jesus is recognised as God's Son and as light for all people. The use of candles in worship makes this message tangible: the flame shows that Christ's light brings warmth, hope, and guidance. Pupils should understand that just as Simeon and Anna welcomed Jesus, we too are called to recognise Him and share His light in our families, schools, and communities.



Galilee to Jerusalem

Year 1

Week 3

Hear, Believe & Live

	U1.3.2 U1.3.1 Retell, in any form, the Finding in the Temple and the hidden life, recognising these are religious accounts from the Gospel of Luke. Identify some of the people that encounter Jesus and recognise that He is special.
<i>Know</i>	Mary and Joseph are worried when they can't find Jesus, but they find Him in the Temple. Jesus is talking with the teachers, and they are amazed at how clever and wise He is. Jesus returns to Nazareth with Mary and Joseph and lives in obedience to them as He grows.

	D1.3.1 Imagine how some of the people who met Jesus felt and how knowing Jesus changed them.
<i>Discern</i>	Jesus tells Mary and Joseph that He must be in His Father's house, even though they do not understand His words Suggested discovery questions 1. What do you think Jesus means when He calls the Temple His Father's house? 2. How do you think Mary and Joseph feel when they hear Jesus say this? 3. Why do you think it is important for Jesus to spend time in His Father's house?

	R1.3.1 Reflect on what the Good News might mean for them.
<i>Respond</i>	Pupils sequence simple pictures of Mary and Joseph searching, Jesus speaking with the teachers, and the family returning to Nazareth. Alongside, they write or dictate one short sentence about what this moment tells them about Jesus bringing Good News.. Just as the teachers are amazed at Jesus' wisdom, pupils create a class book of questions they would like to ask Jesus if they met Him in the Temple. Each page has a question and a space for how Jesus' Good News might answer or guide them. Pupils draw a picture of a church as God's house and write or share how they can meet Jesus there (for example, in prayer, in listening to the Gospel, in the Eucharist). This links the Temple scene with their own experience of encountering the Good News in God's house today.

Textual references

Luke 2:41-52 the Finding in the Temple and the hidden life at Nazareth resumed

Key vocabulary

obedience listening carefully and doing what you are asked to do

wise knowing what is right and making good choices

Teacher Notes

The account of the Finding in the Temple is unique to Luke's Gospel and is the only event from Jesus' boyhood recorded in Scripture. Mary and Joseph lose sight of Him on the way home from Jerusalem, and after three days they find Him in the Temple, listening to and questioning the teachers of the Law. The teachers are amazed at His wisdom, which points to His divine identity even as a child.

When Mary asks why He stayed behind, Jesus replies, 'Did you not know that I must be in my Father's house?' (Lk 2:49). This is the first time Jesus openly names God as His Father, showing His unique relationship with God. Although Mary and Joseph do not fully understand His words, Luke notes that Mary treasures them in her heart. This detail shows her continuing journey of faith and points to her role as the first disciple, pondering God's work in her life.

The Catechism explains that this passage reveals Jesus' awareness of His divine mission and His obedience both to His heavenly Father and to His earthly parents (CCC 534). After this event, Jesus returns to Nazareth and lives in obedience, growing in wisdom, age, and grace.

For pupils, the key learning is that Jesus belongs fully to God the Father, yet also lives an ordinary family life in Nazareth. The Temple is a symbol of God's presence, and the story reminds us that we too can meet Jesus in God's house today.



Galilee to Jerusalem

Year 1

Week 4

Hear, Believe & Live

	U1.3.2 U1.3.1 Retell, in any form, the Call of the Disciples, recognising these are religious accounts from the Gospel of Luke. Identify some of the people that encounter Jesus and recognise that He is special.
<i>Know</i>	Jesus tells Simon Peter and the fishermen to try again, and they catch so many fish that their nets are full. Simon Peter sees this miracle and knows Jesus is very special, so listens to Him Jesus calls the fishermen to follow Him and share God's Good News with all people.

	D1.3.1 Imagine how some of the people who met Jesus felt and how knowing Jesus changed them.
<i>Discern</i>	Meeting Jesus changed many people's lives for the better Suggested discovery questions 1. How do you think Simon Peter, James, and John feel when their nets are suddenly full of fish after listening to Jesus? 2. Why do you think Jesus tells Simon Peter not to be afraid and chooses the fishermen for His special work? 3. What does it show us about Jesus that the fishermen leave everything behind to follow Him?

	R1.3.1 Reflect on what the Good News might mean for them.
<i>Respond</i>	Pupils create a large paper net on the classroom wall. Each pupil adds a cut-out paper 'fish' with a word or picture showing how they can follow Jesus (for example share, forgive, pray, help). The net fills up to show how the Good News gathers everyone together. Pupils draw a fishing boat and write or illustrate inside it something the disciples leave behind to follow Jesus (nets, fish, work). Then they add outside the boat something they can do to follow Jesus today (listen, be kind, tell others the Good News). This makes the Gospel concrete and personal. In small groups pupils act out the moment of the empty nets, the miraculous catch, and the decision to follow Jesus. After performing, each group shares one sentence beginning: 'I can follow Jesus by...'

Textual references

Luke 5:1-11 the Call of the Disciples

Key vocabulary

disciple a special friend and follower of Jesus

Good News the happy message that God loves us and Jesus comes for everyone

Teacher Notes

The call of the first disciples is a key moment in Luke's Gospel (5:1–11). Jesus is teaching by the lake of Gennesaret when He tells Simon Peter and the fishermen to put out their nets again, even though they have caught nothing all night. When the nets are filled with so many fish that they almost break, this miracle reveals Jesus' divine power and authority. It shows that He can transform even ordinary work into something extraordinary.

Teachers can guide discussion of the question: 'How do you think Simon Peter, James, and John feel when their nets are suddenly full of fish?' Pupils might suggest emotions such as surprise, excitement, joy, or fear. These feelings reveal how encountering Jesus can change people's lives for the better.

When Simon Peter realises what has happened, he falls to his knees and admits he is not worthy. This shows humility and awe in the presence of Jesus. Yet Jesus says, 'Do not be afraid'. This is both reassurance and command. It marks the beginning of discipleship, when ordinary people are called into God's work. The question 'Why do you think Jesus tells Simon Peter not to be afraid and chooses the fishermen for His special work?' helps pupils see that Jesus values and calls everyone, not only the powerful or learned. The Catechism explains that Jesus' mission is to invite people personally to follow Him, which involves trust and conversion of heart (CCC 542–543).

The fishermen then leave everything behind, including their boats, nets, and work, to follow Jesus. This choice demonstrates that Jesus is so special that He is worth giving up everything for. The question 'What does it show us about Jesus that the fishermen leave everything behind to follow Him?' invites pupils to reflect on the greatness of Jesus and the trust needed to be His disciple.

For pupils, the central truth is that meeting Jesus changes lives. The first disciples begin a new mission to share God's Good News with all people. Christians today continue this mission by listening to Jesus, following Him, and showing His love to others..



Galilee to Jerusalem

Year 1

Week 5

Hear & Live



U1.3.4

Ask and answer questions about the story of Zacchaeus and how he changed after meeting Jesus.

Know

Zacchaeus is a tax collector who takes too much money, but he climbs a tree so he can see Jesus.

Jesus calls Zacchaeus by name, goes to his house, and some people are upset.

Zacchaeus changes after meeting Jesus, gives back what he has taken, and becomes part of God's family.



D1.3.1

Imagine how some of the people who met Jesus felt and how knowing Jesus changed them.

Discern

Zacchaeus' encounter with Jesus led him to change his life for the better because Jesus is Son of God

Suggested discovery questions

1. Do you think Zacchaeus makes a good choice when he gives back the money? Why do you think that?
2. Why do you think Jesus wants to be a friend to Zacchaeus, even when others are upset?
3. Do you think meeting Jesus can help people change today? What makes you think so?



Respond

Pupils create two simple drawings of Zacchaeus: one before meeting Jesus (taking money, people unhappy) and one after (sharing, people joyful). Alongside, they draw a small picture of themselves showing one way they could change for the better.

Pupils add paper leaves to a class tree, each with one idea of how they can bring change to their family, school, or parish (for example, sharing toys, welcoming someone new, helping at home). The tree grows into a visible sign of transformation.

In pairs, pupils act out short scenes where Zacchaeus shows how he has changed (for example, giving money back, welcoming a neighbour). They then act a second scene imagining how they themselves could show change in their own community.

Textual references

Luke 19:1-9

Zacchaeus

Key vocabulary

Son of God

God's son is called Jesus and he was sent by God to earth

Zacchaeus

a man in the Bible who meets Jesus and chooses to change and do the right thing

Teacher Notes

The account of Zacchaeus shows how meeting Jesus brings about conversion and change. Zacchaeus is a tax collector, often disliked because tax collectors in Roman times took money unfairly and were seen as sinners. Yet Zacchaeus longs to see Jesus, so he climbs a tree. His small stature becomes symbolic of his spiritual poverty, but his determination shows a searching heart.

Jesus notices Zacchaeus, calls him by name, and chooses to stay at his house. This is striking because many people complain that Jesus is befriending a sinner. Yet Jesus reveals God's mercy by showing love where others show rejection. The Catechism teaches that Jesus comes to call sinners and offer them salvation (CCC 545).

Zacchaeus responds with joy. His encounter with Jesus leads to repentance: he gives back what he has taken and offers to share his wealth with the poor. This change of heart is not forced but flows from experiencing God's love. Jesus then declares that salvation has come to Zacchaeus' house, meaning he is restored to God's family.



Galilee to Jerusalem

Year 1

Week 6

Hear & Live



U1.3.3

Make simple connections between Jesus' announcement of his mission and how Christians are called to tell people about God's love today.

Know

Jesus says He comes to bring Good News, helping people who are poor, sick, sad, or in trouble.

Jesus calls people to follow Him and share God's love.

Christians tell others about God's love today by speaking about Jesus and showing kindness and care.



Discern

It is good for Christians to continue to tell people of Jesus' mission about God's love today

Suggested discovery questions

1. What do you think Jesus means when He says He brings Good News to the poor?
2. Who do you see today telling people about God's love, and how do they do it?
3. What do you think the world would be like if no one shared God's love and Good News?



R1.3.3

Reflect on how Jesus cares for other people and what they can learn from his actions.

Respond

How do you see people living out the *Catholic School Pupil Profile* virtues of being compassionate and loving?

Pupils design a poster with the words 'Jesus brings Good News' in the centre. Around it they add drawings or captions from Luke 4:16–19 (helping the poor, caring for the sick, setting people free). On the back they add one way they can bring Good News themselves.

Pupils sort picture cards into two groups: what Jesus says He does in Luke 4 (proclaim, heal, free) and what they can do today to follow His example (share food, comfort the lonely, stand up for someone). They then link one pair together to explain how Jesus' Good News continues through them.

Textual references

Luke 4:16-19

Jesus' announcement of His mission

Key vocabulary

Good News

the happy message about Jesus and God's love

mission

a special job God gives someone to do

Teacher Notes

Luke 4:16–19 marks the beginning of Jesus' public ministry. In the synagogue at Nazareth, Jesus reads from the prophet Isaiah, declaring that the Spirit of the Lord has anointed Him to bring good news to the poor, liberty to captives, sight to the blind, and freedom to the oppressed. This is a programmatic moment: Jesus reveals His mission and identity as the fulfilment of God's promises.

The 'Good News' (Gospel) here is not only spoken but embodied in Jesus Himself. He proclaims the arrival of the Kingdom of God, a Kingdom characterised by justice, mercy, and healing. His words show that God's love is especially directed towards those who are poor, marginalised, or suffering, yet His mission extends to all people.

The Catechism teaches that the Kingdom is present in Christ and grows in the world through the work of the Spirit and the witness of the Church (CCC 543–546). Jesus' announcement is both comfort and challenge: it promises hope for the afflicted and calls His followers to share in the same mission of compassion and justice.

Liturgically, this passage often frames the Church's understanding of her social mission. Catholic social teaching flows from this text, stressing the dignity of every human person and the call to serve the poor and vulnerable. For young pupils, the essential truth is that Jesus comes to show God's love in action, and that Christians are called to continue this work of love, healing, and service in the world.



Galilee to Jerusalem

Year 2

Week 1

Hear, Believe & Live



Epiphany. The visit of the Magi.

Know

The gifts of the Magi show who Jesus is: gold for a king, frankincense for God, and myrrh for the one who will suffer and die to save us.

The Magi come from far away, showing that Jesus is revealed to the whole world and not only to God's chosen people of Israel.

Herod's fear reminds us that not everyone welcomes Jesus, but God's plan to send His Son cannot be stopped.



Discern

Faig Ahmed uses symbols to show that Jesus' revelation shakes old powers, includes all cultures, and unfolds a new plan for everyone

Suggested discovery questions

1. Why do you think the artist made torn holes in the carpet to show a hidden truth being revealed?
2. How does the warping of patterns in the carpet challenge the idea that Herod was the only king?
3. What might it mean that people from Eastern cultures are woven into the carpet's 'glitches' to find Jesus?



Respond

Pupils look at a simple outline of a carpet. In the centre, they draw or colour a symbol that shows what Jesus means to them (for example, a cross, a star, a heart). Around the edges, they add small shapes to represent people from different places, showing that Jesus is for everyone.

Pupils use strips of coloured wool or paper to create a simple "before and after" chain. On one side they show life before Jesus (dark colours, sad faces), and on the other side life after His birth (bright colours, joyful faces). This helps them visualise how Jesus brings in a new era of faith, just as Ahmed's carpet shows with its unravelled threads.

Textual references

Matthew 2:1-12 the visit of the Magi

Key vocabulary

Epiphany a Church feast when Christians remember the Magi visiting Jesus and showing He comes for everyone

Herod a king in the Bible who feels afraid of Jesus

revelation when God shows people something important about Jesus

Teacher Notes

Faig Ahmed is a contemporary textile artist from Azerbaijan who takes traditional carpets and transforms them with unexpected changes, such as distortions, holes, or unravelled threads. In his piece [*Epiphany* \(2016\)](#), these changes can be read through the Christian story of the visit of the Magi. At first, this carpet does not look like the story of the Magi. We do not see wise men or a star. But the artist has hidden meaning inside the carpet.

- The **torn holes** in the carpet remind us of a revelation, when something hidden becomes clear. At Epiphany, Jesus is shown as Saviour of the world.
- The **twisted patterns** represent disruption. Herod believed he ruled over everyone, but Jesus' birth shows that He is King of God's Kingdom, not limited to earthly power.
- The **digital-style glitches** in a handwoven traditional design highlight the meeting of cultures. The Magi are from the East, outside of Israel, and yet they find Jesus. The Epiphany celebrates this meeting of nations in Christ. Instead of the traditional, balanced, and symmetrical woven pattern that one expects in a hand-made carpet, Ahmed deliberately distorts the design. The patterns seem to break, melt, or pixelate, almost as if the fabric has been digitally 'glitched.' These distortions disrupt the perfect order of the traditional weaving and make it look as though a modern computer error has been inserted into an ancient craft. These 'glitches' are read as a sign of the Magi coming from outside Israel. They represent cultures from the East, deliberately breaking into the story and showing that Jesus' birth is not for one people alone but for all nations.
- The **unravelling threads** show that with Jesus' birth, something new begins. History itself changes because Jesus is King for everyone.

This artwork can help pupils see that Epiphany is not only a story of visitors bringing gifts but also a moment when God reveals something new that changes the whole world. So, even though it is not a picture of the Magi on camels, this carpet tells the Epiphany story in a different way, using symbols and patterns instead of people and places.

Herod's fear

Herod feels afraid of Jesus because he worries about losing power. In Matthew's story, the Magi ask for the 'king of the Jews', and Herod hears this as a rival king. Herod rules by keeping control, pleasing Rome, and stopping anyone who might challenge him. Jesus' birth is 'good news' for the poor, but it is bad news for leaders who cling to status. Herod's fear shows how pride can make people suspicious and cruel. The story helps pupils see that welcoming Jesus means trusting God, not protecting yourself. God's plan is stronger than fear, so Jesus cannot be stopped.



Galilee to Jerusalem

Year 2

Week 2

Hear & Believe



U2.3.1

Retell, in any form, the story of John the Baptist and the baptism of Jesus.

Know

John the Baptist tells people by the river to say sorry for their sins and be baptised to show they want to follow God.

John says someone very special is coming - Jesus - who will baptise with the Holy Spirit

When Jesus is baptised, the Holy Spirit comes like a dove and God says, 'You are my Son, and I am pleased with You.'



D2.3.1

Look at artistic representations of Jesus' baptism and talking about images used for God the Father, Jesus (God the Son), and the Holy Spirit and notice how they are connected.

D2.3.2

Make simple links with Isaiah and John the Baptist as prophets, and their openness to the Holy Spirit.

Discern

When John the Baptist baptises Jesus and Jesus prays, his divinity is revealed through the voice of the Father and the presence of the Holy Spirit.

John and Isaiah listen carefully to God - they are brave and do what God asks, even though it is hard.

Suggested discovery questions

1. When you look at the painting, how can you tell that Jesus is God's Son? What clues has the artist given us?
2. Why do you think God wanted people to see and hear that Jesus is His Son? What does that tell us about who Jesus really is?
3. Why do you think both prophets want people to get ready for Jesus?



Respond

Create a piece of artwork inspired by the pieces you have studied. Describe how you have shown the presence of God the Father, Son, and Holy Spirit in your piece

In small groups, imagine you are modern-day prophets. Think of something kind or helpful God might want people to hear today and act it out for others to guess.

On a paper flame, write or draw how the Holy Spirit could help you. (For example: 'help me to be kind', 'Give me courage to do the right thing when it is hard.')

Textual references

Luke 3:2-6, 10-17

The preaching of John the Baptist

Luke 3:21-22

Jesus is baptised

Key vocabulary

divinity	being God
prophet	someone who listens to God and shares His message with people

Teacher Notes

The baptism of Jesus is a key moment that reveals the Holy Trinity: God the Father, God the Son (Jesus), and God the Holy Spirit. In this single event, all three Persons of the one God are made known together for the first time. The *Catechism of the Catholic Church* (CCC 232–267) teaches that the Trinity is the central mystery of Christian faith: one God in three divine Persons, distinct yet perfectly united in love.

When Jesus is baptised by John, the heavens open, the Spirit appears like a dove, and the Father's voice is heard saying, 'You are my Son, the Beloved; with you I am well pleased' (Luke 3:22). *The Compendium of the Catechism* (48) reminds us that this shows Jesus is not only human but truly divine; the Son sent by the Father, filled with the Spirit. This moment marks the beginning of His public mission to bring people back to God.

Suggested artworks to use with the discovery questions:

- [The Baptism of Christ](#) by El Greco (1590s, Madrid)
El Greco uses light and colour to show the link between heaven and earth: the Father above, the dove descending, and Jesus glowing with divine light. El Greco's distinctive style stretches and brightens the figures to suggest a spiritual reality beyond the ordinary. The vertical movement draws the viewer's eye from Jesus up toward the Father, symbolising divine connection. The swirling clouds and ethereal light evoke the Holy Spirit's power. This dramatic style helps children see that baptism is not just a washing, but a sacred moment filled with God's presence and glory.
- [The Baptism of Christ](#) by Giotto (c1305, Italy)
Giotto's fresco shows calm order and clear symbolism: the Father's voice is unseen but suggested through the heavens, while angels wait reverently, showing creation's harmony. Giotto's fresco is calm and ordered, helping children to see holiness in stillness. The Jordan River is painted like a gentle pathway between heaven and earth. Jesus stands humbly in the water as John pours water over Him, while angels prepare His garments with reverence. The clear lines and warm colours help communicate peace and unity; signs of the Trinity working in perfect harmony.
- [The Baptism of the Lord Jesus](#) by Gloria Ssali (2017, UK)
Ssali, a British Catholic artist of African heritage, uses clay relief and flowing lines to express movement of the Spirit and the joyful unity of the Trinity. Gloria Ssali's textured clay relief blends traditional African rhythm with Christian theology. The figures seem to move together in a circular flow, showing the living relationship between Father, Son, and Spirit. The abstract shapes invite imagination and emotional response rather than realism. This modern piece helps children see that the story of Jesus' baptism still inspires artists today, revealing God's love in every culture and time.

Connecting John the Baptist and Isaiah to help think more deeply

Both Isaiah and John the Baptist are prophets who help God's people recognise and prepare for the coming of Jesus. A prophet is someone who listens deeply to God and speaks His message faithfully to others, often calling people to turn back to God and live rightly. The *Catechism of the Catholic Church* (CCC 711–720) teaches that the Holy Spirit inspired the prophets to announce the coming of the Messiah and to prepare hearts to receive Him.

Isaiah, who lived many centuries before Jesus, spoke of a servant filled with the Spirit: 'Here is my servant, whom I uphold; my chosen one in whom I delight; I will put my Spirit upon him' (Isaiah 42:1). This prophecy points to Jesus' baptism, where the Spirit descends and the Father's voice declares His delight in His Son.

John the Baptist also listens to the Holy Spirit, recognising Jesus as the one Isaiah had foretold. He calls people to repent, to be washed clean, and to get ready for the Messiah. Both prophets are open to God's Spirit, Isaiah through his faithful prophecy, and John through his humble service. Their openness shows that the Holy Spirit works through people who are willing to listen, trust, and act on God's word.



Galilee to Jerusalem

Year 2

Week 3

Hear & Believe



U2.3.2

Begin to recognise 'parables' as a literary form in Scripture with reference to the Parable of the Lost Sheep and how Jesus uses them to teach people about God.

Know

Jesus tells special stories called parables to help people understand what God is like.

In one parable, a shepherd leaves his ninety-nine sheep to find the one that is lost and is very happy when he finds it.

Jesus teaches that God loves everyone and is full of joy when someone who has done wrong says sorry and comes back to Him



Discern

God loves and cares for everyone, especially those who have done wrong, and He is full of joy when we say sorry and come back to Him.

Suggested discovery questions

1. How do you think the shepherd felt when he found his lost sheep, and what does that tell us about how God feels about us?
2. Why do you think Jesus wants us to know that God never gives up on anyone?
3. When have you felt sorry and tried to make things right? How do you think God feels when you do that?



Respond

Provide simple props (a stick, toy sheep, cloths). In small groups, pupils act out the story, focusing on feelings: how the shepherd feels when he loses and finds the sheep. Afterward, discuss: How did it feel to find the lost sheep? How does God feel when we turn back to Him? Drama helps children internalise the message and express understanding through movement and empathy.

'My Shepherd Heart' Art and Talk. Invite pupils to draw a heart with one small sheep inside. Around it, they can write or dictate words like 'love', 'forgiveness', 'joy', or 'care'. Gather together and invite a few children to share what their heart means. The teacher connects their ideas to the truth that God always loves us and is happy when we come back to Him. This creative activity supports personal reflection, faith language, and respectful listening to others.

What happens at school or at home to make sure everyone is included and loved?

Textual references

Luke 15:4-7

The Parable of the Lost Sheep

Key vocabulary

forgive	when God wipes away our sins and gives us a fresh start
joy	a deep, happy feeling that stays with you, especially when you know you are loved by God
parable	a special story Jesus tells to help people understand what God is like
sin	choosing to do what is wrong instead of what God wants

Teacher Notes

The Parable of the Lost Sheep is one of Jesus' simplest and most powerful teachings about God's mercy. In this story, Jesus describes a shepherd who leaves ninety-nine sheep to find the one that is lost. When he finds it, he rejoices more over that one sheep than over all the others that never went astray.

This parable shows that God's love is personal and unchanging. The *Catechism of the Catholic Church* (CCC 545) teaches that Jesus calls sinners to conversion because He came to seek and save what was lost. The shepherd represents Jesus Himself, who never stops loving anyone, no matter how far they wander. His joy in finding the lost sheep reflects God's deep happiness when someone turns back to Him.

Pope Francis, in *Evangelii Gaudium* (2013, §3), reminds us that God never tires of forgiving and that His mercy is greater than all our sins. This is a vital truth for young children to begin to understand: that God's love is stronger than our mistakes.

For pupils, the parable helps them see that every person is precious to God. They can begin to relate the story to their own experiences of being lost and found, cared for, or forgiven. Through this, they start to glimpse what Jesus meant when He said that heaven rejoices when one person returns to God.



Galilee to Jerusalem

Year 2

Week 4

Hear, Believe & Live

	U2.3.3 Recognise that everyone is tempted to make bad choices (sin), but that God loves and forgives all people.
<i>Know</i>	Sin is when people turn away from God by making bad choices, but God always loves and forgives us. The Holy Spirit leads Jesus into the wilderness, where He prays and does not eat for forty days. The devil tries to tempt Jesus, but He says 'No' each time and remembers what God says, showing us how to stay close to God.

	D2.3.3 Talk about water as a symbol of a new start (reconciliation), thinking about the Sacrament of Baptism and the story of Noah.	
<i>Discern</i>	Water reminds us that God always gives us a new start. In Baptism, we are washed clean and become part of God's family, just as Jesus shows us how to make good choices and stay close to God when He is tempted.	Suggested discovery questions 1. How does water help us make a fresh start or feel clean again? What might that tell us about God's love? 2. In Baptism, water washes us clean from sin. How is that like Jesus saying 'No' to temptation in the desert? 3. Noah's family were saved by the flood and began a new life. How does God help us begin again when we make wrong choices?

	R2.3.1 Reflect on what it feels like to say sorry and to be forgiven.
<i>Respond</i>	R2.3.3 Talk about ways they and others show that they are sorry. 'Washed Clean' Water Reflection: provide each pupil with a small bowl of clean water and a smooth pebble. Invite them to hold the pebble while quietly thinking of a time they made a wrong choice. Then, have them place the pebble gently into the water as a sign of saying sorry and being washed clean. Afterward, discuss how the water makes the stone feel clean again. Link this to Baptism and how God forgives us and gives us a new start. This sensory experience helps pupils express abstract ideas of forgiveness. Create a 'forgiveness tree'. Pupils write on paper leaves things people can do to show they are sorry. Add leaves to the tree as time goes on as a growing symbol of reconciliation.

Textual references

Luke 4:1-15	The Temptations in the Wilderness & Jesus begins to preach
Genesis 6-9	The Story of Noah (recall of general story; detailed knowledge not required)

Key vocabulary

Baptism	a sacrament where someone becomes part of God's family
devil	the one who tried to lead people away from God
grace	God's loving help, given to us so we can live close to Him and do what is right
sacrament	a special celebration in the Church when God gives us His grace

Teacher Notes

The Temptation of Jesus in the wilderness reveals His humanity and His perfect obedience to God. Led by the Holy Spirit, Jesus spends forty days praying and fasting. The *Catechism of the Catholic Church* (CCC 538–540) explains that this event shows Jesus as the new Adam who stays faithful where Adam fell. His victory over temptation prepares Him to begin His public ministry and reminds us that God's grace helps us resist sin.

The theme of water links Jesus' temptations, the Sacrament of Baptism, and the story of Noah. In each, water symbolises cleansing, renewal, and new life. In the story of Noah (Genesis 6–9), the flood washes away sin and allows creation to begin again. Similarly, in Baptism, water washes away sin and gives new life in Christ. *The Compendium of the Catechism* (263) describes Baptism as the sacrament that frees us from sin and makes us children of God.

Pope Francis taught in his *General Audience, 8 January 2014* that Baptism gives us 'a new birth in the Holy Spirit', meaning that through it we share in Jesus' own life and mission. This helps pupils understand that, like Jesus, they are strengthened by God's Spirit to make good choices.

For pupils, this learning can be made concrete through discussion of how water cleans, refreshes, and gives life. Teachers can help them see that, when we are sorry and turn back to God, He gives us a new start, just as He gave to Noah, and just as Jesus showed us when He chose to stay faithful to His Father in the desert.



Galilee to Jerusalem

Year 2

Week 5

Hear, Believe & Live



U2.3.4

Begin to recognise that the miracles of Jesus are signs that he is the Son of God.

Know

Jesus performs miracles to show God's power and to help people believe that He is God's Son.

Jesus heals a man who cannot walk and forgives his sins, showing that only God can make people whole again.

Jesus calms a storm with His words, showing that even wind and waves obey Him because He is the Son of God.



Discern

Jesus brings healing in different ways.

Suggested discovery questions

1. Jesus forgave the man's sins before He healed him. Which do you think was the greater gift, being forgiven or being able to walk, and why?
2. When Jesus calmed the storm, He brought peace to His friends. When you feel worried or afraid, how can you let Jesus bring you peace?
3. Both miracles show that Jesus is the Son of God who loves and helps us. Which story helps you trust Jesus more, and why?



Respond

Reflect upon Jesus' question: 'Why are you afraid, O you of little faith?'. Write a prayer of thanksgiving to Jesus for showing us His love and care.

Set up four labelled corners in the room with simple moral scenarios (for example, 'Someone in the playground is sad', 'Your friend breaks your toy', 'You see someone hurt', 'You hear an argument'). In each corner, pupils discuss in small groups what Jesus might do and what they could do too. They then share one idea with the class, explaining why they chose it. This helps pupils apply Jesus' example of healing and peace to real-life situations.

Textual references

Luke 5:17-26

The Cure of a Paralytic

Luke 8:22-25

The Calming of the Storm

Key vocabulary

healing	when God makes someone well in body or heart
miracle	a special sign of God's power that shows Jesus is God's Son
Son of God	God's son is called Jesus and he was sent by God to earth

Teacher Notes

The miracles of Jesus are not simply wonders; they are signs that reveal who He is and what He has come to do. The *Catechism of the Catholic Church* (CCC 547–550) teaches that Jesus' miracles invite faith in Him as the Son of God and show that God's kingdom is already present among us.

In the Cure of the Paralytic, Jesus first forgave the man's sins before healing his body. This order is vital. It shows that spiritual healing is even greater than physical healing. Only God can forgive sins, so Jesus' words revealed His divine identity. The people were amazed, saying, 'We have seen remarkable things today'. This miracle helps pupils understand that God's love brings forgiveness, hope, and the power to begin again.

In the Calming of the Storm, Jesus demonstrated power over nature, showing His divine authority. The disciples' fear turned to awe as they saw that even wind and waves obeyed Him. This event also taught that faith and trust in Jesus bring peace, even in times of fear or difficulty.

Pope Francis, in *Christus Vivit* (2019, §113), reminded the Church that Jesus' actions revealed a God who healed and brought peace to every part of life. For pupils, this means learning that healing can happen through forgiveness, love, friendship, and prayer, not only through physical cures.



Galilee to Jerusalem

Year 2

Week 6

Celebrate & Live



U2.3.5

Correctly use religious words and phrases to recognise how Catholics say sorry to God in prayer and talk about why saying sorry to God and to others is important.

Know

Catholics say sorry to God in prayer, especially in the Act of Contrition, to show they are truly sorry for their sins.

In the Sacrament of Reconciliation, Catholics tell God their sins through the priest and receive God's forgiveness.

Repenting helps us make peace with God and others, and God always forgives us because He loves us.



Discern

Repenting is important because it shows that we love God, are truly sorry for hurting Him or others, and want to live in His love again

Suggested discovery questions

1. When we repent, we promise to live in God's love. What might change in your life if you tried to do that every day?
2. If every person in the world tried to say sorry and forgive like God does, what do you think the world would be like?
3. Why do you think God still loves us and forgives us, even when we make the same mistake again?



R2.3.3

Consider what people might want to say sorry to God for and how praying can be part of this (e.g. through making a simple Act of Sorrow).

Respond

Participate in an Examination of Conscience.

Pupils create a prayer card with the first line of the Act of Sorrow written or copied onto it. They decorate the card with symbols of God's forgiveness, such as a heart, cross, or light.

Give pupils strips of coloured paper. On each strip, they draw or write something someone might want to say sorry to God for, such as not sharing, being unkind, or forgetting to pray. The class then links their strips into a paper chain. The teacher explains that sin can make us feel separated from God, but saying sorry brings us back together. The joined chain represents the healing and unity that come when we say sorry and receive God's forgiveness.

Textual references

Key vocabulary

Act of Contrition	a prayer Catholics say to tell God they are sorry for their sins and want to change
Examination of Conscience	a quiet time when we think about our choices and ask, 'Have I loved God and other people?'
reconciliation	making friends with God again after you have sinned
repent	to feel truly sorry for doing something wrong and to try hard to change and do what is right, because we want to be close to God again

Teacher Notes

In the Catholic tradition, saying sorry is an act of love that helps people grow closer to God and to others. Sin damages our friendship with God, but God never stops loving us or wanting us to return to Him. The Bible often speaks of God's mercy. In the Parable of the Lost Sheep, Jesus taught that God rejoices whenever someone turns back to Him.

Pope Francis often spoke about forgiveness as a path to peace. In *Misericordiae Vultus* (2015), he explained that mercy is the very heart of the Gospel and that God's love is always greater than sin. He reminded the Church that asking for forgiveness is not a punishment but a way of letting God's love heal and renew us.

For young pupils, it is important to understand that saying sorry is not only about words but also about wanting to change and do what is right. The Act of Sorrow helps Catholics express this desire. When we pray and truly mean it, we are showing that we trust in God's forgiveness.

Teachers can help pupils connect this to their own experiences by exploring how it feels to say sorry or to forgive others. Through this, they begin to see that reconciliation is not just about guilt or mistakes but about love, peace, and the joy of starting again in friendship with God and the people around them

The Sacrament of Reconciliation

The Sacrament of Reconciliation is one of the Church's sacraments of healing. It restores a person's friendship with God when sin has damaged it. Through this sacrament, Catholics confess their sins to a priest, who acts in the person of Christ and offers God's forgiveness. The priest says the words of absolution, and the person is forgiven, renewed, and given peace.

This sacrament has four key parts: sorrow, confession, absolution, and penance. Sorrow means being truly sorry for what has been done wrong. Confession is telling God, through the priest, what those wrong choices were. Absolution is God's forgiveness, spoken by the priest. Penance is an action or prayer to show a desire to change and to make things right. Pope Francis often spoke of Reconciliation as a moment of joy, describing it as a 'celebration of God's mercy'. He said that the confessional is not a place of judgment but of love and forgiveness.

This sacrament can be introduced as a special way of saying sorry to God and receiving His loving forgiveness. It helps them understand that God never stops loving them and always wants them to begin again.



Galilee to Jerusalem

Year 3

Week 1

Hear & Live

 U3.3.1 <i>Know</i>	Retell, in any form, the visit of the Magi and explain what the visit of the Magi and the gifts they bring show us about Jesus The Magi are wise men from the East who follow a star to take gifts to the baby Jesus. Gold shows Jesus is a king, frankincense shows He is God, and myrrh shows He will die to save us. These gifts help us understand that Jesus is not just a king, but also God and our saviour.
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 D3.3.1 <i>Discern</i>	Ask and answer questions about the feelings of the characters in one of the stories studied. Suggested discovery questions 1. When the Magi chose not to tell Herod where Jesus was, what do you think helped them to decide what was the right thing to do? 2. Have you ever had to make a choice that you knew was right, even if someone else wanted you to do something different? How might that help you understand the Magi's courage? 3. The Magi listened to God in a dream and changed their plans. What might this story teach us about how people today can listen to God or follow their faith when making decisions? The Magi are wise and obedient by not returning to Herod, showing careful thought, courage and faith
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 <i>Respond</i>	The Magi came from far away. What can you do to be open and kind to people from different places, cultures, or belief systems? Reflect on Pope Leo's joyful message of encouragement to be 'bridge builders' who are the light of Christ in the world. Imagine somebody who is tempted to do the wrong thing. How could you persuade them to make good, wise choices like the Magi?
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Textual references

Matthew 2:1-12	The Magi's visit
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Key vocabulary

frankincense	a sweet-smelling smoke given to Jesus to show He is God
myrrh	a special perfume used for burial, given to Jesus to show He will suffer and die to save us
saviour	someone who rescues; Christians believe Jesus saves us from sin and bring us close to God again

Teacher Notes

The visit of the Magi reveals Jesus' identity and mission from the very beginning of the Gospel. The Magi, often called 'wise men from the East', were likely scholars or astrologers who studied the stars. Their journey shows that Christ's birth was not only for the Jewish people but for all nations. The Catechism teaches that their visit shows the universality of salvation, as Jesus came as Saviour for the whole world, not one group alone.

The gifts of gold, frankincense and myrrh are rich in meaning and form part of the Church's ancient understanding of the Epiphany, the revelation of Jesus as both divine and human. Gold signifies kingship and points to Christ's authority. Frankincense, used in worship, reveals his divinity. Myrrh, used in burial, foretells his suffering and death. Pope Benedict XVI described the Magi as seekers of truth whose wisdom led them to worship the true King, not through power but through humility. Their adoration of the infant Jesus teaches that faith requires both reason and reverence.

When the Magi chose not to return to Herod, they demonstrated discernment and obedience to God's will. Pope Francis, in *Evangelii Gaudium*, explained that true wisdom is found in listening to God's voice in unexpected places and following the path of love and justice rather than fear or convenience. The Magi's decision not to betray Jesus shows moral courage and a heart open to divine guidance.

This story also invites reflection on vocation and moral choice. Like the Magi, Christians are called to seek truth, listen to God, and respond with faith-filled action. Their journey represents the lifelong pilgrimage of faith, one that requires trust, courage, and a willingness to change direction when guided by God.



Galilee to Jerusalem

Year 3

Week 2

Believe & Celebrate



U3.3.2

Show a simple understanding of what the Kingdom of God is and is not.

Know

The Kingdom of God is not a place on a map, but people living in God's love and truth.

Jesus shows us what the Kingdom is like through His teaching, His miracles, and His care for everyone, especially the poor and sick.

The Kingdom grows when the Church and God's people share His love, help others, and live His way. Jesus will return in the future to make the Kingdom complete.



Discern

Even though Jesus will one day make God's Kingdom complete, we are called to work hard now to build it with our love and actions, because that is how we share in God's plan and help His goodness grow in the world.

Suggested discovery questions

1. If Jesus will finish building God's Kingdom when He returns, why do you think He still wants us to help build it now?
2. Do you think it would matter if people waited for Jesus to come back instead of trying to make the world better now? Why or why not?
3. When we keep trying to do what is right, even when it is hard, how might that show we are helping Jesus to build God's Kingdom?



R3.3.1

Consider how people could build the kingdom with reference to the life of a saint.

Respond

Reflect on the life of the patron saint of your school/church or class. How do they help to build the kingdom of God? (Or choose another saint who inspires you)

Textual references

Key vocabulary

Kingdom of God	life the way God wants it to be: loving, fair, kind and honest, with God at the centre
saint	a holy person who followed Jesus closely and is now with God, showing us how to live
Second Coming	when Christians believe Jesus will return at the end of time to make God's Kingdom complete

Teacher Notes

Jesus spoke often about the Kingdom of God, describing it as God's love and truth alive in people's hearts and actions. It is not a country or place, but the living presence of God where love, justice, and peace grow. When we pray in the Our Father, 'Your Kingdom come', we are asking God to help us live in a way that brings His goodness into the world now. Jesus asked His followers to build the Kingdom through their daily choices, by showing love, forgiveness, and care for others (Matthew 6:10).

Although the Kingdom will be made complete when Jesus returns, Christians are called to help build it now. Pope Francis taught that faith is never passive; it always moves outward in service and love. Each act of kindness, truth, and forgiveness brings 'a little bit of heaven to earth'. The Church builds the Kingdom through prayer, the sacraments, and acts of charity, but also through the example of individual disciples who live out the Gospel in ordinary life.

The saints show what this looks like. For example,

- St Josephine Bakhita (Sudan/Italy) used forgiveness and hope to bring freedom and healing after her suffering, showing that love can overcome injustice.
- St Kateri Tekakwitha (Native American) lived a humble life of prayer and peace, revealing that faith can grow even in hardship.
- St Pedro Calungsod (Philippines) courageously shared his faith, helping others to know Christ despite danger.
- St Carlo Acutis (UK/Italy) inspired young people to love the Eucharist and use technology to spread goodness.
- St Junípero Serra (California) spread the Gospel with service and respect for different cultures, showing that the Kingdom grows when we honour the dignity of all people.

Building God's Kingdom is not about waiting for heaven, but about living faithfully now. When people love, forgive, and serve others, they work with Jesus to make the world more as God wants it to be, preparing for the day when His Kingdom will be complete



Galilee to Jerusalem

Year 3

Week 3

Hear & Believe, Celebrate



U3.3.3

Show a simple understanding of a miracle of Jesus showing that it is a sign of the kingdom and the compassion of Jesus.

Know

Jesus' miracles are signs of God's Kingdom, where people are healed, forgiven, and filled with God's love.

Jesus showed great compassion by caring for people's hearts as well as their bodies, bringing hope and healing to all who believed.

The miracles of the centurion's servant and the paralysed man show that God's Kingdom is open to everyone who has faith and that Jesus' love can change lives in powerful ways.



Discern

Miracles are like windows into heaven: they show us what life is like when God's love rules everything.

Suggested discovery questions

1. Jesus used miracles to help people see and feel God's love. When He healed the centurion's servant, what do you think people learned about what God's Kingdom is really like?
2. When Jesus forgave and healed the paralysed man, how did people see and feel God's peace and forgiveness in a real way?
3. If miracles are like windows into heaven, how do these two miracles help you imagine life would be like if God's healing, peace, and forgiveness ruled everything?



Respond

God's Kingdom is full of love and healing. What can you do to help the Kingdom grow today?

How does God work miracles through people in the world today?

How can you and other people be inspired by the example of Jesus and show these virtues to others in the world today?

Textual references

Matthew 8:5-13

Cure of the Centurion's Servant

Matthew 9:1-8

Cure of a paralytic

Key vocabulary

compassion	when you care deeply about someone's suffering and want to help them, like Jesus does
faith	trusting God and believing in Jesus. even when you cannot see what will happen
heaven	being with God forever in perfect love and peace

Teacher Notes

Jesus' miracles are not simply acts of power but signs that reveal what life is like when God's love rules everything. They show that the Kingdom of God is already present in Jesus and that through Him, people experience real healing, peace, and forgiveness. In the Gospels, miracles are moments when heaven touches earth, allowing people to glimpse how God intends creation to be restored and renewed.

In the Cure of the Centurion's Servant (Matthew 8:5–13), Jesus heals a man from a distance, moved by the deep faith of a Roman officer who is not Jewish. This reveals that God's Kingdom is open to everyone who believes, no matter their background. Pope Francis has taught that faith allows people to recognise God's action even when they do not fully understand it. The centurion's humility and trust in Jesus become a model for discipleship.

In the Cure of a Paralytic (Matthew 9:1–8), Jesus forgives the man's sins before healing his body. This shows that spiritual healing is just as important as physical health. Pope St John Paul II described such acts as signs of 'integral healing', restoring the whole person to relationship with God and community. Jesus' compassion reaches beyond the illness itself to the person's heart, revealing that the Kingdom brings both forgiveness and new life.

Pope Benedict XVI explained that miracles show not only God's power but His mercy. Each miracle calls people to faith and reminds them that God's love transforms suffering into hope. For pupils, these stories help them see that when people forgive, care, and show compassion, they continue Jesus' work of healing the world. The Kingdom of God grows whenever love, faith, and mercy are lived out in daily life.



Galilee to Jerusalem

Year 3

Week 4

Hear, Believe & Live

 U3.3.5 <i>Know</i>	Retell one of Jesus' parables, making simple links between the parable and Jesus' message about the Kingdom of God. Parables are earthly stories with heavenly meanings which Jesus told to help people understand what God's Kingdom is like. In the Parable of the Sower, Jesus tells of a farmer whose seeds grow differently depending on the kind of soil they land in. The good soil is like people who listen carefully to God's word, understand it, and live it out, helping God's Kingdom to grow.
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 D3.3.3 <i>Discern</i>	Reflect on how people need to change their behaviour to show their commitment to building the Kingdom, compare responses and ask questions about other people's responses. People are different and will want to change different things about their attitudes. It depends on what type of soil their heart is like. Suggested discovery questions 1. Which kind of soil do you think your heart is like right now, and what helps you to keep it open to God's word? 2. Why do you think some people find it hard to listen to God or keep following Jesus when life is difficult? What might help them to change their attitude? 3. People might choose to change different things to help build God's Kingdom. What changes do you think matter most, and why?
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 <i>Respond</i>	Keep a 'Soil Check Diary' throughout the week: draw or write about the times you've acted like each soil. What can you do this week to be like the good soil? Plant a seed in soil and nurture it. Label the plant pot with the attitudes you've used to nurture God's word this week, as the seed grows. Write a letter to your future self about how you want to grow in faith and help others know about God, and what you might do to achieve this. Seal it in an envelope and revisit it in Year 4.
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Textual references

Matthew 13:3-9

Parable of the Sower

Key vocabulary

Teacher Notes

The Parable of the Sower is one of Jesus' most well-known parables and is found in all three Synoptic Gospels. In Matthew's account, Jesus tells the story of a farmer scattering seeds that fall on different types of ground: the path, rocky soil, thorny ground, and good soil. Each type of soil represents a different response to hearing God's word. Catholic biblical scholars describe this parable as a 'parable of response', because it challenges listeners to reflect on how they receive and live out the message of the Kingdom of God.

The seed represents the Word of God, and the sower is Christ Himself. According to the Pontifical Biblical Commission, the parables of Jesus use familiar images to invite people into deep reflection about their faith. The story is not simply about farming, but about the human heart. The different soils show the conditions that help or hinder spiritual growth: distraction, lack of understanding, fear, or the pressures of life can prevent faith from taking root.

Catholic theologian N. T. Wright notes that this parable also teaches about the patience of God. Growth does not happen instantly; the Kingdom unfolds gradually, and people must nurture it daily through prayer, listening, and loving action. The good soil symbolises a heart that is open, humble, and ready to receive God's truth, leading to a fruitful life that shares love, forgiveness, and peace with others.

For pupils, this parable helps them see that faith needs care and attention, just like a plant needs sunlight and water. Pope Francis has often reminded the faithful that the Word of God is living and active, but it needs a place to grow. By tending the soil of their hearts through kindness, prayer, and listening, pupils can help God's Kingdom grow in their own lives and in the world around them.



Galilee to Jerusalem

Year 3

Week 5

Hear, Believe & Live



U3.3.4

Show knowledge of two parables of Jesus, making links between them, to show some understanding of what the Kingdom of God is like.

Know

Jesus told parables to help people understand what God and His Kingdom are like.

In the Parable of the Yeast, Jesus shows that God's Kingdom can begin small but grow and change everything with His love.

In the Parables of the Treasure and the Pearl, Jesus teaches that finding God's Kingdom is the most precious thing of all, worth giving up everything to keep.



Discern

People choose what they build their lives around, but Jesus' parables help us see that God's Kingdom gives life its deepest meaning because it transforms ordinary things with love and leads to lasting joy.

Suggested discovery questions

1. Why do you think Jesus compared God's Kingdom to small or hidden things, like yeast or a buried treasure, instead of something large and obvious?
2. How might someone's life be different if they believed that God's Kingdom, not possessions or success, was the most important thing?
3. If the Kingdom brings change wherever it grows, what do you think might need to change in people's attitudes or choices for that to happen today?



Respond

In small groups, pupils create and act out short role-plays showing everyday situations where they can help build God's Kingdom: for example, including someone left out, standing up for truth, or forgiving a friend. After each performance, the class discusses: What Kingdom value was shown? How did the person's action make a difference?

Pupils design a treasure map showing things they value (family, friendship, fun, faith, etc.). They then mark the 'greatest treasure', i.e. what gives their life deepest meaning, and write a short reflection on how Jesus' teaching helps them prioritise that treasure in real life.

Textual references

Matthew 13:33

Parable of the Yeast

Matthew 13:44-46

Parables of the Treasure and the Pearl

Key vocabulary

Teacher Notes

In Scripture, the Kingdom of God describes the world as God intends it to be; a community marked by truth, justice, peace, and love. Biblical scholars emphasise that when Jesus speaks about the Kingdom, He is describing both a present reality and a future hope. The Kingdom begins whenever people allow God's goodness to shape their hearts, and it will reach its fullness when Christ returns.

Kingdom values are the attitudes and choices that reflect God's reign. They are not rules or rewards but ways of living that mirror divine love. Values such as honesty, forgiveness, fairness, and compassion are signs that the Kingdom is alive in people's daily lives. The Pontifical Biblical Commission highlights that the Gospels present these values as both deeply personal and socially transformative: they bring inner peace while also renewing communities.

Jesus lived and taught these values through His actions. He welcomed those who were excluded, forgave those who failed, and brought hope to those in despair. Theologians note that these actions reveal God's character: unconditional love that restores rather than condemns. When pupils reflect on how they might show kindness or courage in practical ways, they are imitating the pattern of Jesus' own life.

Discernment means learning to recognise where God's Kingdom is growing and how we can help it flourish. Pope Benedict XVI explained that faith involves using both heart and mind to make choices shaped by the Gospel. For children, this means noticing how their behaviour affects others and asking, 'Is this how Jesus would want me to act?'

When pupils act out examples of Kingdom living, they are not only demonstrating empathy but also exploring moral reasoning in a Christian context. By thinking about what helps or hinders God's love in the world, they begin to see that the Kingdom grows through people's words, relationships, and everyday decisions to choose goodness over self-interest.



Galilee to Jerusalem

Year 3

Week 6

Celebrate



U3.3.6

Recall the 'Our Father' prayer and make simple links between the prayer and building the kingdom.

Know

Jesus taught the 'Our Father' so we can talk to God as our loving Father who cares for everyone.

When we pray 'Your Kingdom come,' we ask God to help make the world more loving, fair, and peaceful.

By forgiving others, sharing what we have, and trusting God, we help to build His Kingdom on earth.



D3.3.2

Reflect on how Jesus teaches what the kingdom of God is like, including thinking about the 'Our Father' prayer.

Discern

Each line of the Our Father prayer reminds us what kind of world God wants and invites us to make it happen.

Suggested discovery questions

1. What if everyone really lived the words 'Your Kingdom come, your will be done'? What might the world look like, and how might people treat one another?
2. What if you could change one thing in your school or community to make it more like the world God wants? What would you do, and why?
3. When we pray 'forgive us as we forgive others,' what if people truly forgave instead of staying angry? How might that change friendships, families, or even whole communities?



R3.3.2

Show understanding of how people would behave in the kingdom of God and reflect on what that might mean for them.

Respond

Using prayer journalling, explore key words and phrases that speak of building the kingdom in the 'Our Father' prayer.

Create a piece of artwork expressing how Christians can build the Kingdom.

Act out scenes that show Kingdom values, reflecting on how they make you feel and whether they were hard to do.

Textual references

Matthew 6:7-15

How to pray

Key vocabulary

Father

a name Jesus uses for God, to show God loves and cares for us like a perfect parent

Teacher Notes

Teachers may wish to revise the Sacrament of Reconciliation from the previous year if some pupils are being prepared for this sacrament in their parish at this time, emphasising the instruction in the Our Father to forgive and seek forgiveness.

The Our Father (Matthew 6:7–15) is the prayer that Jesus taught His disciples as the model for all Christian prayer. St Augustine called it the summary of the whole Gospel because every line reveals something about God and about how His followers are called to live. Each petition expresses a key value of the Kingdom of God: love, forgiveness, trust, and justice.

When Jesus teaches His followers to call God Father, He invites them into the same relationship He has with the Father, one of closeness, love, and trust. Pope Benedict XVI explained that the word Abba shows that God is not distant but tender and personal, and that this prayer draws believers into a family of faith that includes all people.

The petition Your Kingdom come, your will be done is both a prayer and a promise. It expresses the hope that the world will reflect God's goodness, and a willingness to help make that happen. Pope Francis said that these words are a daily invitation to “become builders of the future, starting today,” by choosing peace, mercy, and generosity.

When we ask Forgive us our trespasses, we are reminded that forgiveness is not only something we receive but also something we must give. St John Paul II taught that forgiving others is at the heart of Christian discipleship because it makes room for love and reconciliation, the signs of God's Kingdom on earth.

The Our Father shapes Christian living. It teaches people to depend on God for what they need, to trust His plan more than their own, and to work together for a world that reflects His love. Every time this prayer is said, believers commit themselves again to helping God's Kingdom grow in their homes, schools, and hearts.



Galilee to Jerusalem

Year 4

Week 1

Hear & Believe



U4.3.1

Show understanding of why some people gave Jesus the title 'Christ' (the anointed one) by making links with the Scripture studied.

Know

The word 'Christ' means 'anointed one' and shows that Jesus was chosen and sent by God to save His people.

When Jesus asked, "Who do you say I am?", Peter said, "You are the Christ, the Son of the living God," showing his faith and understanding of who Jesus truly is.

Jesus praised Peter's faith and said He would build His Church on it, then began to explain that being the Christ meant He would suffer, die, and rise again.



D4.3.1

Think about and discuss answers to Jesus' question, 'Who do you say I am?', consider the response of Peter and the response of Christians today.

Discern

Christians today still call Jesus 'the Christ' because He still anoints to bring forgiveness, healing and eternal life to us, just as He proves through His actions in the Gospels.

Suggested discovery questions

1. When Peter called Jesus 'the Christ', he was saying that Jesus was chosen by God to save people. What do you think it means for Christians today to still call Jesus 'the Christ'?
2. In the Gospels, Jesus forgives sins, heals the sick, and gives new life. How do Christians today experience His forgiveness and healing in their own lives?
3. People today describe Jesus in different ways: teacher, healer, friend, Saviour. If Jesus asked you, 'Who do you say I am?', what would you say, and why?



Respond

Set a class challenge to complete as many 'Be like Jesus' actions over the week. Pupils have to say how they've been Christ-like by referring to their knowledge of Him.

Identify a charity that emulates Christ's teachings (e.g. helping the poor, visiting the sick, befriending the lonely) and either research how they are Christ-like or undertake fundraising/social action to support them.

Textual references

Matthew 16:13-26

Peter's profession of faith

Key vocabulary

anoint

to put holy oil on someone as a sign that God has chosen them for a special job

Christ

anointed one

Teacher Notes

In Matthew 16:13–26, Jesus asks His disciples, ‘Who do you say I am?’ Peter replies, ‘You are the Christ, the Son of the living God.’ This moment, called Peter’s profession of faith, reveals both who Jesus is and how the Church recognises Him. The word ‘Christ’ comes from the Greek ‘Christos’, meaning ‘anointed one’, and translates the Hebrew ‘Messiah’. In the Old Testament, prophets, priests, and kings were anointed with oil to show they were chosen and sent by God for a special mission.

By calling Jesus ‘the Christ’, Peter shows that he believes Jesus is the one chosen and filled with the Spirit to save God’s people. Jesus praises Peter’s faith and says that this understanding is not from human knowledge but a gift from the Father. Jesus then declares that His Church will be built upon this faith, giving Peter a central role in its foundation.

Immediately after this, Jesus explains that being the Christ will involve suffering, death, and resurrection. This teaches that His mission as God’s anointed one is not about power or glory but about self-giving love and sacrifice. The *Catechism of the Catholic Church* (CCC 440) explains that Peter’s confession ‘acknowledges the messianic kingship of Jesus’, but also that His kingship is revealed only through the mystery of the Cross.

Through this passage, pupils can begin to see that the title ‘Christ’ expresses both who Jesus is and what He does. He fulfils the hopes of Israel by bringing healing, forgiveness, and eternal life. His life and death reveal that true greatness lies in humble service and obedience to God’s will.

For Christians today, to call Jesus ‘the Christ’ is to believe that He continues to bring renewal and hope through His Church and through the actions of those who live in His name. It is also a call to respond personally to Jesus’ question, ‘Who do you say I am?’ by showing faith through words, choices, and acts of love.



Galilee to Jerusalem

Year 4

Week 2

Hear, Believe & Live



U4.3.3

Show understanding of the belief that Jesus reveals the kind of Messiah he is by showing that God's Kingdom includes those who are excluded by society, making relevant links to Scripture.

Know

When Jesus brought the official's daughter back to life, He showed His power over death and revealed that the Christ came to bring hope and new life to all people.

When Jesus walked on the water and helped Peter, He showed that God's love is stronger than fear and that He cares for us even when we doubt.

These miracles show that God's Kingdom welcomes and restores everyone, even those who feel forgotten or afraid.



D4.3.2

Consider the claim 'The miracles that Jesus worked were signs that the Kingdom of God was beginning. They expressed his love for humankind and reaffirmed his mission' (YOUCAT 91), expressing a point of view, supported by relevant reasons, in response to this statement.

Discern

Jesus' miracles show that God's Kingdom was beginning because they reveal His love, power, and care for every person, especially those who were afraid, forgotten, or in need of hope.

Suggested discovery questions

1. When Jesus brought the official's daughter back to life, what do you think He wanted people to understand about God's love and power?
2. When Peter began to sink on the water and Jesus reached out to save him, how did that show what God's Kingdom is like?
3. If Jesus' miracles were signs that the Kingdom of God was beginning, what signs do you think might show that the Kingdom is still growing in the world today?



R4.3.1

Reflect on those that society excludes today and consider how they could show love for these people as Jesus did.

Respond

Pupils work in small groups to create a mind map titled 'Who would Jesus help today?' They identify groups of people who may feel excluded or forgotten (for example, the homeless, the elderly, the lonely, refugees, those who are ill). Around each group, they record ideas for how Jesus might show love to them today and how they could do something similar in their own lives.

In pairs or small groups, pupils create a short role play showing someone who feels left out being shown love and acceptance. Each performance should link back to one of Jesus' miracles studied (for example, how the official's daughter was restored to life or how Peter was rescued when he was afraid). After each performance, the class discusses: Who was excluded in the story? What changed when love was shown? How did this reflect what Jesus did in the Gospels?

Textual references

Matthew 9:18-26 The Official's Daughter

Matthew 14:22-33 Walking on the Water

Key vocabulary

Kingdom of God God's way of ruling, where love, justice, peace, and truth grow in people's lives and in the world

Teacher Notes

The Gospels show that Jesus' miracles were never simply displays of power but signs of God's Kingdom breaking into the world. In every healing and act of compassion, Jesus revealed what life is like when God's love overcomes fear, illness, and exclusion. The *Catechism of the Catholic Church* teaches that the miracles of Jesus are 'signs that the Kingdom of God is present in Him' (CCC 547). They show that faith brings healing, forgiveness, and transformation to those who believe.

In the Cure of the Official's Daughter (Matthew 9:18–26), Jesus restores a child to life, showing His authority over death and His compassion for those who grieve. This act prefigures His resurrection, where He conquers death for all humanity. Scholar Raymond E. Brown explained that such miracles reveal God's desire to restore what is broken and that they draw humanity into a relationship of trust and mercy with God.

In the Walking on the Water (Matthew 14:22–33), Jesus demonstrates His divine presence and His power to save. When Peter's faith falters and he begins to sink, Jesus reaches out His hand, symbolising how divine grace lifts believers when they are afraid. R. T. France notes that this story is not only about physical rescue but about faith itself: when people fix their eyes on Christ, they share in His strength; when they turn away, fear takes hold.

Jesus' miracles also reveal the inclusive nature of the Kingdom. He healed outcasts, touched the untouchable, and welcomed the rejected. N. T. Wright observed that these miracles are 'acts of new creation', showing that through Jesus the world is being renewed and that God's love extends to all people without exception.

For pupils, these stories show that the miracles are not only past events but living signs of how God's love continues to heal, forgive, and transform the world today. Whenever people show mercy, bring comfort, or stand beside those who are excluded, they make visible the same Kingdom that Jesus began.



Galilee to Jerusalem

Year 4

Week 3

Hear & Believe



U4.3.2

Make links between Jesus' speech to John the Baptist's followers and signs that he is the Messiah.

Know

John the Baptist is in prison and sends his friends to ask Jesus if He is the one God has promised.

Jesus doesn't answer 'yes' or 'no', but tells them to look at what is happening.

These signs show that Jesus is the promised Messiah because He brings God's Kingdom of healing, hope, and love into the world, just as the prophets say He will.



Discern

Jesus' words and actions make people ask, 'Who is He?' Some believe He is God's Son because of His power and compassion, but others still wonder what kind of Saviour He is..

Suggested discovery questions

1. Why do you think Jesus asks people to look at what He is doing instead of just saying who He is?
2. If you had lived when Jesus was teaching, what clues would you look for to decide what kind of person He really is?
3. People can believe for different reasons: some because of what they see, others because of what they feel in their hearts. Which do you think is stronger, and why?



Respond

Reflect on what Jesus' miracles tell us about the kind of kingdom God wants and who is welcome in it.

Pupils identify one area in their school or local community where people may feel forgotten or overlooked (for example, a lonely neighbour, a neglected space, or someone who struggles to join in at playtime). Working in groups, they design a small, realistic plan to bring hope or kindness to that situation, linking their idea to Jesus' message in Matthew 11. They then present their proposal to the class, explaining how it shows the values of compassion and faith that Jesus lived.

For one week, pupils keep a short daily record of times when they notice healing, forgiveness, or hope in ordinary life (for example, a friend helping another, a family member showing patience, or someone saying sorry). They write a reflection explaining how these moments show God's Kingdom still at work.

Textual references

Matthew 11:1-5

John the Baptist's question

Key vocabulary

saviour

someone who rescues people and saves them from danger or harm; Jesus saves people from sin and brings them back to God

Teacher Notes

In Matthew 11:1–5, John the Baptist's followers come to Jesus asking whether He is truly the one whom God has promised. Jesus does not answer directly but points them to His actions: the blind see, the deaf hear, the sick are healed, the dead are raised, and the poor hear the Good News. This moment teaches that God's Kingdom is recognised not through words alone but through visible signs of love, mercy, and renewal.

Jesus' reply echoes the words of the prophet Isaiah (Isaiah 35:5–6; 61:1). The prophets describe the coming Messiah as one who will bring healing and liberation. By performing these works, Jesus shows that He fulfils God's promises and that the Kingdom is already present wherever human lives are restored and hope is renewed.

Pope Francis, in *Evangelii Gaudium* (2013), wrote that the Kingdom of God is experienced wherever the Gospel transforms hearts and communities. He explained that Jesus brings 'the joy of salvation' which renews the world through mercy and compassion. In this passage, Jesus reveals that the Messiah's power lies not in control or victory but in service, inclusion, and healing.

Catholic scholar Francis Moloney (*The Gospel of Matthew: A Commentary*, 2019) notes that Jesus challenges John's expectations of a political or militant saviour. Instead, Jesus reveals a Messiah who frees people from fear, loneliness, and sin. This redefines what salvation means: it is a gift of restored relationship with God and one another.

This episode also shows that questioning faith can be part of growing faith. John's uncertainty allows Jesus to make His mission clearer. Belief deepens when people see God's love at work. For pupils, this story helps them recognise that the Kingdom of God is alive wherever healing, forgiveness, and kindness are present. When they act with compassion or bring hope to others, they share in the same mission Jesus reveals to John's followers: to make God's love visible in the world.



Galilee to Jerusalem

Year 4
Week 4
Believe & Celebrate



U4.3.4

Using some religious vocabulary, describe the Sacrament of Reconciliation and the Sacrament of the Sick.

Know

In the Sacrament of Reconciliation, we repent of our sins, confess them to the priest, and receive God's forgiveness through the prayer of absolution.

The priest gives us a penance to help us make things right and live more faithfully as God wants.

In the Sacrament of the Anointing of the Sick, a priest anoints a sick or elderly person with holy oil, praying for healing, peace, and strength, and reminding them that Jesus is with them in their suffering.



Discern

Through the Sacraments of Reconciliation and the Anointing of the Sick, Jesus shows His mercy and healing, helping people to find peace in their hearts and strength to live with hope and love

Suggested discovery questions

1. How do the Sacraments of Reconciliation and the Anointing of the Sick show that Jesus still forgives and heals people today?
2. When someone feels weak, ill, or sorry for something they have done, how might these sacraments help them feel God's love and peace again?
3. What do you think it means to live differently after receiving one of these sacraments? How might it change the way a person acts or feels?



Respond

Ask questions to your parish priest or deacon about the Sacrament of Reconciliation and the Sacrament of the Sick.

Create a simple guide for pupils receiving the Sacrament of Reconciliation for the first time.

Draw a 'before and after' picture contrasting the feelings a person might have before and after one of these sacraments.

Textual references

Key vocabulary

absolution	the special prayer the priest says in the Sacrament of Reconciliation to forgive sins in the name of Jesus and the Church. It brings peace and friendship with God
anoint	to place or rub holy oil on someone as a sign of God's blessing, strength, and healing.
penance	an action or prayer the priest gives after Confession to help show we are sorry and want to make things right. It helps us grow closer to God and others..
repent	to be truly sorry for the wrong things you have done and to decide to turn back to God by trying to live in His way.

Teacher Notes

The Sacrament of Reconciliation

The Sacrament of Reconciliation is one of the two Sacraments of Healing. It restores a person's relationship with God and the Church after sin has damaged it. Sin harms not only the individual but also their relationship with others and the whole Christian community. Through this sacrament, God's mercy renews the soul and brings spiritual peace.

According to *Reconciliatio et Paenitentia* (1984), St John Paul II described reconciliation as 'a path of conversion that leads from sin to friendship with God'. It involves four key steps: contrition (being truly sorry), confession (speaking sins aloud to a priest), absolution (the priest's prayer of forgiveness), and satisfaction (doing the penance). These actions express both personal sorrow and God's grace working within the believer.

This sacrament reminds pupils that forgiveness is not only about saying sorry but allowing God's love to change one's heart. The priest acts in the person of Christ, offering peace and reconciliation that only God can give.

The Sacrament of the Anointing of the Sick

The Sacrament of the Anointing of the Sick brings God's grace to those who are seriously ill or elderly. It offers comfort, strength, and peace, helping the person to unite their suffering with Christ's own. It does not always bring physical healing but assures the person that they are never alone in their suffering.

The Second Vatican Council's *Sacrosanctum Concilium* (73–75) teaches that this sacrament is meant to 'encourage the sick and strengthen them by the grace of the Holy Spirit'. The priest anoints the person's forehead and hands with the Oil of the Sick, prays for forgiveness and healing, and, when possible, offers Holy Communion (Viaticum).

Pope Francis has said that this sacrament 'reminds the sick that the whole Church is praying for them and that nothing can separate them from the love of Christ'. It continues Jesus' ministry of compassion, as shown in His care for the suffering in the Gospels.



Galilee to Jerusalem

Year 4

Week 5

Believe & Celebrate



U4.3.5

Make relevant links between the belief that Jesus is the Messiah and the Nicene Creed (specifically Articles 2-4) and suggest why Catholics say this.

Know

Christians believe that Jesus is the Son of God and the promised Messiah, who saves humanity from sin and brings healing and peace.

The Holy Spirit helps Jesus to be born of the Virgin Mary, so He is both fully God and fully man, just as the Nicene Creed says.

Catholics proclaim their faith that Jesus, born of Mary, dies and rises again to bring new life to everyone, just as God promised through the prophets.



Discern

The Nicene Creed unites Catholics together in their belief in Jesus as the Messiah

Suggested discovery questions

1. What if Catholics all around the world stopped saying the Nicene Creed at Mass? How might that change the way people understand or share their faith in Jesus?
2. What if everyone in your school or parish thought deeply about the words of the Creed each week: how might it change the way people treat one another?
3. How do you think saying the Nicene Creed helps Catholics find meaning or purpose in their lives, and why might that be different for someone who does not share this belief?



Respond

Create a 'Who is Jesus?' poster, showing who Jesus is, as expressed in the Nicene Creed.

Draw a 'Father and Son' timeline, showing the events occurring from Jesus being with the Father before all ages through to His return at the end of time.

Textual references

Isaiah 53:5

the Suffering Servant

Key vocabulary

creed	profession of faith, stating what Christians believe
Messiah	the special person God promises to send to save His people; Jesus

Teacher Notes

Articles of the Nicene Creed

The Nicene Creed has 12 truths about God. This week, pupils must focus upon three of them specifically:

- Article 2: *'I believe in one Lord Jesus Christ, the Only Begotten Son of God'*
- Article 3: *'For us men and for our salvation, He came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary and became man'*
- Article 4: *'For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures'*

The Nicene Creed is the Church's great profession of faith, summarising what Catholics believe about God, Jesus Christ, and the Holy Spirit. It was written in the early centuries of the Church (at the Councils of Nicaea in 325 and Constantinople in 381) to express clearly what Christians believed about Jesus as both fully God and fully man. When Catholics say the Creed together at Mass, they unite in this shared belief, joining their voices with believers across the world and throughout history.

Articles 2–4 of the Creed describe Jesus as the 'only Son of God,' who 'came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.' These words affirm that Jesus is not simply a prophet or teacher, but the eternal Son of God who becomes man to save all people. Pope Francis explained in *Lumen Fidei* (2013) that faith unites believers not just in ideas but in a shared encounter with Christ, who reveals God's love.

The Creed also proclaims that Jesus 'was crucified, died, and was buried,' and that He 'rose again on the third day.' These words link directly with Isaiah 53:5, which foretells the Messiah's suffering bringing healing and peace. By repeating the Creed, Catholics express trust in this saving truth and strengthen their unity as one Church.

The Nicene Creed is more than a statement of belief; it is a prayer of belonging. When pupils understand that Catholics around the world say it together every Sunday, they learn that faith connects individuals into a living community built on hope, truth, and love.

The 'timeline' Respond activity

The 'Father and Son' timeline helps pupils understand that Jesus has always existed with the Father, even before the world began. The Nicene Creed teaches that Jesus is 'begotten, not made,' meaning He is eternal and divine. Pupils can begin their timeline with Jesus being with the Father 'before all ages,' then show key moments:

- the Incarnation (His birth through Mary),
- His life and miracles,
- His death and Resurrection
- His Ascension into heaven.

The last point represents the Church's belief that Jesus will return in glory at the end of time to fulfil God's plan for creation. This helps pupils see that Jesus' mission stretches from eternity to eternity, from being with the Father before creation to being with Him forever in glory, revealing His identity as the Messiah and Son of God.



Galilee to Jerusalem

Year 4

Week 6

Live



U4.3.6

Describe the work of a person or organisation who has been inspired by Jesus to work with those marginalised by societal attitudes to illness making links with the virtues of faith, hope, and love.

Suggestions of people and organisations pupils might study are given in the Teachers' Notes. Pupils should identify how faith, love, and hope are emulated in the person or charity's work.

Know

Faith is how people believe in God and believe in all He has said and revealed to us.

Hope helps people to endure difficult times by placing their trust in God's promises.

It is through love that people reflect God's goodness and respond to His call to care for others.



Discern

It is good when people demonstrate the virtues of faith, hope and love towards other people by following Jesus' example because this brings them closer to God

Suggested discovery questions

1. Some people think faith, hope and love are just personal feelings, while others see them as ways of living like Jesus. Which do you think is more important, and why?
2. If someone shows love and kindness but does not believe in God, do you think they are still living close to Him in some way? Why or why not?
3. When people follow Jesus' example by living with faith, hope and love, how might it change their relationship with God and with others? What happens if they choose not to live this way?



R4.3.2

Consider how Jesus serves others and discussing how Christians can follow this example today. What could this mean for their lives and the lives of their local communities?

Respond

Pupils design a simple, achievable project to respond to a real need in their school or parish, such as supporting a local charity or caring for the environment. They carry out one part of their plan and record its impact, showing how acting on Jesus' teachings can make their community more compassionate and hopeful.

Each day for a week, pupils choose one act of faith, hope or love to put into practice and record what happens as a result. They reflect on how these actions affect their relationships with others and how they help them grow closer to God. This ongoing reflection shows pupils that transformation begins with the choices they make in ordinary moments.

Textual references

Key vocabulary

revelation	when God shows people the truth about who He is and what He wants
virtue	a good habit that helps a person live God's way

Teacher Notes

Suggestions of people and organisations pupils could study this week

Saint Teresa of Calcutta, also known as Mother Teresa, was an Albanian-Indian Roman Catholic missionary and nun. She was the founder of the Missionaries of Charity and dedicated her life to serving the poor, sick, and dying, particularly in India. She was recognised for her humanitarian work, receiving the Nobel Peace Prize in 1979.

The Missionaries of Charity Sisters (Mother Teresa's Sisters or the Sisters of Mother Teresa), is a religious community in the Catholic Church, founded by Mother Teresa of Calcutta (now St. Teresa of Calcutta) in 1950 in Calcutta, India. The community is totally dedicated to the service of the poorest of the poor, offering immediate and effective service to those in need, until they can find long term support.

St Vincent de Paul was a French Catholic priest who dedicated himself to serving the poor. He was appointed as chaplain to the galleys and worked among imprisoned galley slaves. He co-founded the Congregation of the Mission or the Vincentians. He also founded the Daughters of Charity of Saint Vincent de Paul. They devoted themselves to supporting the poor in smaller towns and villages.

The St Vincent de Paul Society are an anti-poverty charity part of an international Christian voluntary network dedicated to tackling poverty in all its forms by providing practical assistance to people in need.

Father Hudson's Caritas is the Social Care Agency of the Catholic Archdiocese of Birmingham. It supports and enables community and social action work which spans across five themes: Homelessness, Disability, Refugees, Asylum Seekers and Migrants, Older People, Children, Families and Schools.



Galilee to Jerusalem

Year 5

Week 1

Hear, Believe & Live



U5.3.1

Recognise that in the Beatitudes Jesus tells his followers important messages about what makes a life blessed.

Know

The Beatitudes are special messages Jesus gave us to tell us how to live a happy and blessed life.

Jesus says that being kind, peaceful and merciful are more important than being rich or powerful.

Even when we are sad, fighting injustice, building bridges or being persecuted for following God, He is still near us.



Discern

Living by the Beatitudes, we can help make the world a better place and bring God's Kingdom closer

Suggested discovery questions

1. When Jesus says people are 'blessed' for being humble, kind, or peaceful, what do you think He means? How might living with those attitudes bring God's Kingdom closer right now?
2. How do the Beatitudes guide us to live a happy and blessed life?
3. Some people think the Beatitudes are too difficult to live by in the world today. What do you think might happen if more people actually tried to live this way?



Respond

Choose a way in which you can explain the Beatitudes to a younger child. This could be through art, story or song. How can you live out the Beatitudes at home or in school?

Summarise your own ideas in a 'Blessed in My Community' poster, showing how you can live out the Beatitudes in your community.

Textual references

Matthew 5:1-12

The Beatitudes

Key vocabulary

beatitudes promises of happiness: a guarantee that Jesus will be our ultimate happiness here and in heaven

Teacher Notes

The Beatitudes are the opening part of Jesus' Sermon on the Mount, where He reveals the values of God's Kingdom. They describe what it means to live in friendship with God and how true happiness comes from faith, not possessions or power. The Greek word *makarios*, often translated as 'blessed' or 'happy', expresses a joy that comes from living in communion with God and doing His will.

In the Beatitudes, Jesus turns the world's values upside down. The poor, the meek, the merciful, and the peacemakers are called blessed, while the proud and powerful are not. Jesus teaches that humility, mercy, and justice are more important than wealth or success. Pupils can learn that the Beatitudes invite them to see every person, especially the poor or suffering, as precious in God's eyes.

The Church teaches that the Beatitudes are at the heart of Christian moral life. *Lumen Gentium* (Vatican II, 1964) explains that the followers of Christ are called to make the Kingdom of God visible in the world by living in holiness and service. This means that the Beatitudes are not just promises for the future, but ways of bringing God's Kingdom closer in everyday life. When people live with love, peace, and forgiveness, they help the world to reflect the goodness of God.

Pope Francis, in *Gaudete et Exsultate* (2018), called the Beatitudes 'a Christian's identity card'. They show what holiness looks like in practice: to be gentle instead of proud, to show mercy instead of anger, and to seek justice even when it is difficult. The Beatitudes are not easy to follow, but they are a path of hope and transformation that draws believers closer to God.

For pupils, the Beatitudes help them see that being blessed does not mean living without problems. It means trusting that God is close, especially in times of struggle, and that kindness, patience, and faith can change hearts and communities. When pupils live these attitudes, they become living signs of God's Kingdom already growing in the world.



U5.3.6

Show understanding of how the virtues of faith, hope or charity (love) link with Jesus' teaching in the Beatitudes.

Know

The Beatitudes show the loving face of Christ.

The Beatitudes teach us how to live God's way by trusting His promises and relying on Him, especially when life is difficult.

By living out the virtues of faith, hope, and charity, people can bring God's Kingdom into the world right now.



Discern

The Beatitudes teach that real happiness comes from living Jesus' way. When we trust God's promises, it changes how we treat people and how we live..

Suggested discovery questions

1. Some people think the Beatitudes are beautiful ideas but not practical in today's world. Why might they think that, and what might convince someone that living like Jesus really can change the world?
2. Jesus says people who are poor, humble, or persecuted are blessed. Why do you think some people might struggle to see those people as examples of happiness or holiness?
3. If the Beatitudes ask us to forgive, bring peace, and stand up for justice, why might some people choose not to follow them? What might help someone to keep trying, even when others disagree?



Respond

Create a faith, hope and love action plan.

Link each theological virtue (i.e. faith, hope, and love) to a Beatitude and state how they and others can show this within school. This could form part of a display.

Play a game of charades where you act out different Beatitudes or theological virtue. Other pupils to reflect on whether they do this enough already in their lives, or whether they need to aspire to do it more.

Textual references

Matthew 5:1-12

The Beatitudes

Key vocabulary

blessed loved by God and given His help, even if life is hard

Teacher Notes

The Beatitudes (Matthew 5:1–12) reveal what a blessed life looks like in the eyes of God. They show the loving face of Christ, who perfectly lives what He teaches. Each Beatitude expresses the inner qualities of Jesus' heart: humility, mercy, purity, justice, and peace. By living them, Christians share in the very life of God and help to make His Kingdom visible in the world.

The three theological virtues, 'faith, hope, and charity', make it possible to live the Beatitudes. They are called 'theological' because they come from God and lead us back to Him. Faith helps believers to trust in God's promises, even when they do not see them fulfilled. Hope gives courage to continue doing good in the face of suffering or disappointment. Charity, or love, is the greatest of all virtues (cf. 1 Corinthians 13:13); it enables people to act with compassion and selflessness, just as Jesus does.

In *Deus Caritas Est* (2005), Pope Benedict XVI wrote that love is not simply a feeling but a decision to seek the good of the other, reflecting God's own nature. When pupils show kindness, patience, or forgiveness, they participate in this divine love and reveal the presence of God's Kingdom here and now.

Pope Francis, in *Fratelli Tutti* (2020), explained that Christian love must move beyond words and emotions into concrete actions that heal division and restore dignity. This reflects the Beatitudes' call to mercy, peacemaking, and righteousness. The virtues enable Christians to live these calls with integrity: faith anchors them in God, hope gives them strength to persevere, and love transforms their relationships.

When pupils practise faith, hope, and charity, they are not only following Jesus' example but also becoming instruments of His Kingdom. These virtues shape the attitudes of the heart that Jesus blesses: the trusting spirit of the poor in spirit, the compassion of the merciful, and the courage of the peacemakers.

Through these virtues, pupils learn that holiness is not perfection but living faithfully and lovingly in ordinary life: bringing light, peace, and goodness wherever they go.



Galilee to Jerusalem

Year 5

Week 3

Hear, Believe & Live



U5.3.3

Make simple links between the Beatitudes and the Ten Commandments.

Know

The Ten Commandments teach us what not to do, while the Beatitudes teach us how to live with love.

The Commandments show how to respect God and others through our actions, and the Beatitudes show how to do this with humility, forgiveness, and compassion in our hearts.

The Beatitudes deepen the Commandments by teaching us to live them with faith, hope, and charity.



Discern

Jesus teaches that the Commandments and the Beatitudes go together: the Commandments tell us what is right, and the Beatitudes show us how to live with love. People do not always agree about what is right, but Christians believe God shows us the truth.

Suggested discovery questions

1. Some people think being 'good' just means following rules, while others think it only means being kind. What do you think Jesus teaches through the Commandments and the Beatitudes, and why might His view be more complete than others?
2. If someone says they do not need the Commandments because they already try to be a good person, what would you say to help them see why God's law still matters?
3. People sometimes disagree about what love looks like: how can the Beatitudes help us recognise when love is real and when it isn't?



Respond

Create a short reflection on how both the Commandments and Beatitudes can guide your actions this week.

Debate the notion, 'The Beatitudes guide us better than the Ten Commandments'.

Present various scenarios to pupils, asking 'What would Jesus do?' for each, reflecting on the Ten Commandments and Beatitudes.

Textual references

Exodus 20:1-17

The Ten Commandments

Matthew 5:1-12

The Beatitudes

Key vocabulary

truth (God's truth)

what God teaches is really right and real, even when people disagree

Teacher Notes

The Ten Commandments and the Beatitudes are both essential parts of God's moral revelation, yet they express it in different ways. The Commandments, given to Moses on Mount Sinai (Exodus 20:1–17), provide a clear moral foundation. They show what it means to live justly before God and others by avoiding whatever separates us from Him. They are rooted in covenant love, for God saves His people first and then gives them the law as a guide to remain in relationship with Him.

In the Beatitudes (Matthew 5:1–12), Jesus builds upon this foundation rather than replacing it. In the Sermon on the Mount, He fulfils the Law by revealing its deeper meaning. Holiness is not only about avoiding sin; it is about allowing God's love to transform the heart. The Commandments tell us what not to do, while the Beatitudes invite us to live in the freedom of God's grace and reflect His love through mercy, humility, peace, and justice.

In *Veritatis Splendor* (1993), Pope John Paul II explained that moral truth is not created by opinion or preference but comes from God, who reveals what leads to human flourishing. He teaches that true freedom means choosing the good that God intends rather than simply what feels right. This helps pupils understand that not all views of right and wrong are equally valid. The Commandments and the Beatitudes reveal God's truth, which is constant and trustworthy.

The *Catechism of the Catholic Church* (2002–2006) teaches that Jesus' call to 'be perfect as your heavenly Father is perfect' (Matthew 5:48) brings the Commandments to fulfilment through love. Pope Francis, in *Evangelii Gaudium* (2013), explained that Christian morality cannot be reduced to rules but must flow from a relationship with Christ, who gives meaning to the law. The Beatitudes show the attitudes of heart that make this possible.

For pupils, understanding these two teachings together helps them see that Christian living is not about choosing between law and love. The Commandments guard our relationship with God and neighbour, while the Beatitudes help that relationship grow. Both are essential for forming a conscience that seeks not only to do right but also to become holy.



Galilee to Jerusalem

Year 5

Week 4

Hear, Believe & Live

 U5.3.2	Compare Matthew and Luke's description of the great commandment and make links between the new law as parable and Jesus' summary of the law, and lessons for Christian life today.
<i>Know</i>	Jesus teaches that the greatest commandment is to love God with all your heart, soul, and strength, and to love your neighbour as yourself. In the Parable of the Good Samaritan, Jesus shows that real love means helping anyone in need, even people we might find difficult to care for. The Great Commandment and the Good Samaritan together teach that love is the foundation of Christian life.

 D5.3.1	Express a point of view about Jesus' great commandment as a rule for life.	
<i>Discern</i>	Loving God comes first, because He gives us life and always loves us. When we love God, we also want to love others because every person is made in His image.	Suggested discovery questions 1. Why do you think Jesus says that loving God must come before loving others? Can someone truly love people well if they do not love God first? Why or why not? 2. If everyone is made in God's image, how might remembering this change the way we treat people who are hard to get along with or who seem very different from us? 3. Jesus says that love should guide everything we do. What might happen in a community or school if people stopped loving God or stopped trying to love one another?

 R5.3.3	Reflect on the meaning of what they have learnt about Jesus' great commandment for their own lives
R5.3.4	Reflect on how the communities they are part of could be transformed if everyone chose to love their neighbour as themselves.
<i>Respond</i>	What does it look like to love God with all our heart, soul and mind? What is one thing I can do this week to love others more? Mind map 'If everyone loved their neighbour as themselves...', exploring branches about: home, school, parish, local community & the wider world

Textual references

Matthew 22:36-40 & Luke 10:27	The Greatest Commandment
Luke 10:25-37	Parable of the Good Samaritan

Key vocabulary

neighbour any person you meet, especially someone in need

Teacher Notes

The Great Commandment, found in both Matthew 22:36–40 and Luke 10:27, summarises the whole of God’s law into two parts: to love God with all your heart, soul, and strength, and to love your neighbour as yourself. This teaching reveals that every commandment finds its meaning in love. Jesus shows that loving God comes first, because all love flows from Him. When people truly love God, they begin to love others as He does, seeing every person as created in His image and deserving of dignity.

In Luke’s Gospel, the parable of the Good Samaritan follows immediately after the Great Commandment. This parable helps people to understand what love for one’s neighbour looks like in action. The Samaritan’s compassion crosses social, religious, and ethnic boundaries to care for a stranger in need. This reveals that neighbourly love is not limited to people we know or like but extends to everyone, even those who may be considered outsiders.

Pope Benedict XVI, in *Deus Caritas Est* (2005), explained that love of God and love of neighbour are two sides of the same coin, saying that “a heart open to God also opens to one’s neighbour.” He taught that love of neighbour is the visible proof of our love for God. Similarly, Pope Francis, in *Fratelli Tutti* (2020), said that the Good Samaritan represents every person who refuses to turn away from suffering, choosing instead to act with mercy. This parable challenges Christians to move beyond comfort and act out of self-giving love that mirrors God’s compassion.

Jesus’ commandment of love is more than a moral rule. It is a way of life that unites relationship, faith, and action. It calls Christians to a complete love that involves the heart, mind, and will. Love for God leads naturally to service of others, especially the poor, the sick, and the forgotten.

For pupils, this learning helps them see that love is not a feeling but a decision to do good, even when it is difficult. The Great Commandment is not just about obedience but about transformation. By loving God first and loving others as themselves, they help bring God’s Kingdom into the world today.



Galilee to Jerusalem

Year 5

Week 5

Hear, Believe & Live

	U5.3.4 Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.
<i>Know</i>	As Peter, James and John are on a mountain, Jesus' appearance changes. His face shines like the sun, and His clothes become as white as light. Moses stands for God's Law, and Elijah stands for the prophets. When Jesus is changed and shines brightly, it shows that he is greater than both of them. Jesus is not just another teacher, but the long-awaited Messiah who is the fulfilment of both the Law and the Prophets.

	D5.3.4 Imagine how Peter, James, or John felt at the Transfiguration. Explain their thinking with reference to why thy this event is a mystery. D5.3.1 Explore how they and others interpret artists' meaning in response to paintings of the Transfiguration.
<i>Discern</i>	Suggested discovery questions The Transfiguration shows Jesus is the Son of God. Moses and Elijah show that Jesus brings together the Law and the Prophets. The disciples see Jesus' glory, which reminds us that we do not understand everything about God, but we can still trust Him and reflect on Him through prayer and art. 1. When Peter, James, and John see Jesus shining with glory, why do you think God chooses to reveal His power in such a mysterious way instead of using words? 2. The Transfiguration shows Jesus speaking with Moses and Elijah. What might this tell us about who Jesus really is and what His mission means for the world? 3. Artists throughout history have tried to show the mystery of the Transfiguration in their paintings. Why do you think it is important to use art to express faith when words might not be enough?

	R5.3.1 Reflect on the mystery of the Transfiguration.
<i>Respond</i>	Pupils explore how people have expressed the mystery of the Transfiguration through art, faith, and imagination. They research and compare paintings by Raphael, Duccio di Buoninsegna, Luca Giordano, and Ludovico Carracci, identifying how each artist shows Jesus' divine glory, the disciples' awe, and the contrast between heaven and earth. After discussing which artwork best represents Matthew 17:1-13, pupils create their own interpretation that symbolises both the mystery and meaning of the Transfiguration for Christians today. Their artwork should include thoughtful use of light, expression, and composition to reflect how the scene reveals Jesus as the fulfilment of the Law and the Prophets. Pupils write a short reflection explaining what their piece communicates about who Jesus is and how art can help people understand faith in new ways.

Textual references

Matthew 17:1-13	The Transfiguration
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Key vocabulary

Messiah	'anointed one'; the person chosen and sent by God to bring people back to Him
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transfiguration	changed appearance
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Teacher Notes

The Transfiguration is a central moment in Jesus' ministry and reveals His divine glory to Peter, James, and John. It takes place on a high mountain, traditionally identified as Mount Tabor, and offers a foretaste of the Resurrection. This event shows the disciples that Jesus is not only the Messiah who will suffer and die, but also the Son of God who shares in divine glory.

When Jesus' face shines like the sun and His clothes become dazzling white, this symbolises His divine nature. The presence of Moses and Elijah is deeply significant: Moses represents the Law, and Elijah represents the Prophets. Together they show that Jesus fulfils both. The voice from the cloud saying, 'This is my beloved Son, with whom I am well pleased; listen to him,' confirms Jesus' unique authority as the one who brings God's plan to completion.

Pope Benedict XVI explained in *Jesus of Nazareth* (2007) that the Transfiguration is both a historical and spiritual event that reveals Jesus' identity and strengthens the disciples for the Passion. He wrote that it shows the unity between the Cross and the Resurrection, as the glory they see on the mountain points forward to the victory of Easter. The experience helps the disciples to understand that suffering and glory are linked in God's plan of salvation.

Pope Francis, in a 2014 Angelus reflection, said that the Transfiguration invites believers to 'listen to Jesus' and to be transformed by His presence. He reminded Christians that encountering the light of Christ should move them to bring hope and compassion to others, especially in times of darkness.

Art has always played an important role in helping believers understand the mystery of the Transfiguration. Raphael's *Transfiguration* (1516–1520) captures both divine light and human confusion: Jesus is radiant above, while below, people struggle with suffering and disbelief. This contrast reminds Christians that faith connects the glory of heaven with the struggles of earth.

Theologically, the Transfiguration teaches that Jesus is the fulfilment of God's revelation in the Old Testament and the bridge between divine and human life. For pupils, this moment shows that faith is not about having all the answers, but about trusting that God's truth, even when mysterious, always leads to light.

Symbolism in [Raphael's Transfiguration](#)

- Jesus floating in radiant light symbolises His divine nature and glory as God's Son.
- The postures of Peter, James, and John – falling back – show that God's glory is overwhelming and beyond full human understanding.
- The possessed boy and crowd in the lower scene show the contrast between heavenly glory and earthly struggle - and how Jesus bridges both.
- The direction of people's gazes and gestures – some looking upward in hope, while others point or seem lost – symbolise that only through Jesus can confusion turn into faith.

Other Transfiguration artworks

1. [Duccio di Buoninsegna](#)
2. [Luca Giordano](#)
3. [Ludovico Carracci](#)



Galilee to Jerusalem

Year 5

Week 6

Hear, Believe & Celebrate



U5.3.5

Make links between the seven petitions (requests) of the Our Father and their meaning for Christians.

Know

Each line of the Our Father is a petition that helps Christians pray for God's will to be done.

When Christians pray 'Thy kingdom come, thy will be done', they ask God to help everyone live in peace, justice, and love, bringing the world closer to how He wants it to be.

Asking God to 'forgive us our trespasses as we forgive those who trespass against us' reminds Christians that mercy is at the heart of faith; they must show the same forgiveness and compassion that God gives to them.



Discern

The 'Our Father' teaches faith in God, hope in His promises, and love in our relationships with God and each other

Suggested discovery questions

1. Some people say the Our Father is just a set of words learned by heart, while others say it is the most powerful prayer because it shows complete trust in God. Why might people think differently about this, and which view do you find more convincing?
2. When we pray 'Give us this day our daily bread', some believe it means only asking for food, while others think it means trusting God for everything we need, including love and peace. Why might people understand this line in different ways, and how might both be true?
3. The Our Father asks us to forgive others as God forgives us, yet forgiveness can be hard when someone has really hurt us. Why might some people find it difficult to follow this part of the prayer, and how could praying it still help them try?



R5.3.2

Reflect on why Jesus invites us to call God 'Father'.

Respond

List or draw the qualities of a loving, caring father. Link these to how Jesus describes God.

Create a visual piece to represent the teaching that 'By calling God 'Father', the Church is expressing the intimacy and trust that God invites us to have with Him' (CCC 2780). Include symbols or scenes that show His care, forgiveness, protection, and welcome.

Hold a guided meditation on the Our Father.

Textual references

Matthew 6:7-13 The Lord's Prayer

Key vocabulary

petition a request in prayer (something you ask God for)

trespasses wrong things we do to hurt God, other people, or ourselves (another word for 'sins' in the Our Father)

Teacher Notes

The Our Father, also called the Lord's Prayer, is the perfect model of Christian prayer because Jesus Himself teaches it to His disciples (Matthew 6:9-13; Luke 11:1-4). It summarises the whole Gospel message and expresses the core beliefs of Christian life: faith in God, hope in His promises, and love in relationship with Him and others.

The first part of the prayer centres on God; His name, His kingdom, and His will. By beginning with 'Our Father', Jesus invites believers into a relationship of trust, intimacy, and community. The prayer does not say 'My Father' but 'Our Father', reminding Christians that faith is never private. It unites all believers as God's family, showing that prayer connects people to both God and each other. Pope Benedict XVI explained in *Jesus of Nazareth* (2007) that when Christians call God 'Father', they recognise His love as both tender and powerful, and they share in the sonship of Jesus Himself.

The next petitions ask for what human beings need to live as children of God. 'Give us this day our daily bread' reminds Christians that every good thing comes from God: both physical needs like food and spiritual nourishment through the Eucharist and Scripture. When the Church prays these words, she expresses total dependence on God's care each day.

'Forgive us our trespasses, as we forgive those who trespass against us' is central to Christian moral life. It links divine mercy and human forgiveness: those who receive God's pardon must also extend it to others. Pope Francis, in *Evangelii Gaudium* (2013), said that forgiveness is the clearest sign of God's presence in the world and a way to heal what divides humanity.

Finally, 'Lead us not into temptation but deliver us from evil' is a prayer for protection and perseverance. It acknowledges that believers face struggles but that God's grace is stronger than any sin. This final petition expresses hope and confidence that God's goodness will ultimately triumph. The Our Father therefore teaches Christians how to live: to trust in the Father's care, work for His Kingdom, forgive as they are forgiven, and live with faith, hope, and love each day.

Our Father: a guided meditation

'Our Father who art in heaven, hallowed be thy name': *Do I remember that God is my loving Father? How do I show respect for God's name in what I say and do? Do people see God's goodness through the way I live?*

'Thy kingdom come': *What would the world be like if everyone lived with love and kindness? How can I help make the world more like God's kingdom today? Can I bring peace and joy to someone right now?*

'Thy will be done on earth as it is in heaven': *Do I try to listen to what God wants for me? When things are hard, do I still try to follow what's right? Can I say yes to God like Jesus did?*

'Give us this day our daily bread': *What am I thankful for today? Do I trust God to give me what I need, not just what I want? How can I help someone who doesn't have enough?*

'Forgive us our trespasses, as we forgive those who trespass against us': *Do I ask God to forgive me when I do wrong? Is there someone I need to forgive today? How does it feel when I let go of anger and choose kindness?*

'And lead us not into temptation': *Are there things I do that I know are wrong, even if no one sees? Can I ask God to help me be strong and make better choices? What helps me say "no" when I'm tempted?*

'But deliver us from evil': *Do I ask God to protect me and keep me safe? When I'm scared or worried, do I remember that God is always with me? How can I share God's light in dark or difficult moments?*



Galilee to Jerusalem

Year 6

Week 1

Hear, Believe & Celebrate

	U6.3.1	Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.
	U6.3.2	Use specialist theological vocabulary to make links between each of the miraculous signs and Christian beliefs about Jesus, including some of the sacraments, and how these reveal he is truly God and truly human.
The seven signs in John's Gospel signpost us towards Jesus' divinity and glory by pointing towards his victory over sin and death on the Cross.		
<i>Know</i>	The Wedding at Cana points towards the Eucharist, where bread and wine become His Body and Blood, revealing His gift of new life. When Jesus heals the Official's Son and the man at the Pool, He shows that faith brings life and healing.	

	Suggested discovery questions	
	1. At the Wedding at Cana, why do you think Jesus chose to perform His first sign by turning water into wine? What might this reveal about the kind of joy and new life God's kingdom brings? 2. When Jesus healed the Official's Son just by speaking, how does this show that believing in Jesus' word is part of belonging to God's kingdom? 3. The man at the Pool of Bethesda was healed on the Sabbath, a day of rest. What do you think John wants us to understand about Jesus' power and His relationship with God the Father through this sign?	
<i>Discern</i>	John is showing that Jesus was not just performing miracles but was revealing God's kingdom and inviting people to believe in Him and be part of it.	

	R6.3.1	Reflect on how the seven signs in John's gospel speak to them literally and spiritually.
	<i>Respond</i>	Create a personal reflection log: what happened in each sign? What does each sign tell you about Jesus? How can we apply the deeper meaning of these signs to our own lives?

Textual references

John 2:1-12	The Wedding Feast at Cana
John 4: 46-54	The Official's Son
John 5:1-17	Healing at the Pool

Key vocabulary

divinity	the truth that Jesus is truly God (as well as truly man)
sign	in the Fourth Gospel, a miracle that points to a deeper truth about Jesus and God's Kingdom

Teacher Notes

In John's Gospel, the miracles of Jesus are not simply wonderful acts of power; they are signs ('sēmeia' in Greek) that reveal who He truly is and what the Kingdom of God is like. Biblical scholars such as Raymond E. Brown and Francis J. Moloney explain that John chooses seven signs to show the fullness of God's work in Christ, leading ultimately to His death and Resurrection. Each sign reveals something deeper about Jesus' divine identity and His invitation to faith.

The Wedding at Cana (*John 2:1-12*)

At Cana, Jesus transforms water used for Jewish purification into wine of the highest quality. This is not only a display of power but a revelation of divine abundance and transformation. Brown notes that the 'hour' of Jesus, meaning His Passion and Resurrection, is already hinted at here. The sign foreshadows the Eucharist, where ordinary elements are transformed into Christ's Body and Blood. The overflowing wine symbolises the superabundant grace of the New Covenant. Mary's instruction, 'Do whatever he tells you', shows that faith and obedience open the way to divine transformation.

The Healing of the Official's Son (*John 4:46-54*)

This second sign demonstrates Jesus' authority over life and death. The official believes Jesus' word even before seeing the miracle, revealing that true faith means trusting without proof. Moloney explains that John uses this sign to show how faith grows through hearing and responding to Jesus' word, something the Church continues to invite believers to through Scripture and prayer. The healing prefigures salvation itself, showing that through faith, humanity is restored to life.

The Healing at the Pool of Bethesda (*John 5:1-17*)

Here, Jesus heals a man who had been ill for thirty-eight years, showing that God's mercy breaks through human helplessness. John places the event on the Sabbath to reveal Jesus as one with God the Father, who continues the divine work of healing and creation. The use of water also recalls Baptism, through which sin is washed away and new life begins. C. K. Barrett writes that this sign points to Jesus as the source of living water, God's grace active in the world.

Together, these signs invite believers to see that faith in Jesus brings healing, joy, and transformation, drawing them into the life of God's kingdom.



Galilee to Jerusalem

Year 6

Week 2

Hear, Believe & Celebrate



U6.3.1

Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.

U6.3.2

Use specialist theological vocabulary to make links between each of the miraculous signs and Christian beliefs about Jesus, including some of the sacraments, and how these reveal he is truly God and truly human

Know

In the Feeding of the 5000, Jesus shows He is the Bread of Life, feeding His followers with the Eucharist and showing that God provides everything we need.

Jesus walks on the water to reveal His divine power and bring peace, reminding Christians that through faith and the Holy Spirit, He is always present in times of fear.

John includes these two signs to show that Jesus is truly God and truly man. Through them, he reveals Jesus' power to provide, protect, and bring people to faith in Him.



D6.3.2

Look at [Tissot](#) and [Lanfranco's](#) paintings of the Feeding of 5000 and discuss the artists' use of symbolic representation, expressing and sharing a personal preference, giving reasons for their choice and listen to contrary points of view.

Discern

Each artist shows through their work, the beauty and wonder of Christ's signs. They invite us to see His divine power and grace in different, meaningful ways.

Suggested discovery questions

1. In Tissot's painting of the Feeding of the 5000, how does the way he shows Jesus and the crowd help us see His compassion and divine power? What feelings or ideas do you think the artist wanted us to notice?
2. Lanfranco's version of the same scene is much more dramatic and full of movement. What do you think he is trying to say about who Jesus is, and how does his use of light, colour, and space help us to see God's grace at work?
3. Which painting helps you understand the sign of the Feeding of the 5000 more deeply, and why? Can you listen to someone else's view and think about how their reasons might help you see the artwork in a new way?



R6.3.2

Consider how stories from scripture speak to people in different ways.

Respond

Provide pupils with printed sections of Tissot's and Lanfranco's Feeding of the 5000. In small groups, they annotate the images with sticky notes, labelling symbols they notice (for example, light, bread, crowd, gesture, colour). Each group discusses what these symbols might mean for different viewers: someone living in Jesus' time, a believer today, or an artist. This encourages pupils to think about how one Gospel story can speak across time and culture. They then write a short reflection explaining which part of the painting helps them personally to see Jesus' divine power and compassion.

Pupils work in pairs to create a short illustrated modern-day version of the Feeding of the 5000 that communicates the same message of God's care and abundance. They might set it in a school, community, or global context. The task challenges them to apply theological understanding to contemporary life, showing how the Gospel still 'feeds' people today. At the end, they explain to the class how their story links to the Eucharist and how others might interpret its message differently.

Textual references

John 6:1-14	Feeding the 5000
John 6:15-21	Walking on Water

Key vocabulary

providence	God's loving care and guidance, providing what people truly need
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Teacher Notes

The miracle of the Feeding of the 5000 is one of the few events recorded in all four Gospels, showing its deep importance for early Christians. It reveals Jesus as both truly man, caring for people's hunger, and truly divine, giving Himself as the Bread of Life. Artists such as James Tissot (1836–1902) and Giovanni Lanfranco (1582–1647) interpret this moment differently, yet both use visual symbolism to express its spiritual meaning and the revelation of Christ's divinity.

Tissot's interpretation belongs to the nineteenth century, when biblical scenes were often painted with great realism and historical accuracy. Having travelled to the Holy Land, Tissot sought to depict the landscape, clothing, and people as authentically as possible. His Feeding of the 5000 is gentle and human: Jesus is shown with compassion, seated among the people, blessing the bread. This focus on tenderness helps pupils see the humanity of Christ and His closeness to the poor and hungry. The careful arrangement of figures, light, and colour guides the eye towards Jesus, the true source of nourishment. The baskets of bread can be seen as symbols of the Eucharist, foreshadowing the moment when Jesus gives Himself as spiritual food in the Mass.

Lanfranco's version, painted in the Baroque period, is far more dramatic. He uses movement, gesture, and light to communicate divine power and heavenly grace. The crowd appears alive with energy as Christ performs the miracle. The strong contrasts of light and shadow, known as chiaroscuro, symbolise the meeting of divine light and human need. Jesus is often placed at the centre, illuminated, showing Him as the Light of the World. The swirling clouds and open sky suggest the presence of God the Father, linking the sign to the mystery of the Trinity. Through these different artistic choices, both painters express John's theological message: that Jesus is the eternal Word made flesh, who feeds, heals, and reveals the Father's love.

Eucharistic symbolism lies at the heart of both works. The miracle prefigures the Eucharist, in which Christ feeds His people with His own Body and Blood. The abundance of bread reflects God's overflowing grace, while the act of sharing shows how the Church is united as one body in Christ. In studying these paintings, pupils can begin to see how artists use beauty and symbolism to draw believers more deeply into the mystery of Christ's real presence in the Eucharist and the life of the Church.



Galilee to Jerusalem

Year 6

Week 3

Hear, Believe & Celebrate



U6.3.1

Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.

U6.3.2

Use specialist theological vocabulary to make links between each of the miraculous signs and Christian beliefs about Jesus, including some of the sacraments, and how these reveal he is truly God and truly human

Know

Jesus heals a man who was born blind, helping him go from darkness to light. This shows that Jesus is the Light of the World.

Jesus brings Lazarus back to life, pointing to His own resurrection. It shows that through His death on the Cross, Jesus gives eternal life to everyone.



Discern

John's Gospel shows that Jesus brings light to those in darkness and life to those who believe in Him. Through these signs, we discover that faith in Jesus helps us see with new eyes and live with new hope.

Suggested discovery questions

1. In the story of the Man Born Blind, what might it feel like to move from darkness to light? What do you think John wants us to understand about how Jesus helps people 'see' in a new way?
2. In the Raising of Lazarus, Jesus calls His friend out of the tomb. What do you think this shows about His power and His love? How might people who witnessed it have responded differently?
3. Both signs help people believe that Jesus is the source of light and life. What if you had been there to see these miracles, how might they have changed what you believe about who Jesus is and how God works in the world?



Respond

Pupils work in pairs for a guided 'blindfold walk' experience. One pupil wears a blindfold and is carefully guided by their partner around a safe outdoor or hall space using only voice and touch. Afterward, they swap roles. They then reflect together on questions such as: How did it feel to trust someone completely? What helped you feel safe? How might this link to how the blind man learned to trust Jesus? What does this teach us about how faith helps us see in a new way? As a follow-up, pupils write a short personal reflection: 'How can I help someone around me to see or believe more clearly?'

Pupils take inspiration from the Raising of Lazarus to plan and carry out a small restoration project within their school or local environment; something that symbolically 'brings new life' to a space or group that has been neglected or overlooked. Throughout the project, pupils document their progress through photos and journal notes, explaining how their actions reflect Jesus' call to bring life and renewal. In their concluding reflection, they identify how this experience helped them understand that faith must be lived out in concrete acts of transformation.

Textual references

John 9:1-41	Healing the Blind Man
John 11:1-44	The Raising of Lazarus

Key vocabulary

darkness	the sin, fear, or confusion that separates people from God
Light of the World	a title for Jesus, meaning He brings truth and life that overcome darkness

Teacher Notes

These are two of the most important signs in John's Gospel. They reveal Jesus' identity and deepen the faith of those who witness His power. Both stories move from physical action to spiritual revelation, showing how God's grace transforms human experience.

Healing of the Man Born Blind

This sign reveals Jesus as the Light of the World. The man's blindness represents humanity's inability to see the truth of God without faith. When Jesus gives the man sight, it shows not only a physical healing but also the gift of spiritual understanding. Washing in the pool of Siloam is a symbol of Baptism, where believers are cleansed of sin and receive the light of faith. John's authorial intention is to show that true sight is not simply about what the eyes can see, but about recognising who Jesus is. The man's growing faith contrasts with the stubborn disbelief of the Pharisees, who can see with their eyes but remain spiritually blind. Pupils should understand that this story invites every believer to see the world through the light of Christ and to respond with faith and courage.

Raising of Lazarus

This sign reveals Jesus as the Resurrection and the Life. By calling Lazarus out of the tomb, Jesus shows His divine authority over death itself. The miracle prefigures His own Resurrection and points to the eternal life promised to all who believe in Him. Lazarus' return to life demonstrates that Jesus' power is not limited by human boundaries of time or mortality. It also highlights His humanity: Jesus weeps for His friend, showing real compassion, before acting with divine power to restore life. Pupils should recognise that John presents this as both a literal event and a symbol of the new life that faith brings.

Together, these signs help pupils see how faith in Jesus brings light, understanding, and hope. They also provide a way to explore how belief changes how we see the world, inviting pupils to imagine how different people in the stories might have responded to the same miraculous events.



Galilee to Jerusalem

Year 6

Week 4

Hear, Believe, Celebrate & Live



U6.3.3

Use specialist religious vocabulary to make links between one of the 'I am' statements and Christian beliefs about Jesus.

Know

In John's Gospel, Jesus uses powerful 'I am' statements so people can understand who He is.

'I am the bread of life' means that Jesus is spiritual nourishment who gives eternal life to those who believe in Him.

'I am the resurrection and the life' means that Jesus has power over life and death and, through Him, those who believe will be raised to eternal life.



Discern

Jesus gives Himself to nourish us in the Eucharist and to raise us to new life through His Resurrection.

Suggested discovery questions

1. When Jesus says, 'I am the Bread of Life', what do you think He means by comparing Himself to bread? How does this help Christians understand the Eucharist as more than just a meal?
2. When Jesus says, 'I am the Resurrection and the Life', what does this show about His power and relationship with God the Father? How might this give Christians hope when they face loss or suffering?
3. Both of these 'I am' statements describe Jesus giving life to others. What do you think John wants believers to understand about who Jesus truly is, and how might trusting in Him change the way people live today?



Respond

Pupils receive a piece of plain paper cut in the shape of a loaf of bread. On one side, they write or draw things that 'feed' them in daily life; friendships, family, learning, prayer, or acts of kindness. On the other side, they reflect on what Jesus means when He calls Himself the Bread of Life. Reflect on how Jesus feeds or strengthen me spiritually. How might the Eucharist give Christians strength for life?

Textual references

John 6:35

I am the Bread of Life

John 11:25

I am the Resurrection and the Life

Key vocabulary

Bread of Life	a title Jesus uses for Himself, meaning He gives people spiritual 'food' that keeps their faith alive and leads to eternal life
'I am' statements	special sayings Jesus uses in the fourth Gospel to reveal who He is and what He comes to do
Resurrection and the Life	a title Jesus uses for Himself, meaning He has power over death and gives new life

Teacher Notes

In John's Gospel, Jesus' 'I am' statements are moments of deep revelation. Scholars such as Raymond E. Brown and Francis J. Moloney explain that they echo the divine name revealed to Moses in Exodus 3:14, when God says, 'I AM WHO I AM.' By using this phrase, Jesus identifies Himself with the living God, showing that He shares in the Father's divine nature. Each statement reveals a truth about who He is and how He brings life to the world.

'I am the Bread of Life' (*John 6:35*)

This statement follows the miracle of the Feeding of the 5000. The crowd has witnessed Jesus providing physical food, but He now teaches them about a deeper kind of nourishment. Jesus explains that He Himself is the true bread from heaven, sent by the Father to give eternal life. Catholic scholars see this as a clear reference to the Eucharist, where Christ gives His Body and Blood to feed believers spiritually. The miracle prepares the people to understand this mystery, showing that faith in Jesus brings more than material satisfaction: it brings communion with God. When Jesus says, 'Whoever eats this bread will live forever,' He is revealing the sacramental life of the Church, where believers are strengthened and sustained by His real presence.

'I am the Resurrection and the Life' (*John 11:25*)

This statement comes during the raising of Lazarus, the final and most powerful of John's signs. Before performing the miracle, Jesus declares His divine power over death itself. The statement shows that resurrection is not only something that happens in the future, but a reality already present in Jesus. As Moloney explains, Jesus embodies both the promise and the power of eternal life. His words to Martha, 'Whoever believes in me will never die', reveal that faith in Him leads to transformation here and now. The raising of Lazarus is therefore not just a miracle of compassion but a sign of Jesus' ultimate victory through His own Resurrection.

Together, these statements show that Jesus nourishes believers with His life and invites them to share in His eternal glory, uniting physical, spiritual, and sacramental meaning in one divine mystery.



Galilee to Jerusalem

Year 6

Week 5

Believe, Celebrate & Live



U6.3.4

Know the seven sacraments of the Catholic faith and explain the purpose of each sacrament in the life of the Catholic Church.

Know

The sacraments are seven meeting points, where God Himself is present, waits for you, blesses you, and leads you deeper in the Church's community.

The purpose of each sacrament is to help people grow more like Jesus, stay close to God, and live as part of the Church family.

The sacraments are outward visible signs of inward spiritual grace.



D6.3.1

Give reasons why the Church teaches sacraments are 'meeting points where God himself is present' (YCfK 64). Discuss why others might disagree.

Discern

The sacraments are meeting points with God that bring people into a closer relationship with God and the community of the Church.

Suggested discovery questions

1. When Catholics celebrate a sacrament such as Baptism or the Eucharist, what do they believe is really happening? How is this different from seeing it as only a symbol or tradition?
2. Some people believe they can experience God's presence in other ways, such as through nature, prayer, or kindness. What might this tell us about the different ways people think God can be known or felt?
3. If the sacraments are meeting points with God, what difference might that make to how Christians live their lives or treat others? How might this belief shape the way they see the world and their place in it?



Respond

Choose one sacrament and do something which explores the personal or community transformation it brings (See teacher notes for ideas)

Scripture references

Key vocabulary

grace	God's life and help within us, given freely so we can love Him and live as His people
visible sign of inward grace	the Catholic belief that a sacrament uses something we can see to show and give God's gift of grace to others

Teacher Notes

The sacraments are central to Catholic life because they are visible signs of God's invisible grace. The *Catechism of the Catholic Church* (CCC 1131) defines a sacrament as 'an efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.' This means that in every sacrament, God is truly present and active. They are not just symbols or rituals of remembrance, but real encounters with the living Christ.

According to Pope St John Paul II in *Ecclesia de Eucharistia* (2003), the sacraments 'make present the saving mysteries of Christ's life' so that His work continues in the Church today. Each sacrament is therefore a 'meeting point' between heaven and earth, where believers receive God's grace to strengthen faith and transform their lives.

The Church teaches that the seven sacraments accompany a Christian through life's key stages:

1. Baptism brings new life and entry into the Church.
2. Confirmation strengthens faith through the Holy Spirit.
3. Eucharist unites believers with Christ's sacrifice and presence.
4. Reconciliation (penance) restores relationship with God through forgiveness.
5. Anointing of the Sick brings healing and peace.
6. Marriage reflects Christ's faithful love for the Church.
7. Holy Orders equips priests and deacons to serve God's people.

Pope Francis, in *Evangelii Gaudium* (2013), described the sacraments as 'channels of grace' that help believers 'grow in holiness and become missionary disciples.' They are not private experiences but communal celebrations that unite Christians in the life of the Church. The grace received calls believers to live differently; to act with compassion, mercy, and love in the world.

While Catholics see the sacraments as real encounters with God, others may view them as symbolic traditions or expressions of community belonging. Teachers should help pupils explore both perspectives respectfully, recognising that for Catholics, the sacraments are moments when God's love becomes tangible, transforming hearts and deepening unity with Him and with others in the Body of Christ

Respond activity for each sacrament:

Baptism: create a 'welcome wall' for new pupils and parishioners. This builds empathy and a sense of belonging

Confirmation: complete a 'Gift of the Spirit Challenge' (such as showing kindness, be patient, stand up for someone). This develops courage, compassion, and responsibility

Eucharist: contribute to a class foodbank or a 'kindness lunchbox' for someone experiencing need. This encourages compassion and service

Penance: write a private 'forgiveness letter' to someone they've hurt or reflect on how to make peace with someone. This fosters honesty, humility, and reconciliation

Anointing of the Sick: make a 'prayer postcard' or 'cheer card' for people in hospital or somebody sick in the parish. This promotes empathy and spiritual maturity

Matrimony: create a 'promise tree' with leaves that show ways you can show faithfulness and care to friends, family, and community. This builds respect and emotional awareness

Holy Orders: interview or write about someone who serves others and undertake your own act of service. This inspires a sense of purpose and service



Galilee to Jerusalem

Year 6

Week 6

Celebrate & Live



U6.3.5
U6.3.6

Explain the role of the deacon, priest, or bishop in administering the sacraments and why they are a part of sacramental celebrations. Describe some ways their local parish community celebrates the sacraments, noticing which are celebrated occasionally, and which are celebrated frequently, giving reasons for this.

Know

Deacons, priests, and bishops are chosen by God to continue Jesus' work and make the sacraments holy and real for the Church.

A deacon serves others; a priest leads worship and brings people closer to God; a bishop guides the Church and is a successor of the apostles.

In our parish, some sacraments happen often, like Mass and Reconciliation, while others, like Baptism and Marriage, happen at special times in life.



Discern

Deacons, priests and bishops help us meet Jesus in a special way because they are chosen and sent by the Church to serve in His name. They are at the service of the faithful

Suggested discovery questions

1. Why do you think the Church chooses and sends deacons, priests, and bishops to serve in Jesus' name? What might be the reasons some people think you can meet Jesus without them?
2. Catholics believe priests act 'in the person of Christ' when they celebrate the sacraments. What might this mean, and why could it be difficult for some people to understand or agree with that idea?
3. How do deacons, priests, and bishops show Jesus' love in real life? Can you think of other ways people might serve others or bring them closer to God, even if they are not ordained?



Respond

Write a class letter/email to a deacon, priest or bishop of the Archdiocese of Birmingham to thank them for their work and to ask them a question about it.

Look at the parish website / newsletter. Notice the weekly diary to see which sacraments are being celebrated this week.

Attend or watch a parish Mass (or other sacramental celebration). Write a journal entry, reflecting on the following questions: How did the celebration bring the community together? How did the people at the celebration seem to be affected or changed by the

sacrament? What did they learn about God and their role in the community from the sacrament? How could their own lives or the future of their community be transformed if they participated more actively in the sacraments?

Textual references

Key vocabulary

bishop	a leader of the Church who guides Catholics in a diocese and continues the apostles' work
deacon	an ordained minister who serves the Church, especially by helping those experiencing need and assisting in the liturgy
priest	an ordained minister who leads worship and celebrates sacraments, helping people grow closer to God

Teacher Notes

In the Catholic Church, Holy Orders is the sacrament through which deacons, priests, and bishops are ordained to serve in Christ's name. The *Catechism of the Catholic Church* (CCC 1536) teaches that this sacrament gives a spiritual gift that enables ordained ministers to act *in persona Christi*, meaning "in the person of Christ". Through their ministry, Christ continues His saving work on earth, especially in the celebration of the sacraments.

- Bishops are successors of the apostles and receive the fullness of the sacrament of Holy Orders. They teach, govern, and sanctify the Church in their dioceses, continuing the apostolic mission given by Christ.
- Priests share in this ministry, bringing Christ's presence to people through preaching, celebrating the sacraments, and leading communities in worship.
- Deacons are ordained not to the priesthood but to service. They assist at the altar, proclaim the Gospel, and care for those in need, showing that all ordained ministry is rooted in humble service.

Pope Francis reminded the Church in *Evangelii Gaudium* (2013) that ordained ministers were called to be "shepherds who smell of their sheep", meaning leaders who lived among the people they served and reflected the compassion of Christ. He taught that the ministry of deacons, priests, and bishops was never about power or status but about representing Jesus, who "came not to be served but to serve" (Matthew 20:28).

The Second Vatican Council's document *Lumen Gentium* (no. 28) explains that the ordained are called to build up the Body of Christ through their work in the community. Their service unites believers with Christ and with one another. They help people encounter Jesus in a real and personal way, especially through the Eucharist, the Word of God, and pastoral care.

Pupils should understand that while all the baptised share in the mission of Christ, deacons, priests, and bishops have a particular role that makes Christ's presence visible in the Church. Through them, the faithful are strengthened, guided, and led into deeper communion with God and with each other. Their ministry shows that to lead in the Church is to serve, and that service always points people towards Jesus Christ, the true shepherd of all.