



DISCERNING DISCIPLES

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

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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



To the ends of the Earth

Nursery
Week 1



Jesus went back to His Father.

Know

Jesus went back to His Father in heaven.

Jesus is always with us through His love.



Discern

Jesus is with us, and we can remember Him by talking to Him and showing His love.

Suggested discovery questions

1. How can we talk to Jesus?
2. When we are quiet and think about Jesus, how do we know He is with us?
3. How can we show Jesus' love?



Respond

Action Prayer: Teach them to point up when they say, "Jesus went back to His Father," then place their hand on their heart and say, 'Jesus is still with me.'

Role Play: Act out Jesus waving goodbye and going up to heaven, then sitting together to pray, showing He is still close in love.

Textual references

Key vocabulary

God the Father	God, who loves us and cares for us like a perfect parent
heaven	God's home
Jesus	God's son, who loves us and is always with us

Teacher Notes

In Christian teaching, the Ascension means that Jesus returns to the Father in heaven, completing His earthly mission. This does not mean that Jesus leaves His followers behind; rather, His presence changes. He is no longer seen in the same physical way, but remains truly present through His love and through the life of the Church. This reflects the promise Jesus makes that He is with His followers always (Matthew 28:20).

For young pupils, it is important to emphasise that Jesus being 'in heaven' does not mean He is far away. In Catholic theology, heaven is not simply a place above the sky, but a way of being fully with God. Jesus remains close to every person, especially when they pray, love others, and gather as a community.

Prayer helps pupils begin to understand this relationship. When children speak, listen, or sit quietly, they are opening themselves to God's presence. Simple actions, such as placing a hand on the heart, can support this understanding.

This learning introduces a key idea: Jesus' love continues and is active today. Pupils begin to recognise that they can respond to this love by showing kindness, care, and friendship to others.



To the ends of the Earth

Nursery
Week 2



Know

He sent a special friend, the Holy Spirit, to look after us.

Jesus sent us a special friend called the Holy Spirit.

The Holy Spirit looks after us and helps us love God.



Discern

The Holy Spirit, our special friend, helps us to feel God's love.

Suggested discovery questions

1. Who did Jesus send to be our special friend from heaven?
2. When do you feel happy or loving inside?
3. Who helps you to be kind and gentle to your friends?



Respond

Wind Activity (Holy Spirit as Breath/Wind) Give the children little pinwheels or blow bubbles. Say: 'We can't see the wind, but we can feel it. The Holy Spirit is like that — we can't see Him, but He is with us and helps us.'

Dove Craft (Holy Spirit as a Friend). Help pupils make a simple paper dove (or colour in one). Say: 'The dove is a sign of the Holy Spirit, our special friend who looks after us.'

Textual references

Key vocabulary

Holy Spirit

God's Spirit, our special friend who is with us and helps us to love God and others

Teacher Notes

The Catechism teaches that the Holy Spirit is the third Person of the Trinity (CCC 243). Jesus promises to send the Holy Spirit as the Paraclete ('helper'/'advocate') who will remain with us (John 14:16–17). The Spirit pours God's love into our hearts (Romans 5:5) and helps us to live as children of God.

Even the very youngest are invited to experience God's presence through the Spirit in prayer, joy, kindness, and love.

Discernment Questions

1. Who did Jesus send to be our special friend?
The Holy Spirit
2. When do you feel happy or loving inside?
Sharing / praying / being kind / hugs / saying sorry.



To the ends of the Earth

Nursery
Week 3



Know

The Holy Spirit is our friend. The Holy Spirit looks after us.

The Holy Spirit is God's love living inside of us.

The Holy Spirit is our friend.

The Holy Spirit helps and looks after us.



Discern

When we love others, we are showing God's love, using the Holy Spirit to help.

Suggested discovery questions

1. How do we show we love someone?
2. What does it feel like when we love and help others?
3. What helps us to show God's love to others?



Respond

Learn a short prayer with actions: with hands on heart: 'Holy Spirit, you are my special friend'. With arms open wide: 'You fill me with God's love'. With hands joined in prayer: 'Help me love Jesus every day. Amen.'

Candle of Light (Holy Spirit brings love). Show a safe, battery-powered candle. Let children hold it and say 'The Holy Spirit is like a light inside us, showing God's love and helping us be kind'

Hand-on-Heart Prayer (Holy Spirit within us) Children put their hands on their hearts. Say together: 'Thank you, Holy Spirit, my special friend, for looking after me.'

Textual references

Acts 2:1-4

Pentecost

Key vocabulary

God's love	the way God cares for us and wants us to care for others
Holy Spirit	God's Spirit, our special friend who is with us and helps us to love God and others

Teacher Notes

In Catholic teaching, the Holy Spirit is God's love present and active within believers. The Spirit is not separate from God, but is God, given to help people live in relationship with Him and with others. This is rooted in the event of Pentecost (Acts 2:1–4), where the Holy Spirit fills the disciples and enables them to live with courage, unity, and love.

For young pupils, this theological idea is best understood through experience. The phrase 'God's love living inside us' expresses that the Holy Spirit works quietly within a person's thoughts, choices, and actions. When children show kindness, share, forgive, or care for others, they are participating in this work of the Spirit.

The image of light is helpful: light makes things visible, brings warmth, and guides the way. Similarly, the Holy Spirit helps believers to recognise what is good and to choose it. This links to the development of conscience in a simple and accessible way.

This learning establishes an important foundation: Christian love is not only something people try to do by themselves, but something God helps them to do. The Holy Spirit enables believers to grow in love and to reflect God's love in everyday actions.



To the ends of the Earth

Nursery
Week 4



The parish church is a special place where we meet our friends. We sing and say prayers.

Know

The parish church is a special place where we come together as God's family.

We can see our friends at church.

In church we sing and say prayers to show our love for God.



Discern

Our parish priest shows us and tells us about God's love.

Suggested discovery questions

1. Who helps us to learn about God's love in our parish?
2. What does our priest do that shows us God's love?
3. How can we listen to and follow what our priest tells us?



Respond

Visit or invite your parish priest or deacon to speak with the children to learn more about who he is and how he helps us.

Pray a short prayer in thanksgiving for your parish priest. Ask the Holy Spirit to help him show God's love to everyone.

Textual references

Key vocabulary

Church	God's family, where people come together to pray and learn about Him
parish	a group of people who belong to a local church community
priest	a special man chosen by Jesus to help people love God

Teacher Notes

In Catholic theology, the parish is the local community of the Church where believers gather to worship God, especially through prayer and the celebration of Mass. It is not only a building, but a community of people who belong to God's family. For young pupils, this is best understood as a place where people come together to pray, sing, and learn about God's love.

The parish priest has a particular role within this community. He is ordained to serve God's people by teaching the Gospel, leading prayer, and celebrating the sacraments. Through his words and actions, he helps make God's love visible and known. This reflects the mission of the Church to share the Good News of Jesus.

For Nursery-aged pupils, the focus should be on recognising the priest as someone who helps them to know about God and who leads them in prayer. The experience of gathering together is central: the Church is a community, not just a place.

This learning establishes an early understanding of belonging. Pupils begin to see that they are part of God's family, and that the parish is where this family gathers to grow in love, friendship, and faith.



To the ends of the Earth

Nursery
Week 5



The parish church. We gather with friends at church, especially on Sunday.

Know

The parish church is God's house.

We gather with our friends and family at church.

We go to church especially on Sunday.



Discern

At church, we learn about God's family and the special place where we gather together

Suggested discovery questions

1. What makes our church a special place?
2. What do we see inside church that helps us remember it is God's house?
3. How do we come together with our friends and family and church?



Respond

Draw a picture of the Church and recall some of the things we see and do there.

Textual references

Key vocabulary

God's house	another name for a church, a special place for God
Sunday	the special day when Christians go to Church to be close with God

Teacher Notes

In Catholic understanding, the church building is a sacred place set apart for worship, where the community gathers to meet God. It is often described as 'God's house', not because God lives only there, but because it is a special place where His presence is recognised and celebrated. This helps pupils begin to understand the idea of sacred space.

The parish church is where the community comes together, especially on Sunday, to celebrate Mass. Sunday is important because it is the day Christians remember the Resurrection of Jesus. Gathering on this day expresses belonging to God's family and sharing in the life of the Church.

Inside the church, there are signs that help people focus on God, such as the altar, candles, and the Cross. These are not just objects, but symbols that point to God's presence and action. For young pupils, noticing these helps them understand that church is different from other places.

This learning introduces the idea that faith is lived both personally and together. Pupils begin to recognise that going to church is about belonging, gathering, and sharing in prayer as part of God's family.



To the ends of the Earth

Nursery
Week 6



I can remember facts about my Church.

Know

My parish church is called _____.

My parish priest is called _____.

My parish church is in the Archdiocese of Birmingham.



Discern

The parish church is special

Suggested discovery questions

1. What makes the parish church different from other buildings?
2. How might someone feel when they go into a church?
3. What special things do people do in a church that they might not do in other places?



Respond

Using a range of art materials and resources, children demonstrate all they remember about the parish church. Show this to another year group in the school and recall the facts they've learnt about the church.

Textual references

Key vocabulary

diocese	a group of churches led by a bishop
parish	a group of people who belong to a local church community
priest	a special man chosen by Jesus to help people love God

Teacher Notes

If your school is beside the church, take every opportunity to visit. If it is not, it might be helpful to at least display the inside of one of our churches on a livestream (preferably when there is no service taking place for these purposes).

Each parish belongs to a wider structure of the Church called a diocese, led by a bishop. The Archdiocese of Birmingham is one such diocese, gathering many parish communities into one family of faith. This helps pupils begin to understand that the Church is both local and universal: each parish is part of something much bigger.

The parish church is a sacred place, but it is also part of this wider Church. The parish priest serves the local community, but he does so in communion with the bishop and the whole Church. This reflects the unity of the Church, where all believers are connected through shared faith, worship, and mission.

For young pupils, naming their parish church and priest helps make this belonging concrete and personal. It supports the idea that faith is not abstract, but lived in real places with real people.

This learning deepens earlier understanding by introducing identity and connection: pupils recognise that their church has a name, their priest has a role, and their parish belongs to a larger Church family. This fosters a sense of belonging, continuity, and shared faith within the Catholic tradition.



To the ends of the Earth

Reception
Week 1



Simple telling of the story of Pentecost

Know

At Pentecost, the Holy Spirit comes like wind and flames to Jesus' friends.

The Holy Spirit makes them brave.

The Holy Spirit helps Jesus' friends to tell everyone about God's love.



Discern

God is close to us through the Holy Spirit.

Suggested discovery questions

1. I wonder how you know something special is happening, even if you can't see it.
2. I wonder how the friends of Jesus felt when the wind and flames came.
3. I wonder what we can do to remember God's Spirit is our friend.



Respond

Children act out ways the Holy Spirit helps them to show God's love (for example, sharing toys, helping a friend, being kind). Each child can then explain how the Holy Spirit helps us to do good things.

Use streamers, tissue paper, or paint to create pictures showing the wind and flames of the Holy Spirit at Pentecost. Afterwards, they explain in simple words that the Holy Spirit shows us God is close.

Set up a small prayer space with a candle, soft fabric, and an image of a dove. Invite children to sit quietly for a short moment, then share one feeling or thought about being close to God through the Holy Spirit.

Textual references

An age-appropriate retelling of the events of Pentecost, focussing on Acts 2:1-13. The effects of the Spirit on the disciples will be covered further next week.



To the ends of the Earth

Reception
Week 1

Key vocabulary

Holy Spirit	God's Spirit who comes to help, guide, and make us brave
Pentecost	the time when the Holy Spirit came to Jesus' friends

Teacher Notes

Pentecost marks the moment when the promise of the Holy Spirit is fulfilled and the Church begins its public mission (Acts 2:1–4). The Spirit's coming as wind and fire signifies both God's unseen presence and His power to transform: wind suggests life and movement, while fire represents light, courage, and purification. For the apostles, this is not simply a dramatic event but an inner change; they move from fear to confident witness, showing that God acts within people as well as around them.

In Catholic theology, the Holy Spirit continues this work in every baptised person. The gifts of the Spirit (such as courage and wisdom) strengthen believers to act, while the fruits of the Spirit (such as kindness, patience, and love) are the visible signs of that inner change. For young pupils, this can be made concrete: sharing, helping, and forgiving are not just 'good choices' but ways the Spirit is active in them.

Link this to the twelve apostles: each one receives the same Spirit but lives it differently, reminding pupils that God's Spirit works uniquely in each person. Emphasise that, like the apostles, pupils are part of God's family and can show His love in everyday actions.



To the ends of the Earth

Reception
Week 2



Coming of the Holy Spirit at Pentecost

Know

The Holy Spirit helped people understand the Good News in their own language.

The Holy Spirit gave Peter the words to speak bravely about Jesus.

The Holy Spirit filled many people with joy, so they wanted to follow Jesus.



Discern

We can tell others about Jesus with the Holy Spirit's help.

Suggested discovery questions

1. What did the Holy Spirit help the disciples to do?
2. When can the Holy Spirit help you?
3. How can you tell others about the Holy Spirit?



Respond

Make pinwheels to remind pupils of the wind of the Spirit.

Print a picture of each pupil. On their head, stick a flame and invite them to write ways they can show love this week.

Mission of Joy: Encourage pupils to do something joyful at home (dance, sing a song, give a hug) and share with others what they did.

Textual references

An age-appropriate retelling of the events of Pentecost, focussing on Acts 2:14-41, building on what was covered last week. Cf. teachers notes.



To the ends of the Earth

Reception
Week 2

Key vocabulary

baptised	when someone becomes part of God's family
Good News	the message that Jesus loves us and saves us

Teacher Notes

As written in scripture, these passages are far too complex for early years children. They are full of long speeches, Old Testament references, and theological language. For 4–5 year olds, the content is suitable in theme but needs a very simple retelling.

Here's how those two passages can be made age-appropriate:

1. **Acts 2:14–36** (*Peter speaks about Jesus with the Holy Spirit's help*)
'Peter stood up with the other apostles. The Holy Spirit helped him to be brave. He told the people: Jesus is alive! God sent Him to us. He loves us and wants us to follow Him.'
2. **Acts 2:37–41** (*The people respond through the Holy Spirit*)
'The people listened carefully. They felt happy and wanted to be close to Jesus. About three thousand people were baptised that day. They became part of God's family.'

At Pentecost (Acts 2:14–41), the Holy Spirit not only comes upon the apostles but enables them to share the Good News so that people from many different places can understand. This highlights an important theological idea: the message of Jesus is for all people, and the Holy Spirit brings unity without removing difference. People hear the same truth in their own languages, showing that God meets people where they are.

Peter's preaching marks a key moment. Strengthened by the Holy Spirit, he speaks clearly and courageously about Jesus' death and Resurrection. This shows that the Spirit does not simply give feelings of confidence, but provides the words and understanding needed to witness to faith.

The response of the crowd is also significant. Many people are moved, choose to follow Jesus, and are baptised. This demonstrates that the Holy Spirit works both in those who speak and those who listen, drawing people into the life of the Church.

For pupils, this learning develops the idea that sharing faith can be simple and joyful. The Holy Spirit helps believers to speak about Jesus in ways others can understand, using words, actions, and example.



To the ends of the Earth

Reception
Week 3



Pentecost is a special celebration in the Church

Know

At Pentecost, the Church remembers the day the Holy Spirit came.

Pentecost is a happy day when we thank God for the Holy Spirit.

Pentecost is the Church's birthday.



Discern

We can help God's Church grow

Suggested discovery questions

1. How can we say 'thank you' to God for sending the Holy Spirit?
2. What can we do to show we belong to God's family, the Church?
3. How can we help God's Church grow, like it did on its birthday at Pentecost?



Respond

Hold a Pentecost party with hats, balloons, banners and show the joy of the coming of the Holy Spirit.

Design a 'thank you' card to give to God, thanking Him for the gift of His Holy Spirit.

Textual references

An age-appropriate retelling of the events of Pentecost, focussing on Acts 2:14-41, building on what was covered last week. Cf. teachers notes.



To the ends of the Earth

Reception
Week 3

Key vocabulary

Teacher Notes

Pentecost is understood as the moment the Church is 'born', because the Holy Spirit gathers the apostles into a visible, active community sent to share the Good News (Acts 2:1–4). The Church is not simply a building or group, but the People of God brought to life by the Spirit. This means that growth in the Church is not only about numbers, but about love, unity, and faithful living.

For young pupils, the idea of a 'birthday' provides an accessible analogy. As a birthday marks the beginning of a person's life, Pentecost marks the beginning of the Church's mission in the world. A 'party' can be linked theologically to joy and thanksgiving, as Pentecost celebrates God's gift of the Spirit. However, it is important to deepen this: unlike an ordinary birthday, Pentecost is ongoing, as the Spirit continues to help the Church grow today.

This can be connected to pupils' lives by emphasising that they help the Church 'grow' when they act with love, kindness, and inclusion; these are fruits of the Spirit. Just as the apostles each played a part after Pentecost, pupils too belong to the Church and contribute to its life. The 'celebration' is therefore not only external (decorations, parties) but lived through actions that reflect God's love in daily life.



To the ends of the Earth

Reception
Week 4



The early Christian community
The Good News of Jesus lived out by the early Christian community

Know

The first Christians listened to the apostles and prayed together.

The first Christians shared food and helped one another.

The first Christians were happy and praised God together.



Discern

We are God's family when we pray, help, and love each other

Suggested discovery questions

1. How do we show we are part of God's family when we pray together?
2. How do the teachers, pupils at school and their families show love to each other?
3. How does it feel when we love one another like God asks us to?



Respond

Re-enact what it is like for early Christians to share food, pray and help each other with tasks that need more than one person to achieve, e.g. carrying something heavy. Make links with how we help each other today.

Each child draws or writes (with support) one thing they can pray for on a strip of paper. Link them into a paper chain to show how prayers join us as God's family.

Textual references

An age-appropriate retelling of details about the early Christian community, based on Acts 2:42-47

Key vocabulary

Christian	a person who follows Jesus
prayer	talking and listening to God

Teacher Notes

This learning builds directly on Pentecost by showing what happens next. At Pentecost, the Holy Spirit comes and fills the apostles; in this lesson, pupils see the effects of the Spirit in the life of the early Church (Acts 2:42–47). The same Spirit who brings wind and fire now forms a community marked by prayer, sharing, joy, and unity. This helps pupils understand that Pentecost is not just an event, but the beginning of a new way of living.

Theologically, the early Christian community reveals the Church as communion: people united with God and with one another through the Holy Spirit. Their actions, praying together, sharing food, helping each other, are outward signs of inward grace. These are early expressions of the fruits of the Spirit, particularly love, kindness, and generosity.

In your teaching, make the link explicit: 'Last week, the Holy Spirit came. This week, we see what the Holy Spirit helps people to do.'

For pupils, this can be grounded in lived experience. When they pray together, share, or help someone, they are participating in the same life of the Church begun at Pentecost. Emphasise that belonging to God's family is not only about being together, but about living differently because of the Holy Spirit, just as the first Christians did.



To the ends of the Earth

Reception
Week 5



Jesus knows we can be happy with families and friends. He tells us that we can let these important people help us. He asks us to help them too. We need each other (CST) All people are God's children; that makes us brothers and sisters. We are connected to each other. It is as if everyone in the world held hands! We can be very different from each other, but we are still one family – God's family (CST)

Know

Jesus wants us to be happy with our families and friends.

We can help our families and friends, and they can help us.

All people are God's children, and we are one family together.



Discern

Every person is special and loved by God.

Suggested discovery questions

1. What makes you special to God?
2. How can we show someone that they are loved by God?
3. How do you think helping others helps show God's love?



Respond

Read and explore *Guess How Much I Love You?* by Sam McBratney or *Giraffes Can't Dance* by Giles Andreae, discussing the themes of love, and ensuring everyone has what they need.

Discuss how we are the same and different.

Draw groups and families that pupils are part of, such as immediate family, school family, community groups they attend.

Textual references

Key vocabulary

God's children	people who are loved by God and belong to His family
love (God's love)	God's way of caring for everyone and how we care for others

Teacher Notes

This learning develops the implications of Pentecost further by moving from 'what the Spirit does in the Church' to 'who we are because of the Spirit'. Theologically, the Holy Spirit forms not only a community (as seen in the early Church) but a family of God, where every person has equal dignity as a child of God. This reflects Catholic Social Teaching on the common good and human dignity: all are created and loved by God, and therefore belong together.

To address accessibility, root this in concrete experience before abstraction. Begin with pupils' own families and relationships, then extend: 'God's family is like this, but bigger.' Using picture books and physical representations (e.g. linking pupils with string) is effective because it makes the invisible reality of communion tangible.

Be cautious with vocabulary. Terms like 'community', 'connected', or 'God's family' should be consistently modelled and revisited through action, not assumed as understood. The knowledge statements may need unpacking.

Clarify for teachers: this is not simply PSHE. The distinct theological claim is that love and belonging come from God first, and human relationships reflect this. Helping others is therefore participation in God's love, not just kindness.

Ensure pupils grasp both parts:

- everyone is loved by God
- therefore, we are called to love others as one family



To the ends of the Earth

Reception
Week 6



Sunday is a special day for the Church to celebrate
The parish church and the parish family meet there to celebrate

Sunday is a special day for the Church to celebrate.

Know

On Sunday, God's family gathers at the parish church.

At church, we celebrate and pray together.



Discern

Sunday is God's special day.

Suggested discovery questions

1. What do Christians do on Sundays that is different from other days?
2. Why do Christians go to church with their parish family on Sunday?
3. Why do you think God gave us a special day each week?



Respond

Visit the parish church or roleplay being there. What special roles do people have?

Invite the priest, deacon, or a parishioner into school. Why is Sunday a special day to them?

Draw or sequence pictures showing what they or others might do on Sunday (e.g. going to church, praying, resting, being with family). Explain how these things make Sunday special.

Textual references

Key vocabulary

Sunday	God's special day when Christians remember Jesus and go to Church
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Teacher Notes

This learning completes the branch by drawing together Pentecost and the life of the Church into a regular rhythm of worship. Sunday is not simply a routine gathering, but a theological sign of new life in Christ. Catholics celebrate Sunday because it is the day of the Resurrection, when Jesus rises from the dead, and therefore the day when the Church gathers as God's family.

This can be linked back to the Creation accounts (Genesis 1–2). In Genesis, God rests on the seventh day and makes it holy. Sunday develops this further: it is often called the 'first day of the new creation', because through the Resurrection, God begins something new. Thus, Sunday is both about rest (creation) and new life (resurrection).

For young pupils, emphasise continuity:

- God creates the world and gives a special day
- Jesus rises and makes Sunday even more special
- The Church gathers each week to celebrate this

Theologically, gathering at church shows that we are still the same Spirit-filled community begun at Pentecost. The parish becomes the visible expression of God's family.

Make explicit: going to church is not just 'what we do', but who we are, a people who belong to God and come together to pray, celebrate, and be sent out to live with love.



To the ends of the Earth

Year 1

Week 1

Hear, Believe & Celebrate

	D1.5.2 Simply sequence the story of Jesus studied from earlier branches (as Luke does in Acts 1)
<i>Know</i>	Jesus suffers on the Cross, dies, and on the third day He rises again. After rising, Jesus spends forty days with His friends, showing He is alive. He teaches them about God's Kingdom. Jesus ascends into heaven and tells his friends to wait for the Holy Spirit to come and help them.

	D1.5.2 Talk about the different ways experience of the Holy Spirit is expressed in some of the stories from the Bible they have heard across the Year One branches
<i>Discern</i>	The Holy Spirit shows God's power in many ways, and helps people know God is close Suggested discovery questions 1. When you look at artwork of Genesis 1:1-2, what do you feel about God's power to make something out of nothing? Why do those feelings come? 2. In pictures of the Annunciation (like Mary with the angel and the Holy Spirit as a dove), what does the scene tell you about how special Mary is and how God works in quiet ways? 3. When you see images of Pentecost (wind, fire, people gathered), which part of the picture draws your attention most and what does that say to you about how close God is in big moments?

	R1.5.2 Hear the words of the Glory Be and hymns that reference Father, Son, and Holy Spirit and join in prayerfully if they choose to do so
<i>Respond</i>	Pray the words of the Glory Be. Sing hymns of the Trinity reflecting on God the Father, Son and Holy Spirit. Act out or draw a time they helped someone, as the Holy Spirit helps us.

Textual references

Acts 1:1-11

Promise of the Holy Spirit and the Ascension

Key vocabulary

Holy Spirit	God's power that can't be seen, like the wind, which helps people know God's love and do what is good
Glory Be	a short prayer that praises God the Father, God the Son, and God the Holy Spirit

Teacher Notes

Suggested artworks for Discovery Questions

1. [*Day 1*](#) by Rick Rietveld (2001, USA)
2. [*The Annunciation*](#) by Giovanni Lanfranco (1636, Italy)
3. [*Holy Spirit Coming*](#) by He Qi (1998, China)

The Story of Jesus

Luke begins the book of Acts by reminding his readers what has already happened in the life of Jesus. This is important, because it shows that the story of the Church only makes sense when it is rooted in the story of Jesus:

- Jesus is born
Christians believe Jesus is the Son of God, sent to live on earth. His birth shows that God chose to enter human history in a real and physical way. This is the mystery of the Incarnation: God became man in Jesus. For children, this is the starting point of Jesus' story, showing God's love reaching into the world in a new way.
- Jesus teaches people
The gospels record that Jesus healed the sick, welcomed outcasts, and told stories called parables. These actions show that God's kingdom is not only about rules, but about love, mercy, and justice. When Jesus taught, He revealed God's character and invited people to follow Him.
- Jesus dies on the Cross
Although Jesus did good, some people rejected Him. His death on the Cross is understood by Christians as an act of love, where He gave His life to free people from sin. For early Christians, this was not a defeat but part of God's plan of salvation.
- Jesus comes back to life
On the third day after His death, Jesus rose again. This Resurrection is at the very centre of Christian belief. It shows that death is not the end, and that God's power brings new life. It is the proof that Jesus is truly the Son of God.
- Jesus visits His friends
The risen Jesus appeared to His disciples for forty days. These appearances helped them believe He was alive and gave them confidence to continue His mission. He spoke to them about the Kingdom of God, showing that His teaching continued after the Resurrection.
- Jesus goes back to Heaven
At the Ascension, Jesus was taken up into Heaven. This does not mean He left the world behind, but that He returned to the Father and continues to reign with Him. From there, He sends the Holy Spirit to be with the Church.
- Jesus promises to come back
Before leaving, Jesus promised that one day He would return. This is called the Second Coming. For Christians, it is a reminder that history is moving towards a fulfilment in God's plan, when Jesus will bring peace and justice to all creation.



To the ends of the Earth

Year 1

Week 2

Hear, Celebrate & Live

	U1.5.3 Make simple connections between the mission of the Church and the mission of Jesus as he announced it at the beginning of Luke's Gospel (Lk 4:16-19)
<i>Know</i>	Jesus says the Holy Spirit is with Him and sends Him to bring good news, help the blind to see, and set people free. The Holy Spirit also helps the Church to carry on Jesus' mission by telling people the good news of God's love. The Church, guided by the Spirit, helps people in need, teaches about Jesus, and prays so that His mission continues today.

	D1.5.3 Look at and discussing ways the Holy Spirit is described in art or music	
<i>Discern</i>	The Holy Spirit is shown in art and music in many ways, like a dove, fire, wind, or helper, to help us feel God's power, love, and care.	Suggested discovery questions 1. What do you see or hear about the Holy Spirit in this picture or song? 2. How does it make you feel when the Spirit is shown as a dove, fire, or wind? 3. Which picture or song helps you most to know that God is with you, and why?

	R1.5.3 Consider how Christians announce the Gospel to others through their words and actions
<i>Respond</i>	Draw or write a kindness card with the message 'Jesus loves you' and give it to a friend, teacher, or family member. Say a short prayer for a friend, family member, or someone who is sad. Donate a coin, small gift, or some time to give to children or families in need.

Textual references

Luke 4:16-19

Good News for all people

Key vocabulary

Gospel	the Good News about Jesus, recording His life, love, and teachings
The Church's mission	to carry on Jesus' work. With the Holy Spirit's help, the Church tells people God loves them, prays together, and helps people who need care.

Teacher Notes

Suggested songs for Discovery Questions

1. [*Holy Spirit, You Are Welcome Here*](#) by Francesca Battistello
This gentle worship song speaks of the Holy Spirit's presence as comfort and peace. It repeats simple words about welcoming the Spirit, making it easy for younger pupils to join in. Teachers can highlight the idea that the Spirit is close to us and helps us feel God's love. Pupils can be invited to close their eyes and listen to how the music makes them feel, linking sound and words to God's presence.
2. [*Come, Holy Spirit \(Children's version\)*](#) by John Hardwick
This upbeat children's song uses simple language and actions to describe the Holy Spirit as fire, wind, and power. It is engaging for younger pupils who can join in with clapping and movement. The song helps connect biblical images to everyday worship, showing the Spirit as lively and active. Teachers can use this to ask pupils which picture of the Spirit they like best and why.
3. [*Veni Sancte Spiritus*](#) a Taizé chant by Jacques Berthier
This repetitive chant is prayerful and calming. The Latin words mean 'Come, Holy Spirit.' Even without full understanding, pupils can experience the beauty of music as prayer. Teachers might explain that Christians all over the world sing this to ask the Spirit to be with them. Pupils could draw while listening, showing how the music makes them imagine the Spirit.
4. [*Come Holy Spirit*](#) by Dan Callow & Emily Clark
This contemporary worship song is written especially for schools and children's liturgies. The words ask the Holy Spirit to "fill our hearts" and "guide our ways," making the link between prayer and daily life clear. The melody is gentle but memorable, encouraging prayerful singing. Teachers can highlight how the song is both a prayer and an invitation, reminding us that the Spirit is always ready to help us live like Jesus. Pupils could be invited to place their hands on their hearts while singing, as a sign of opening themselves to the Spirit.

Suggested artworks for Discovery Questions

1. [*Pentecost*](#) by Giotto
Giotto shows the disciples with tongues of fire above their heads as the Spirit comes at Pentecost. The bright colours and simple shapes make it accessible for pupils. Teachers can ask pupils to point out where they see the Spirit and how the fire shows God's power. This helps pupils link Bible stories to images.
2. [*Dove of the Holy Spirit*](#) by Bernini
This stained-glass window shows a white dove shining with golden light. Teachers can explain that the dove is a symbol of peace and God's Spirit. The glowing light around the dove helps pupils imagine the Spirit's warmth and presence. Pupils might reflect on how the image makes them feel safe and loved.
3. [*Holy Spirit Coming*](#) by He Qi
He Qi uses bright, modern colours to show the Spirit at Pentecost. The dove hovers over the disciples with flames around them. The bold style helps pupils see that artists today still find new ways to picture the Spirit. Teachers can invite pupils to compare this with Giotto's painting, noticing what is the same and what is different.



To the ends of the Earth

Year 1
Week 3
Hear



U1.5.1

Retell with increasing detail the Road to Emmaus (Lk 24:13-35)

Know

Two friends walk to Emmaus feeling sad because Jesus has died.

A man walks with them, and when He breaks bread, they know it is Jesus alive again.

Jesus shows His friends that God's plan is true and they can follow Him and share His love.



D1.5.1

Imagine how the apostles felt during the events following the Resurrection

Discern

Jesus' friends felt sad, then surprised and happy, when they saw He was alive and with them again

Suggested discovery questions

1. How do you think Jesus' friends feel when they are walking and talking with Him on the road?
2. What might the friends feel when Jesus breaks the bread, and they realise who He is?
3. If you were one of Jesus' friends in this story, what feeling would you have had and why?



R1.5.1

Respond

Pupils draw a road across a page. Along the road they add faces or symbols to show what Jesus' friends may have felt. They then add their own feelings at similar times in their lives and share with a partner.

Pupils are given bread or a paper bread shape. They decorate it with a picture or word showing when they have felt close to God, family, or friends. They then share in a circle and explain their choices.

Using Visio Divina, pray with the Emmaus images. What do you see? What does the artwork say to you?

Textual references

Luke 24:13-35

The Road to Emmaus

Key vocabulary

disciple	a friend and follower of Jesus
Emmaus	the name of a town where two of Jesus' friends were walking when they saw Him alive again after He had died
Resurrection	when Jesus rose to new life after his death

Teacher Notes

[The Supper at Emmaus](#) by Caravaggio may be useful for pupils to reflect on whilst listening to the account of the Road to Emmaus

The Road to Emmaus (Luke 24:13–35) is a post-Resurrection account that reveals how the risen Jesus is present with His followers, even when they do not immediately recognise Him. The two disciples begin in sadness and confusion, reflecting the reality of grief after Jesus' death. As Jesus walks with them, He explains the Scriptures, showing that His suffering and Resurrection are part of God's plan.

Recognition comes in the 'breaking of the bread'. This moment is theologically significant, as it echoes the Last Supper and points towards the Eucharist, where Catholics recognise Jesus' real presence. The disciples' response, 'Were not our hearts burning within us?' (Luke 24:32), expresses an inner awakening to God's truth.

For pupils, this story helps develop the understanding that Jesus is with people in different ways: in Scripture, in shared moments, and in signs such as the breaking of bread. It also introduces a pattern of transformation: sadness turns to joy, and confusion to understanding.

This learning supports the idea that encounters with Jesus lead to change. The disciples immediately return to share the Good News, showing that recognising Jesus leads to mission and witness.



To the ends of the Earth

Year 1

Week 4

Hear & Believe

	U1.5.1 Retell with increasing detail the Promise of the Holy Spirit and the Ascension (Acts 1:1-11)
<i>Know</i>	Jesus tells His friends not to leave Jerusalem but to wait for the gift of the Holy Spirit. Jesus says they will be His witnesses, telling people about Him in Jerusalem and to the ends of the earth. As the apostles watch, Jesus is lifted up and a cloud takes Him out of their sight.

	D1.5.1 Imagine how the apostles felt during the events following the Resurrection	
<i>Discern</i>	The friends of Jesus feel confused as they wait, amazed as they watch Him go, then hopeful because He promises the Holy Spirit	Suggested discovery questions 1. How do you think the friends of Jesus feel when He tells them to wait in Jerusalem for the Holy Spirit? Why do you think they feel that way? 2. What is it like for the friends when they watch Jesus being taken up into heaven? What makes you think that? 3. If you were one of the friends on that day, what do you think you would feel or say, and why?

	R1.5.1 Think about why prayer is an important part of life for many people	
<i>Respond</i>	Pupils listen to a short piece of calm music and sit quietly for a short time, imagining they are with the friends of Jesus waiting in Jerusalem. Afterwards, they talk about how it feels to be quiet and why people might use prayer to listen to God or find peace. Pupils create a prayer feelings poster. After a short time of quiet reflection, they each draw or write one word about how prayer makes them feel. These are gathered on to a class poster, showing that prayer can bring peace, hope, and closeness to God. Pupils design a simple message card for someone in their school or family. On the front they draw or write a way of showing the Good News of Jesus, and inside they explain in their own words why prayer helps them to share love, kindness, or courage. This links prayer with action and witness.	

Textual references

Acts 1:1-11

The Promise of the Holy Spirit and the Ascension

Key vocabulary

Holy Spirit	God's power that can't be seen, like the wind, which helps people know God's love and do what is good
the Ascension	when Jesus went up to heaven to be with God the Father after He finished His work on earth
witness	someone who tells others about Jesus

Teacher Notes

Acts 1:1-11 describes the Ascension and the promise of the Holy Spirit. After the Resurrection, Jesus prepares His apostles for mission by instructing them to wait in Jerusalem. This waiting is important: it shows that the mission of the Church is not driven by human effort alone, but depends on the gift of the Holy Spirit.

Jesus' Ascension, being 'lifted up' and taken from their sight, does not mean He abandons His followers. Rather, it marks a transition in how He is present. The cloud is a significant biblical sign of God's presence (as in Exodus), indicating that Jesus enters fully into God's glory. The apostles are left in a moment of tension: they experience loss and uncertainty, yet are given a clear promise and purpose.

Theologically, this is a moment of commissioning. Jesus names the apostles as His witnesses, sending them to share the Good News 'to the ends of the earth'. Their mission will begin at Pentecost, when the Holy Spirit is given.

For pupils, this introduces the idea that waiting can be part of God's plan. The apostles' feelings of confusion, amazement, and hope reflect a journey of trust, helping children understand that God's promises unfold over time.



To the ends of the Earth

Year 1

Week 5

Hear & Believe

	U1.5.1 Retell with increasing detail the account of Pentecost (Acts 2:1-4)
<i>Know</i>	Jesus' friends stay together in one place because they pray and wait for God's gift. A loud sound like a rushing wind fills the whole house where they sit. Tongues like fire rest on each of them and they are all filled with the Holy Spirit.

	D1.5.1 Imagine how the apostles felt during the events following the Resurrection	
<i>Discern</i>	When people open their hearts to the Holy Spirit they are changed, as the apostles are changed	Suggested discovery questions 1. What happens to the apostles when the Holy Spirit comes to them at Pentecost? 2. How do you think people can change when they open their hearts to the Holy Spirit? 3. Can you think of a time when you felt braver, kinder, or happier, and how might the Holy Spirit help with that?

	R1.5.1	
<i>Respond</i>	Pupils create a large flame collage together. On each flame they write or draw one way the Holy Spirit can help them bring love, kindness, or courage into their school, home, or parish. When the collage is displayed, pupils see how many small flames together create a fire of change for the community. Pupils take part in a circle reflection where a rushing wind sound is played, and they are asked to imagine the Holy Spirit filling them with power. Each pupil then shares one way they may be changed by the Spirit, so they make a difference in their family or class.	

Textual references

Acts 2:1-4

Pentecost

Key vocabulary

Holy Spirit	God's Spirit who fills us and helps us change
Pentecost	when the Holy Spirit came to Jesus' friends

Teacher Notes

At Pentecost (Acts 2:1–4), the Holy Spirit comes to the apostles in the form of wind and fire. Before this, the apostles are frightened and uncertain. After receiving the Spirit, they are filled with courage and joy, going out to share the Good News of Jesus. This marks the beginning of the Church's mission.

The Catechism of the Catholic Church teaches that the Holy Spirit is the one who strengthens, guides, and sanctifies the Church (CCC 688, 731–732). The Spirit brings about transformation: fear becomes courage, weakness becomes strength, silence becomes proclamation. Pope Francis often described the Spirit as the one who 'changes hearts' and 'opens doors for mission' (cf. *Evangelii Gaudium* - *The Joy of the Gospel* - 259).

For pupils, it is important to focus on how the Spirit changes people from the inside out. Just as the apostles were changed at Pentecost, so too the Holy Spirit can help us to be kind, loving, brave, and hopeful. The Spirit's presence is invisible, like the wind, but its effects are clear in people's words and actions.

Encourage pupils to see the Holy Spirit as a friend and helper who is always close to them. Invite them to make links between the story of Pentecost and their own experiences: times when they have felt helped, comforted, or encouraged to do something good.

Key message for teaching: The Holy Spirit changes people so they can follow Jesus more closely. When we open our hearts to the Spirit, we can live with courage, kindness, and joy.



To the ends of the Earth

Year 1

Week 6

Celebrate & Live

	U1.5.4 Recognise that Catholics celebrate the Ascension of Jesus and Pentecost on special days called holydays
<i>Know</i>	On the holyday of obligation called the Ascension, Catholics celebrate the day when Jesus returns to Heaven to be with God the Father. On Pentecost Sunday, Catholics celebrate the day when the Holy Spirit comes to the friends of Jesus and gives them courage to share His love. Catholics go to Mass on holydays of obligation because they are very special celebrations for the whole Church, just like Sundays.

	D1.5.4 Listen to and ask questions about the experiences of how others celebrate Pentecost in different places and cultures	
<i>Discern</i>	Celebrations around the world for Pentecost always focus upon the joy of the Holy Spirit who comes to help and guide us	Suggested discovery questions 1. What do you think makes people full of joy when they celebrate Pentecost? 2. Why do you think people all over the world call Pentecost the Church's birthday? 3. When you see or hear about Pentecost celebrations in different places, which one do you enjoy most and why?

	Invite children to draw how they would like to celebrate Pentecost or the Ascension, e.g. with balloons, singing, or special food. Include these ideas in a classroom celebration.
<i>Respond</i>	In small groups, prepare a simple celebration of the word for Pentecost. Choose music, colourful items (representing flame and wind), actions, and simple prayers.

Textual references

Acts 1:6-11	the Ascension
Acts 2:1-4	Pentecost

Key vocabulary

Pentecost celebrations around the world

Rome: red petals at the Pantheon

In Rome, one of the most striking Pentecost traditions takes place in the Pantheon, where thousands of red rose petals are released from the dome during Mass. The petals fall gently over the congregation, symbolising the tongues of fire that came upon the apostles in Acts 2:3. This dramatic image helps worshippers to remember that the Holy Spirit brings gifts of courage, strength, and joy. For pupils, teachers can explain that red is the liturgical colour of Pentecost, representing both fire and love. The petals also remind Catholics that the Spirit is not something abstract but comes into our real lives, changing and guiding us. This practice shows how celebrations can be both beautiful and symbolic, helping people to feel joy and awe. Teachers might invite pupils to imagine what it would be like to stand in the Pantheon and see the petals falling, and how that would help them think about the Spirit's power and presence.

France: trumpets and the mighty wind

In some French churches, Pentecost begins with the sound of trumpets, recalling the mighty wind described in Acts 2:2, which filled the whole house where the apostles were gathered. The trumpet blasts make the invisible Spirit feel present in a powerful, physical way, filling the church with sound and energy. This reminds Catholics that the Spirit is not quiet or hidden but alive and active, sweeping through people's lives with strength and purpose. For pupils, teachers can explain that wind is one of the main signs of the Holy Spirit in Scripture: we cannot see it, but we can feel its effects. The trumpets, then, are like a call to attention, saying 'The Spirit is here, get ready to listen and to be changed.' This practice shows how sound can be used in worship to awaken the senses and help people remember that the Spirit brings new life. Teachers could ask pupils how different sounds make them feel (e.g. quiet music, loud music, or a sudden trumpet blast) and connect this to the experience of Pentecost.

Ghana: singing, drumming and dancing

In Ghana and across many African countries, Pentecost is celebrated with vibrant singing, drumming, and dancing. This joyful worship reflects the happiness of the apostles when they received the Spirit and began to proclaim the Good News (Acts 2:4). Music and movement are central to African spirituality, and Pentecost becomes not only a time to remember the first coming of the Spirit but also to experience His joy in the present. For Catholics, this celebration reflects what the Spirit does: breaking down barriers, giving courage, and filling people with life. Teachers can explain that drumming and dancing are not just for entertainment but acts of prayer and thanksgiving. Pupils can be encouraged to see that the Holy Spirit moves people in different ways across the world. In Africa, that movement is often physical and loud, full of rhythm and energy, showing that God's joy cannot be contained. This example helps pupils connect Pentecost with their own experiences of joy, perhaps when they sing, clap, or move together in celebration.

Germany: green branches as signs of new life

In Germany, it is traditional to decorate homes and churches with green branches at Pentecost. The branches are a reminder that the Holy Spirit brings new life, just as trees and plants do in spring. This connects closely to the biblical theme of renewal, where the Spirit makes all things new (Romans 8:11). The greenery reflects the Spirit's role in giving growth, not only to plants but to faith, courage, and love in the hearts of believers. For pupils, teachers can explain that the colour green in the Church often symbolises life, growth, and hope. The branches show that Pentecost is not just about what happened long ago but about how the Spirit keeps the Church alive today. Teachers could invite pupils to think about how they see signs of new life in their own surroundings (new leaves, flowers, or gardens) and link this to how the Holy Spirit helps us grow as people of faith, kindness, and love.

Latin America: red clothes and parades

In Latin American countries, Pentecost is often celebrated with parades, festivals, and processions where people wear red, the colour of fire and love. These public celebrations honour the Holy Spirit and remind people of the joy and energy that came at Pentecost (Acts 2:3–4). Red symbolises the Spirit's fire that burns in people's hearts, giving courage to live as disciples. Teachers can explain that festivals and parades are ways to show joy in public, not only inside a church. Pupils might be encouraged to see how colours and celebrations make faith visible. The red clothing connects the people directly to the Spirit's fire, while the parades remind them that the Spirit's joy is not meant to be hidden but shared with the world. This shows that the Church is alive and full of energy, continuing the mission of the apostles today. Pupils could be invited to think about what colours, celebrations, or parades make them feel joy, and how this connects to sharing the Spirit's gifts.

United Kingdom: Whit Walks

In parts of England, Pentecost has traditionally been called Whitsun. Local communities of different Christians often celebrate with 'Whit Walks', where parishes and schools process together, sometimes with music, banners, and singing. These traditions remind Catholics that the Holy Spirit creates unity and joy within local communities, just as at Pentecost the apostles were united and sent out together. Teachers can explain that walking together in public is a way of showing that faith is not private but lived in community. The name Whitsun comes from 'White Sunday', when new Christians wore white robes for baptism at Pentecost. Pupils can see how the Spirit still brings people together today, not only in church but also in their towns and villages. Teachers might invite pupils to think about the importance of joining with others in celebrations and how these show the Spirit's presence in the Church.



To the ends of the Earth

Year 2

Week 1

Hear & Believe

	U2.5.1 Sequence the events from the Resurrection of Jesus to the coming of the Holy Spirit at Pentecost
<i>Know</i>	Jesus appears after rising and teaches His friends about God's Kingdom. Forty days later, He goes to the Father in heaven, and His friends pray and wait. Ten days after that, people from many nations hear the Good News spoken in their own languages. This helps them share Jesus' love with others.

	D2.5.1a Say what they wonder about the story of the appearance of the resurrected Jesus to the apostles and imagine how the apostles were feeling at the Ascension (Acts 1:6-11)	
<i>Discern</i>	Jesus' friends see Him alive, listen to His promise of the Holy Spirit, and watch as He goes to the Father, wondering and feeling many things.	Suggested discovery questions 1. I wonder what the apostles think when Jesus promises the Holy Spirit will come. 2. I wonder what the apostles feel as they watch Jesus go to the Father. 3. I wonder how the apostles feel when they learn they have to keep spreading Jesus' message without Him there

	<i>Respond</i> Compare their own and other people's responses to how they imagine the apostles were feeling at the Ascension. Pupils take part in a guided drama. They act as the apostles who notice Jesus with them, feel as they watch Him go, and hope as they wait together. After each section, the action pauses so pupils can share aloud how these moments might inspire people today to act with faith, courage, or kindness in their own community. Pupils create cards with simple greetings or prayers in different languages, representing how people at Pentecost heard the apostles speak in their own tongues. They then exchange the cards with one another, practising saying the words.
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Textual references

Acts 1:6-11	the Ascension
Acts 2:1-4	Pentecost

Key vocabulary

God's kingdom	God's way of living, where people love and follow Him
Good News	the message that Jesus loves us and saves us
Pentecost	when the Holy Spirit came and helped people share the Good News

Teacher Notes

This sequence of events shows the continuity of God's plan from the Resurrection to Pentecost. After rising from the dead, Jesus spends time with His apostles, teaching them about the Kingdom of God and preparing them for their mission (Acts 1:3). His Ascension does not end this mission; instead, it marks a new phase. Jesus returns to the Father, and the apostles are entrusted with continuing His work on earth.

The period of waiting is theologically significant. The apostles pray together, showing dependence on God and readiness to receive His gift. This highlights that mission in the Church is rooted in prayer and trust, not self-reliance.

At Pentecost, the Holy Spirit enables communication across languages. This reverses division and shows that the message of Jesus is universal. The apostles are empowered to proclaim the Good News in ways others can understand, marking the Church's outward movement into the world.

For pupils, this learning establishes a clear pattern: encounter with Jesus, waiting in trust, receiving the Spirit, and then sharing the message. It introduces the idea that faith leads to action, and that God equips people for the task He gives them.



To the ends of the Earth

Year 2

Week 2

Hear, Believe & Celebrate



U2.5.2

Know that St Luke wrote a gospel containing an account of the life of Jesus and the Acts of the Apostles about the early Church

Know

Luke wrote a Gospel that tells the story of Jesus' life and teaching.

Luke also wrote the Acts of the Apostles, which tells the story of the early Church.

Both books show how God's love is shared through Jesus and His friends.



Discern

Luke helps us know Jesus in his Gospel and shows how the Holy Spirit guides the apostles in Acts, so we can follow Jesus and belong to His Church today.

Suggested discovery questions

1. What if the disciples had not started the early Church, as recorded in Acts of the Apostles?
2. How does the Holy Spirit act as a guide?
3. Why do you think Luke wants us to follow Jesus and belong to His Church today?



R2.5.2

Consider why many people pray and share stories of prayer from different religious communities as appropriate.

Respond

Ask children to share their thoughts and feelings to the question, 'Why do you think people pray?' Emphasise the function of prayer in asking for the Holy Spirit's guidance, just as it guided the apostles.

Create a Prayer tree: pupils write or draw a 'thank you,' 'sorry,' or 'help' prayer on a leaf and hang it on a classroom tree or attach different colour ribbons for the different forms of prayer.

Pupils listen to or read short stories of prayer (for example, the apostles praying in Acts, a Muslim praying at the mosque, or a Jewish family praying at home). After each story they talk in pairs about why prayer matters to the people in the story and how prayer might help them to live well with others.

Textual references

Luke 24:36-53

Jesus appears to the apostles and the Ascension

Acts 2:1-13

Pentecost

Key vocabulary

Prayer a conversation with God, where you talk to Him about anything on your heart, listen to Him, say thank you, and ask for help. It's a way to build a relationship with and grow closer to Him. God is always listening and wants to share His unconditional love with you

Teacher Notes

Luke is the only Gospel writer to produce a two-part work: his Gospel and the Acts of the Apostles. Together, these form a single, continuous account. In the Gospel, Luke carefully sets out who Jesus is and what He teaches; in Acts, he shows how the mission of Jesus continues through the apostles and the early Church. This helps pupils see that the Church is not separate from Jesus, but is the way His work carries on in the world.

Luke writes in an ordered and thoughtful style, often explaining events clearly and showing connections between them. He pays particular attention to the action of the Holy Spirit, presenting the Spirit as the one who guides both Jesus and the apostles. What begins with Jesus in the Gospel continues through the Spirit in Acts.

Luke also emphasises inclusion, showing that God's love is for all people, especially those who may feel overlooked. His two-part structure helps pupils understand a key theological idea: salvation history is ongoing. Jesus' life, death and resurrection are not the end of the story; through the Church, guided by the Holy Spirit, that story continues today, and Christians are invited to be part of it.

Prayer is central to Christian life. In the Gospels, Jesus often goes away to pray (Luke 5:16), teaching His disciples to pray with the words of the Lord's Prayer (Matthew 6:9-13). Christians believe prayer is a conversation with God: speaking, listening, thanking, asking for help, or saying sorry. Catholics use many forms of prayer: the Bible (especially the Psalms), traditional prayers like the 'Glory Be', singing hymns, and the Sign of the Cross, which recalls the Trinity. Prayer is always guided by the Holy Spirit, who helps believers open their hearts to God (Romans 8:26).

The Acts of the Apostles shows that prayer is at the heart of the early Church. After the Ascension, the apostles pray together with Mary while waiting for the Holy Spirit (Acts 1:14). This highlights that prayer unites Christians, gives them courage, and helps them continue Jesus' mission.

Learning about prayer across religions helps pupils see both what is shared and what is unique. Muslims pray five times daily, facing Mecca, often on prayer mats, showing discipline and unity. Jewish people pray in the synagogue and at home, sometimes wearing a kippah or tallit, using words from the Torah and Psalms. Hindus pray in temples or shrines at home, offering flowers, candles, or food to God, showing devotion and beauty. Sikhs pray through daily recitation of prayers from the Guru Granth Sahib, such as the *Japji Sahib*, often in the gurdwara or at home. Sikh prayer focuses on remembering God's Name (*Naam Simran*) and living truthfully, which guides believers to serve others with humility.

Exploring these practices helps pupils notice that people everywhere seek connection with God or the divine. In Catholic theology, prayer is ultimately about relationship with God through Jesus, strengthened by the Spirit. By comparing, pupils can understand that prayer matters because it changes people and communities, helping them to live with love, hope, and peace.

Key teaching point: prayer takes many forms, but for Christians it is always about growing closer to God in Christ.



To the ends of the Earth

Year 2

Week 3

Hear & Believe



U2.5.3

Retell the story of the Conversion of Saul (Acts 9:1-19)

Know

Saul does not like Christians, but on the way to Damascus a bright light shines and the voice of Jesus stops him.

Saul becomes blind until Ananias prays for him. Then he can see, is baptised, and begins to follow Jesus.

Saul is changed into Paul, who becomes a great teacher of the Church.



D2.5.1b

Say what they wonder about the story of Saul

Discern

Saul's life changes when he meets Jesus, and God can change our hearts too so we follow Him and share His love with others

Suggested discovery questions

1. What do you think is the most important change that happens to Saul when he meets Jesus, and why?
2. Which way of God changing people's hearts do you think is most helpful: giving them new hope, new courage, or new love? Why?
3. Do you prefer thinking about Saul's change long ago, or how God changes people's hearts today? Why?



Respond

Pupils create a 'before and after' transformation poster. On one side they show Saul hurting Christians, and on the other side they show Paul sharing God's love. They then add their own idea of how they could change something in their lives to show more love, kindness, or courage.

Pupils take part in a class role-play called 'Helping Hearts to Change'. In small groups they act out a simple scene where someone is unkind, and then show how the person changes to act with love and care. Afterwards, they discuss how God can change hearts today and how they can make a difference in their school or parish.

Textual references

Acts 9:1-19

The Conversion of Saul

Key vocabulary

Saul A man who didn't like Jesus' friends. One day, Jesus spoke to him and Saul's heart changed. After that, he followed Jesus and was called Paul.

Teacher Notes

The story of Saul's conversion is one of the most important accounts in the Acts of the Apostles. Saul is a devout Jew who believes he is doing what is right by opposing the first Christians. It is important to help pupils understand that, at this time, there was confusion, fear and disagreement about the followers of Jesus. Some people did not yet understand who Jesus was, and this led to Christians being treated unfairly. This should be presented carefully and sensitively, avoiding distressing detail, while helping pupils recognise that not everyone welcomed the early Church.

Acts tells us that Saul is present at Stephen's death (Acts 8:1) and is determined to arrest Christians in Damascus (Acts 9:1–2). On the way, everything changes: a bright light shines, he falls to the ground, and he hears the voice of Jesus asking, 'Saul, Saul, why do you persecute me?' (Acts 9:4). This is a turning point because Jesus identifies Himself with His followers, showing that to harm Christians is to harm Christ Himself.

Saul becomes blind and is led into Damascus. His helplessness shows that he must rely fully on God. After three days, a disciple called Ananias prays for him. Saul's sight is restored, he is baptised, and he begins a new life as Paul, the apostle and missionary. This change is often described as a 'conversion', meaning turning from one way of life to another.

For Christians, Paul's conversion shows that no one is beyond God's reach. Even someone who acted wrongly can be transformed by grace into a great saint and teacher of the Church. The Catechism of the Catholic Church teaches that conversion is the work of God's grace, moving a person to say yes to Him and to live in love (CCC 1427–1429). Paul becomes a living example of this: instead of bringing fear, he begins to share the love of Christ, travelling widely, founding Christian communities, and writing letters that form much of the New Testament.

For pupils, the key theological message is that God can change hearts. The Holy Spirit works in people's lives to bring new courage, hope and love. Saul's story helps pupils reflect on how they too can be changed to show kindness, forgive others, and live as followers of Jesus.

A key teaching point: Saul meets Jesus, his heart is changed, and he becomes Paul. God can change our hearts too, helping us to follow Jesus and share His love.



To the ends of the Earth

Year 2

Week 4

Believe & Live



U2.5.6

Name the fruits of the Holy Spirit and make simple links between the lives of some saints or holy people and how the fruits of the Holy Spirit were shown in their lives

Know

The fruits of the Holy Spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Saints are holy people who follow Jesus and are guided by the Holy Spirit.

Different saints show different fruits of the Holy Spirit.



D2.5.4

Listen to and ask questions about the stories and the example of a saint whose life shows examples of building peace in the world

Discern

Saints show us how to build peace by being gentle, kind, and brave and we can be peacemakers too

Suggested discovery questions

1. What do saints do that shows they are gentle, kind, or brave?
2. Why do you think saints are remembered as people who bring peace?
3. How can we learn from the example of saints to be peacemakers today?



R2.5.3

Consider how the fruits of the Holy Spirit could transform their own lives and through them, help the lives of others in their family and wider community

Respond

Pupils take part in a 'fruits in action' circle. Each pupil chooses one fruit of the Spirit and says how it could change something in their own life. Then they add how this change could help someone else in their family, school, or community.

Pupils create a 'saints' footsteps path'. On each cut-out footprint, they write or draw how a saint showed a fruit of the Spirit. Then they add their own footprint, showing how they could follow that example in their own lives.

Pupils write a short letter or draw a picture to thank a saint for their example. In it they describe which fruit of the Spirit they see in that saint and how they want to live it too, for the good of their family or community. These can be displayed as a 'living fruits of the Spirit' wall.

Textual references

Galatians 5:22-23

Fruits of the Holy Spirit

Key vocabulary

love	caring for others and God; charity
joy	being glad inside because you know God loves you
peace	feeling calm and trusting God, even when things are hard
patience	waiting kindly without getting cross
kindness	choosing to do good things for others
generosity	sharing what you have and giving with a big heart
faithfulness	keeping close to God and staying true to Him and others
gentleness	being soft and careful in what you say and do
self-control	stopping yourself from doing wrong, even when you feel like it

Teacher Notes

Mnemonic for remembering the nine fruits of the Holy Spirit: *Little Jumping Puppies Keep Giving Friendly Gentle Smiles*

Further learning on the biblical origin of the fruits will be undertaken next week. This week, focus on defining the fruits and exploring how they transform us.

The fruits of the Holy Spirit (Galatians 5:22–23) are signs of God's love at work in the lives of believers. Saints are people who have opened their hearts to the Spirit, and their lives show these fruits in powerful ways. Teaching pupils about saints makes the fruits visible and concrete.

St Teresa of Calcutta (Albania/India)

She showed kindness and generosity by caring for the poorest of the poor in Kolkata. She gave her time and love freely, seeing the face of Jesus in the sick and abandoned. Her life shows pupils that the Spirit inspires us to give without expecting anything back.

St Oscar Romero (El Salvador)

As Archbishop of San Salvador, Romero showed courage and faithfulness. He spoke out against injustice, defending the poor even when it put his life in danger. He was killed while celebrating Mass. His life shows that the Spirit helps Christians stand firm in faith and speak the truth.

St Josephine Bakhita (Sudan/Italy)

Once a slave, Josephine found freedom and faith in Christ. She showed forgiveness and peace, choosing to forgive those who hurt her. She became a religious sister in Italy, teaching others about God's love. Her life shows that the Spirit gives strength to let go of anger and bring peace.

St Andrew Kim Taegon (Korea)

The first Korean priest and martyr, Andrew Kim showed joy and patience. He preached the Gospel in secret during times of persecution, encouraging his people to remain joyful in hope. His life shows pupils that the Spirit gives courage and joy even in suffering.

St Carlo Acutis (United Kingdom/Italy)

A teenager who used the internet to share faith, Carlo showed love and faithfulness. He prayed every day, attended Mass, and created a website about Eucharistic miracles. His life shows that the Spirit works in ordinary young people, inspiring them to share the Good News with modern tools.

Key teaching point: Saints are not perfect, but their openness to the Spirit allowed the fruits to grow in them. Pupils can see that these same fruits can grow in their own lives, helping them to love, serve, and bring peace in their communities.



To the ends of the Earth

Year 2

Week 5

Hear & Believe

	U2.5.4 Recognise that the description of the fruits of the Spirit is taken from one of St Paul's letters (Gal: 5:22)
<i>Know</i>	St Paul writes letters to the first Christians to help them follow Jesus. In his letter to the Galatians, St Paul writes about the fruits of the Holy Spirit. The fruits of the Holy Spirit show how people live when God's Spirit is with them.

	D2.5.2 Say what they wonder about the fruits of the Holy Spirit	
<i>Discern</i>	St Paul teaches us that when we follow Jesus, the Holy Spirit grows good fruits in us	Suggested discovery questions 1. I wonder how it feels when someone shows me the fruits of the Holy Spirit. 2. I wonder which fruit of the Holy Spirit I could show at home or at school today. 3. I wonder how the world would look if everyone lived with the fruits of the Spirit.

	
<i>Respond</i>	Role play: Before & after: Show a situation without a fruit (e.g., grabbing a toy), then act it out again with the fruit (sharing with kindness). Discuss the changes. Circle time: Each child shares one fruit of the Spirit they want to practise at home or school this week. Pupils compose a simple class poem or chant. Each line begins 'The Holy Spirit helps us grow...' followed by one of the fruits (for example, 'The Holy Spirit helps us grow peace when we share and play fairly'). The finished poem is performed together and shared with another class or during a celebration of the word.

Textual references

Galatians 5:22-23

Fruits of the Holy Spirit

Key vocabulary

fruits of the Holy Spirit

the good ways people live when God's Spirit is helping them (like love, kindness, and peace)

Teacher Notes

St Paul often wrote letters (epistles) to the first Christian communities, encouraging them to stay faithful and live in a way that showed they belonged to Christ. One of his most famous letters is to the Galatians, where he explains the difference between living by selfish desires and living by the Spirit (Galatians 5). Paul teaches that when the Holy Spirit lives in us, certain 'fruits' grow in our lives; qualities that show God's love at work.

Theologically, the fruits of the Spirit are not just good habits we try to practise ourselves. They are signs of the Spirit's action within us. The Catechism of the Catholic Church says they are 'perfections that the Holy Spirit forms in us as the first fruits of eternal glory' (CCC 1832). This means that when Christians live in the Spirit, these fruits naturally appear, like apples growing on a healthy tree.

For pupils, the key is to understand that these fruits make the Christian life visible to others. Love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control are not abstract virtues but lived qualities that change how people treat one another. For example, peace helps end arguments, patience helps us wait kindly, and generosity helps us share what we have.

St Paul contrasts these fruits with what happens when people live only for themselves: anger, jealousy, quarrels, and selfishness (Galatians 5:19–21). This contrast helps pupils see why the Spirit's fruits are important: they are signs of a new life in Christ, one that builds up families, schools, and communities.

Building on earlier lessons about saints, pupils can now see that these fruits are not just about heroic lives long ago, but about how every Christian today is called to live. Saints are examples, but all Christians are invited to let the Spirit grow these same qualities in them.

Key teaching point: The fruits of the Holy Spirit are signs that the Spirit is alive in us, shaping us to live more like Jesus and bringing God's love into the world.



To the ends of the Earth

Year 2

Week 6

Believe & Live

	U2.5.5 Recognise that Christians believe the Holy Spirit opens their heart to God, helping them to pray and develop habits of good behaviour towards themselves and other people
<i>Know</i>	The Holy Spirit opens our hearts to God and helps us to pray. The Holy Spirit guides us to make good choices. The Holy Spirit helps us grow good habits like saying sorry, forgiving, sharing, and caring for others.

	D2.5.3 Share their personal response to different symbols of the Holy Spirit (wind, fire, dove) in art and say why they respond in that way, making links with images studied in previous branches (e.g. Taizé representations of the Holy Spirit, Marlene Scholz's 'Blessed Trinity'.)
<i>Discern</i>	The Holy Spirit is shown as wind, fire, and a dove. When we see these in art or hear them in music, we can say how they make us feel and why. Suggested discovery questions 1. What do you feel when you see the Holy Spirit shown as wind in art or music, and why? 2. How does the image of fire help you think about the Holy Spirit, and what does it mean to you? 3. What does the dove remind you of, and why do you like or connect with that picture of the Spirit?

	R2.5.1 Hear the words of Come Holy Spirit and think about what it means to open your heart to God
<i>Respond</i>	Pray the 'Come Holy Spirit' prayer and reflect upon the words. Open-heart craft: Children cut out paper hearts that open like doors. Inside, they draw or write what they pray the Holy Spirit will bring (e.g. love, peace, courage). Pupils listen to a sung version of 'Come Holy Spirit' (e.g. by Matt Maher) Afterward, they talk in pairs about how the music makes them feel and then record one way they think the Holy Spirit can help them open their hearts to God in daily life.

Textual references

Key vocabulary

Teacher Notes

When we say Come, Holy Spirit, we are asking God to fill our hearts with love, peace, and courage to do good things:

O Come, Holy Spirit,
fill the hearts of your faithful,
and kindle in them the fire of your love.
Send forth your Spirit and they shall be created.
And you shall renew the face of the earth.
O God, who has taught the hearts of the faithful
by the light of the Holy Spirit,
grant that by the gift of that same Spirit
we may be always truly wise
and ever rejoice in his consolation.
Through Christ our Lord. Amen.

Possible Responses to Discovery Questions

Wind examples

- Response: 'The wind makes me think of the Holy Spirit moving around us, even if we can't see it.'
- Why: Wind is invisible but powerful, just like the Spirit.
- Link: In Taizé art, swirls of colour might show movement and God's Spirit always being with us.

Fire examples

- Response: 'The fire makes me feel warm and full of energy, like the Spirit gives us courage.'
- Why: Fire brings light and strength, just as the Spirit helped the apostles at Pentecost.
- Link: In Marlene Scholz's Blessed Trinity, bright colours can remind us of God's fiery love burning in our hearts.

Dove examples

- Response: 'The dove makes me feel peaceful and safe, like God's Spirit brings calm.'
- Why: A dove is gentle and pure, showing God's peace.
- Link: In different Christian art, the dove often hovers above Jesus, showing the Spirit's blessing.

In Catholic teaching, the Holy Spirit is the third Person of the Trinity, given to believers to draw them into a loving relationship with God. The language of 'opening our hearts' describes a readiness to listen, trust, and respond to God's grace. This is not simply an emotion but a movement of the will, enabled by the Spirit, who gently forms habits of virtue within the Christian life. Scripture presents the Spirit as an inner guide who leads believers towards what is good (cf. Galatians 5). For young children, this can be understood as the Spirit helping them choose actions that reflect God's love—such as forgiving, sharing, and caring. These actions are not isolated behaviours but signs of a deeper transformation: the Spirit shaping the person to live more like Christ.

Prayer is central to this relationship. The Spirit helps believers to pray, even when words are difficult, by turning their attention towards God. Over time, this forms patterns of behaviour rooted in love, rather than rules alone. Thus, Christian moral life is understood not simply as obedience, but as cooperation with the Holy Spirit, who nurtures growth in goodness and helps believers live as members of God's family.



To the ends of the Earth

Year 3

Week 1

Hear, Believe & Celebrate



U3.5.1

Make links between the Scripture sources (Lk 24:13-35 and Matt 28:16-20) and what happens at Mass

Know

In the account of the road to Emmaus, the friends of Jesus recognise Him when He breaks bread, and at Mass the priest breaks bread and shares the Body of Christ.

Jesus tells His friends to go and make disciples of the nations, and at Mass we are sent out to share the Good News with others.

Both stories show that Jesus is with His friends, and at Mass we believe Jesus is present with us in the Word, in the Eucharist, and in the people gathered.



D3.5.1

Say what they wonder about the story of Emmaus and when the disciples recognised Jesus

Discern

The disciples recognise Jesus when He speaks about the Scriptures and breaks the bread, and we can recognise Jesus with us today.

Suggested discovery questions

1. What do the disciples notice about Jesus when He talks about the Scriptures on the road?
2. Why do you think the disciples suddenly recognise Jesus when He breaks the bread?
3. How might we recognise Jesus with us today?



Respond

Pupils create an 'Emmaus conversation map'. In pairs, they draw two figures walking together and write in speech bubbles what the disciples might say about recognising Jesus, then add what they themselves might say about recognising Jesus in prayer, at Mass, or in daily life. They share their maps with others, showing how the story connects to their own experiences.

Pupils take part in a class circle called 'Breaking Bread Moments'. Each pupil recalls a time when they felt close to God or to others in a special way, and they describe how it made them feel. They then reflect together on how those moments can guide the way they live, just as the disciples are guided after recognising Jesus..

Textual references

Luke 24:13-35

The Road to Emmaus

Matthew 28:16-20

The Mission to the World

Key vocabulary

Emmaus A town in the Bible where Jesus walked with two friends after He came back to life, and they realised He was alive again.

Teacher Notes

The story of the road to Emmaus (Luke 24:13–35) is one of the most important resurrection appearances of Jesus. Two disciples, walking away from Jerusalem in sadness and confusion, are joined by the risen Christ, though they do not recognise Him at first. Jesus explains the Scriptures to them, showing how the Law and Prophets point towards His suffering and glory. Their hearts ‘burn within them’ as He speaks (Luke 24:32), a sign that the Word of God, when opened by Christ, sets hearts on fire with faith.

The climax of the story comes when Jesus breaks bread with them. At that moment ‘their eyes were opened’ and they recognise Him, echoing the words of the Last Supper. This is deeply Eucharistic: the Church teaches that Jesus is made present in the proclamation of Scripture and in the breaking of bread (Catechism of the Catholic Church 1346). At Mass today, Catholics believe that Christ is truly present in both Word and Sacrament.

The link with Matthew 28:16–20, the Great Commission, reinforces this. Jesus sends His disciples to make disciples of all nations, baptising them and teaching them. At every Mass, the Church is not only gathered to encounter Christ but also sent out to continue His mission in the world. The dismissal (‘Go in peace, glorifying the Lord by your life’) reflects this command. For pupils, the key theological insight is that recognising Jesus is not limited to the disciples on the road; Christians encounter Him in the Scriptures, in the Eucharist, and in the community of believers. This is why the Emmaus story is often used in catechesis to show how the risen Jesus continues to walk with His Church.

Points for pupils to grasp:

1. Jesus is recognised in the breaking of bread, just as Catholics recognise Him at Mass.
2. The Scriptures help believers understand who Jesus is and why He died and rose again.
3. The Mass sends Christians out, as the disciples were sent, to share the Good News in daily life.

If the opportunity is available beyond RE curriculum time, a class-based celebration of Mass would form a good basis for this week's learning.



To the ends of the Earth

Year 3

Week 2

Hear, Believe & Live

	U3.5.2 Use religious language to describe the Christian belief in the mystery of God as Trinity and describe some signs and symbols of the Holy Trinity
<i>Know</i>	Christians believe in one God who is Father, Son, and Holy Spirit. Jesus tells His disciples to baptise people in the name of the Father and of the Son and of the Holy Spirit. Christians make the Sign of the Cross as a symbol of the Trinity and as a reminder that they are children of God, called by baptism.

	D3.5.3 Explore some different symbols of the Trinity and talk about what they represent e.g., by visiting their local church	
<i>Discern</i>	The Trinity is the mystery of one God in three Persons. Symbols of the Trinity help Christians think about God's love and wonder how they can notice the Trinity in their church and their own lives.	Suggested discovery questions 1. I wonder how God can be three Persons but still one God. 2. I wonder what the Trinity teaches us about real love. 3. Why do you think the Trinity is sometimes shown in drawings as shapes that never end?

	R3.5.1 Reflect on how the Holy Spirit helped the disciples and relating this to the possibilities in their lives, giving examples
<i>Respond</i>	Take part in a 'Trinity symbol hunt'. They look for symbols such as triangles, shamrocks, Trinity knots, or three circles in stained glass windows, church art, or provided images. After identifying the symbols, they talk in pairs about how each one reminds Christians of the Father, the Son, and the Holy Spirit. They then link this to the story of the disciples by choosing one symbol and explaining how it could remind them that the Holy Spirit helps people today to be brave, loving, or hopeful in their own community. Create a class 'Then and Now' chart. On one side they record ways the Holy Spirit helps the disciples in Acts, such as giving courage or helping them speak. On the other side they add examples of how the Spirit could help them today, such as speaking kindly, standing up for someone, or praying with confidence.

Textual references

Acts 1:8	The Ascension
Acts 2:1-4	Pentecost
John 14:26	Farewell discourse

Key vocabulary

Father	the first Person of the Trinity, creator of all things
Son	Jesus, the second person of the Trinity
Holy Spirit	the third person of the Trinity, who guides and helps people

Teacher Notes

The Trinity is at the very centre of Christian faith. Catholics believe in one God who is three Persons: the Father, the Son, and the Holy Spirit (*Catechism of the Catholic Church* 234). This is called a 'mystery' because it is beyond what we can fully understand with our minds, yet God reveals Himself in this way through Scripture and the life of the Church. The Trinity is not three gods, but one God in three Persons, perfectly united in love.

Jesus Himself speaks of the Trinity when He tells His disciples to baptise 'in the name of the Father and of the Son and of the Holy Spirit' (Matthew 28:19). This Trinitarian formula is still used in Baptism today, showing that Christians are drawn into the life of the Trinity and marked as God's children. When Catholics make the sign of the cross, they are not only praying but also reminding themselves of their baptismal identity and of God's presence in their lives.

The Holy Spirit, as the third Person of the Trinity, plays a special role in helping Christians to live out their faith. In Acts 1:8, Jesus promises the disciples that they will receive power from the Spirit to be His witnesses. At Pentecost (Acts 2:1–4), the Spirit comes as wind and fire, giving the disciples courage and new gifts so they can share the Good News. St John's Gospel also describes the Spirit as a 'helper' or 'advocate' (John 14:26), one who teaches and reminds believers of Jesus' words. These images show that the Spirit is not just an idea, but a living presence that strengthens, guides, and consoles.

Symbols such as the triangle, shamrock, or three circles in art help Christians to think about the Trinity. They do not explain the mystery fully, but they are reminders that God's love is both one and three. Just as the Holy Spirit gave courage to the first disciples, Christians today can look for how the Spirit is helping them to be brave, loving, and hopeful in their own communities.



To the ends of the Earth

Year 3

Week 3

Believe & Live



U3.5.3

Know some of the prayers of the Catholic Church which express belief in the Trinity and the Holy Spirit, e.g., Glory Be, Come Holy Spirit

Know

The 'Glory Be' is a prayer that praises the Trinity: the Father, the Son, and the Holy Spirit.

The 'Come Holy Spirit' prayer asks the Holy Spirit to guide, strengthen, and inspire us.

These prayers show that Christians believe in the Trinity and pray for the help of the Holy Spirit in their lives.



Discern

Christians believe in one God who is Father, Son, and Holy Spirit. The Trinity helps us pray, guides us to make good choices, and shows us how God is always with us.

Suggested discovery questions

1. How can the Holy Spirit help you make good choices when it's hard?
2. How do you think God the Father, God the Son, and God the Holy Spirit work together as one God?
3. Why do Christians praise the Trinity during prayer?



Respond

Pupils design a class 'Trinity promise mural'. Each pupil adds a symbol of the Father, Son, or Holy Spirit and writes a short promise of one way they can pray, love, or make good choices. Together the mural shows how the life of the Trinity can transform the whole community.

Pupils create a 'Trinity choices booklet'. On one page they write how the Father cares for creation, on another how Jesus shows love, and on another how the Holy Spirit guides. On the final page they add how these truths can help them make good choices in their own lives and communities.

Textual references

Key vocabulary

Trinity	the belief that there is one God in three Persons: Father, Son, and Holy Spirit
Persons (of the Trinity)	one God in three Persons: Father, Son and Holy Spirit. The three Persons equally possess the one divine nature, while remaining distinct from each other, in a perfect communion of life and love

Teacher Notes

The Trinity is at the very heart of Christian belief. Catholics profess belief in one God who is Father, Son, and Holy Spirit. This mystery cannot be fully understood, but it is expressed in prayers, liturgy, and symbols that help Christians live in the life of God. The Trinity is not three gods but one God in three Persons, perfectly united in love.

These are not three separate gods, and not just different roles, but three distinct Persons who fully share the same divine life. They are always in perfect relationship with one another—loving, giving, and united. A helpful way to think of it is one God who is always in relationship. This is called the Trinity, and it shows that God's very nature is love, not loneliness.

Prayers such as the Glory Be praise the Trinity directly: 'Glory be to the Father, and to the Son, and to the Holy Spirit...' This prayer reminds Christians that the whole of life begins and ends in God's glory. The prayer 'Come, Holy Spirit' asks the Spirit to guide, strengthen, and inspire us, showing how the Spirit is active in helping believers live faithfully. These prayers link directly with the Mass, where the Church always prays to the Father, through the Son, in the unity of the Holy Spirit. A contemporary sung version of the Glory Be, [such as that by Sarah Kroger](#), might support pupils' engagement with the prayer's words.

Symbols also help Christians reflect on the Trinity:

- A **triangle** has three equal sides but is one shape, reminding us that God is three Persons but one God.
- The **Trinity knot** (or Celtic trefoil) shows three loops joined together, representing the Father, Son, and Spirit in perfect unity.
- **St Patrick's shamrock** teaches that just as three leaves grow from one stem, so the three Persons are united in one God.
- The **trefoil of interlocking circles** has no beginning or end, symbolising God's eternal love.
- A **cross with trefoil ends** often carved in churches, keeps the Trinity at the centre of Christian faith.
- The **baptismal font** is a living sign of the Trinity, since Baptism is celebrated in the name of the Father, Son, and Holy Spirit.
- Finally, the **Christian community itself** is a symbol of the Trinity, because when the Church gathers in love and prayer, it reflects the unity of God's three Persons.

The key idea is that the Trinity is not only a mystery to be believed but also a reality that transforms life. The Father creates and cares for us, the Son saves and teaches us, and the Holy Spirit guides and strengthens us. Living in the love of the Trinity helps Christians make good choices, pray with trust, and know that God is always with them.



To the ends of the Earth

Year 3

Week 4

Hear, Believe, Celebrate & Live



U3.5.4

Recognise that Mary joins the disciples in prayer and make simple links with how Catholics ask for Mary's prayers

Know

Mary stays with the disciples and prays with them after Jesus goes to heaven.

Catholics believe Mary is close to God and ask her to pray for them.

When Catholics pray the Hail Mary, they ask for Mary's prayers and remember how she always says 'yes' to God.



D3.5.2

Ask and respond to questions about how the disciples felt after the Ascension and before Pentecost, noticing the role of Mary

Discern

The disciples feel unsure after Jesus goes to heaven, but with Mary they keep praying and waiting for the Holy Spirit.

Suggested discovery questions

1. I wonder what questions the disciples ask each other as they wait after Jesus goes to heaven.
2. I wonder how Mary helps the disciples keep their trust in God strong.
3. I wonder what the disciples hope the Holy Spirit will do for them when He comes.



Respond

Pray one decade of the Rosary (the 3rd Glorious Mystery: Pentecost) and explain Mary is always with the disciples in prayer.

Spend time using the prayerful method of Visio Divina to study the painting [Pentecost by Jean Restout II](#). What does the artist want you to know about the role of Mary?

Pupils design a 'Mary's kindness challenge'. Inspired by Mary's example of staying with the disciples and encouraging them, pupils each choose one act of kindness they will do for someone in their school or community that week. They record what they do and reflect on how it makes a difference.

Textual references

Acts 1:12-14

The Group of Apostles (highlighting the presence of Mary)

Key vocabulary

Discipleship learning to follow Jesus and live like Him. It's like being a student, with Jesus as the teacher, showing us how to love God and love others.

Teacher Notes

After Jesus ascended into heaven, the disciples were left with a mixture of feelings: hope in His promise of the Holy Spirit, but also fear and uncertainty about what to do next (Acts 1:12–14). Significantly, the Acts of the Apostles tells us that Mary, the Mother of Jesus, was present with the disciples during this time of waiting. Her presence is deeply important for Catholic belief and practice.

Mary's role is unique because she was the first to say 'yes' to God at the Annunciation (Luke 1:38) and continued to live out that 'yes' in her discipleship. By staying with the disciples in prayer after the Ascension, she shows the Church how to trust in God's promises even in uncertain times. Catholics therefore look to Mary as an example of faith, trust, and perseverance in prayer.

Catholic tradition teaches that Mary continues to pray for the Church in heaven. This is why Catholics ask Mary to 'pray for us' in the Hail Mary. When they do so, they are not worshipping Mary (worship belongs to God alone) but honouring her unique closeness to Christ and asking her to intercede for them, just as she prayed for the disciples in the early Church.

Praying the Rosary is one way Catholics remember Mary's role in salvation history and her ongoing prayers for the Church. The third Glorious Mystery of the Rosary is Pentecost, which highlights her presence with the disciples as they received the Holy Spirit. This connects the prayer life of Catholics today with the prayer of Mary and the apostles in the early Church.

Mary also models what discipleship looks like: staying faithful, encouraging others, and keeping prayer at the centre of life. For children, this can be linked to small but important acts of discipleship, such as encouraging friends, helping those in need, or praying for someone else. In this way, Mary's example continues to guide Christians in how to live as followers of Jesus.

Theologically, Mary embodies the Church at prayer: open to God, trusting in His promise, and waiting on the Spirit. By recognising her role, pupils learn that discipleship is not just about individual faith but about belonging to a community that prays and trusts in God together.



To the ends of the Earth

Year 3

Week 5

Hear, Believe & Celebrate



U3.5.5

Make connections with the life of the early Church and Catholics gathering for Mass today

Know

The early Church gathers to listen to the apostles' teaching, to pray, and to break bread together.

At Mass today, Catholics also listen to the Scriptures, pray together, and share the Body and Blood of Christ.

Both the early Church and Catholics today gather as one family of God to remember Jesus and share His love with the world.



Discern

The early Church gathers to pray and break bread, and Catholics today do the same at Mass. People from different faiths and worldviews gather in their own ways to find meaning, purpose, and strength in life.

Suggested discovery questions

1. How do Catholics show what is important to them when they gather for Mass?
2. How do you think people from other faiths or worldviews show what is special to them when they meet together?
3. Why do you think people choose different ways of praying, celebrating, or coming together?



R3.5.2

Talk about their own and other's experiences and feelings about what it means for a Christian to share the gospel.

Respond

Pupils role-play a conversation between a Christian and a friend. One pupil explains what it means to share the gospel, while the other asks questions about how it feels. They then switch roles. Afterward, pupils reflect together on the experiences and feelings shared in the role-play and link them to their own lives.

Pupils create a 'Good News mural'. Each pupil draws or writes one way Christians share the gospel today, such as through prayer, service, or teaching. Alongside it they add one way they can share good news in their own lives, such as helping a friend or encouraging others.

Textual references

Acts 2:42-47

Early Church

Key vocabulary

Teacher Notes

Acts 2:42 tells us that the first Christians devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. This short verse gives a rich picture of the life of the early Church. Straight after Pentecost, when the Holy Spirit had filled the apostles, the community of believers began to live as one family. They listened carefully to the apostles, who had been chosen by Jesus and could tell others about His life, death and resurrection. In this way, the early Church was rooted in the teaching of those who knew Jesus personally.

The early Church was not only a group that prayed together. It was a community that shared daily life. Christians met in homes, ate together, cared for those in need, and supported one another. Acts 2:44–47 shows that they shared what they had, praised God, and grew in number. Teachers can help pupils imagine a close-knit community marked by prayer, kindness, generosity, joy, and a sense that Jesus was still with them through the Holy Spirit. This helps pupils see that the early Church was both worshipping God and learning how to live differently.

For Catholics, this 'breaking of bread' is the earliest way of describing the Eucharist, which we celebrate at Mass today. The Mass is not just a reminder of what Jesus did at the Last Supper, but a true sharing in His Body and Blood. The Church explains that the Eucharist is the 'source and summit of the Christian life' (CCC 1324). This means that everything the Church does flows from the Eucharist and leads back to it. Just as the first Christians found strength and unity in gathering for prayer and the Eucharist, Catholics today continue to do the same.

The early Christians also shared fellowship: they lived as a community of care, looking after the poor and supporting one another. The apostles' teaching, the prayers, and the Eucharist were never separated from this daily life of love and service. In the same way, Pope Francis taught that the Eucharist is not only about what happens at Mass, but about sending us out to live differently: to be missionaries of love and hope in the world (Evangelii Gaudium 24).

When pupils learn about Acts 2:42, they can see that there is a direct line from the early Church to the Mass celebrated in parishes today. Both are centred on listening to the Word of God, breaking bread, praying together, and sharing life in community.

This passage and the Church's teaching help pupils see that the Mass is not just a ritual, but the living continuation of what the apostles and first Christians began. It is how Catholics today are united to Christ, to one another, and to the mission of the Church in the world.

In summary, the early Church was a praying, sharing, joyful community gathered around the apostles, the Eucharist, and care for one another. Catholics continue this same pattern at Mass and in the life of the Church today.



To the ends of the Earth

Year 3

Week 6

Hear & Believe



U3.5.6

Recall that we learn about the life of Jesus in the gospels, the work of the disciples in the Acts and learn that Paul wrote letters to the early Christian communities. Know that these are different ways of writing (literary forms)

Know

The Gospels are written accounts that not only tell what Jesus does but also help Christians believe He is the Son of God.

The Acts of the Apostles is written like a history book, showing how the disciples, led by the Holy Spirit, begin the Church.

St Paul wrote letters, called epistles, to early Christian communities, teaching them how to live as followers of Jesus; these are a different kind of writing from the Gospels and Acts.



Discern

The Bible uses stories, history, and letters to show God's message in different ways, helping Christians to learn, to feel, and to live their faith.

Suggested discovery questions

1. When you hear a Gospel story about Jesus, what do you think He wants you to learn from it?
2. How do you think the disciples in Acts felt when they shared Jesus' message for the first time?
3. If Paul wrote a letter to our parish today, what do you think he would tell us?



Respond

Pupils make a 'Bible bookshelf'. They sort three short extracts, a Gospel story, a passage from Acts, and a line from one of Paul's letters, on to different shelves labelled 'Story', 'History', and 'Letter'. They then write or say what makes each kind of writing different and what it teaches.

Pupils design a 'message poster' in three panels. In the first, they draw what Jesus teaches in a Gospel story. In the second, they show how the disciples live it out in Acts. In the third, they write or draw what Paul might say to encourage Christians today. Together the panels show how different forms carry one message.

Textual references

Luke 19:1-10

Jesus and Zacchaeus

Acts 2:42-47

Early Church

Philemon 1:8-16

Paul encourages forgiveness, love, and Christian brotherhood

Key vocabulary

Teacher Notes

The Bible contains many different kinds of writing, each with its own purpose and style, but all inspired by the Holy Spirit. In this lesson, pupils explore three forms: Jesus' life and teachings (Gospel), history (Acts), and letter (Paul).

1. **The Gospels:** Luke 19:1–10 (*Jesus and Zacchaeus*)
This passage is a story told in narrative form. It describes Jesus' personal encounter with Zacchaeus, a tax collector often despised in his community. Through dialogue and action, the story shows Jesus' mission: 'The Son of Man came to seek out and save the lost.' The Gospels often use storytelling to reveal who Jesus is and to invite readers to conversion and faith.
2. **Acts of the Apostles:** Acts 2:42–47 (*Life in the Early Church*)
Acts is written in the style of history. Luke (the author of both the Gospel and Acts) records how the apostles, guided by the Holy Spirit, built up the first Christian communities. This passage shows believers devoting themselves to the apostles' teaching, the breaking of bread, and prayer; the earliest description of the Church's life. It reads more like a chronicle of events than a personal story, but its aim is theological: to show how the Spirit continues Christ's work through the apostles.
3. **Paul's Letters:** Philemon 1:8–16
The Letter to Philemon is the shortest of Paul's letters, but theologically rich. Unlike Romans or Corinthians, which read like long essays, Philemon is highly personal. Paul writes to Philemon, a Christian in Colossae, about Onesimus, a runaway slave who has become a Christian. Paul appeals not by force but 'on the basis of love', asking Philemon to welcome Onesimus 'no longer as a slave but more than a slave, a beloved brother'. This text shows Paul applying the Gospel to a real, personal situation. It highlights the transformative power of Christian discipleship; that relationships are redefined in Christ. Catholic teaching sees Paul's letters as inspired instruction for all the faithful, even when addressing specific communities (Dei Verbum 8).

Emphasise to pupils how the three literary forms (story, history, and letter) complement one another. Together they show Jesus' life, the Spirit's work in the Church, and guidance for living as Christians. Philemon especially helps pupils see how Scripture is practical and personal, not abstract.



To the ends of the Earth

Year 4

Week 1

Hear

	U4.5.1 Make links between Jn 20:1-10 and Peter's declaration of faith in Matt 16:13-20 and/or between Peter's three denials of Jesus and Jesus' three requests of Peter (Jn 21:15-17)
<i>Know</i>	After Mary Magdalene visited the tomb, Peter runs to the empty tomb and sees the cloths, showing that he is the first apostle to witness the signs of the Resurrection. Peter declares that Jesus is the Christ, the Son of the living God, and Jesus calls Peter the rock on which He will build His Church. Jesus asks Peter three times to care for His sheep, showing that Peter is forgiven for his three denials and is trusted to lead the Church.

	D4.5.1 Say what they wonder about Peter's feelings when he entered the tomb and when he saw Jesus by the lake	
<i>Discern</i>	At the empty tomb Peter feels unsure yet hopeful, and by the lake he feels sorry for denying Jesus but joyful when Jesus forgives and trusts him again	Suggested discovery questions 1. How do you think Peter felt when he saw the empty tomb? 2. What do you think Peter feels when Jesus asks him three times to care for His sheep? 3. Why do you think it is important that Jesus forgives Peter and trusts him again?

	R4.5.1 Reflect on the story of Peter, share their ideas and listen to the ideas of others about what his life teaches Christians today	
<i>Respond</i>	Role Play: Act out Peter's denial, the empty tomb, and Jesus by the lake. After each scene, pause and ask: What might Peter be feeling? What can we learn? Pupils work in small groups to create a 'feelings map' for Peter. On one half they record words or draw faces to show Peter's feelings at the tomb and by the lake. On the other half they add what they think Peter's story teaches Christians today, such as trusting Jesus, saying sorry, or being forgiven. Each group then shares one idea with the class and listens to the ideas of others, noticing similarities and differences.	

Textual references

John 20:1-10	The empty Tomb
John 18:1-27	Peter's denials
John 21:15-17	Jesus and Peter

Key vocabulary

Church the community of Catholic Christians everywhere who follow Jesus, celebrate Mass, pray, and are guided by the Pope.

Teacher Notes

The Gospel accounts do not always tell us directly how Peter is feeling. For example, when Peter runs to the empty tomb (John 20:1–10), the text describes what he sees and does, but it does not explicitly state his emotions. This is important for teachers to make clear: pupils are not recalling stated feelings from the text, but are instead making thoughtful inferences based on Peter's actions and the wider story.

Teachers should guide pupils to use evidence from the narrative to suggest how Peter might have felt. For example, Peter's running to the tomb may suggest urgency or hope; seeing the burial cloths may lead to confusion, wonder, or the beginnings of belief. Similarly, when recalling Peter's three denials (John 18:15–27), pupils can reasonably infer fear or anxiety, even though these feelings are not always explicitly named.

By the lake (John 21:15–17), when Jesus asks Peter three times to care for His sheep, the Gospel again does not describe every emotion in detail, but it does say that Peter is hurt when Jesus asks him the third time. This provides a clearer textual anchor. Teachers can help pupils connect this moment to Peter's earlier three denials, recognising a pattern of failure, forgiveness, and restoration.

This approach supports pupils in developing theological understanding alongside careful reading of Scripture. They learn that the Bible sometimes shows rather than tells, and that Christians reflect on actions, words, and patterns to understand meaning. It is therefore appropriate for pupils to suggest feelings such as confusion, sorrow, hope, and joy, provided these are rooted in the events of the text.

Theologically, Peter's story reveals that Jesus forgives, restores, and entrusts people with responsibility, even after failure. Peter is chosen as the 'rock' of the Church (Matthew 16:16–18), not because he is perfect, but because he is loved, forgiven, and called.



To the ends of the Earth

Year 4

Week 2

Hear & Believe



U4.5.2

Find connections between Jesus' words to Peter as the rock (Matt 16:18), John's account of Peter, and the role of the Pope as Peter's successor

Know

Jesus calls Peter 'the rock' and says He will build His Church on him.

In John's Gospel, Peter is shown as a leader who makes mistakes but is forgiven and trusted by Jesus.

Catholics believe the Pope is the successor of Peter and continues his role of leading and caring for the Church today.



D4.5.2

Talk about why the Pope is described as 'the servant of the servants of God', making links with the ministry of Jesus

Discern

Jesus shows His love by serving others, and the Pope, as Peter's successor, is called the servant of the servants of God because he leads the Church by serving like Jesus.

Suggested discovery questions

1. What do you think it means for the Pope to lead the Church by serving, like Peter and Jesus?
2. What does it mean for the Pope to be a leader who serves, instead of a leader who just gives orders?
3. How can we serve others like Jesus and the Pope, even if we are not leaders?



Respond

Pupils design a 'servant leader badge'. On the badge they draw a symbol of service (such as hands, a towel, or a heart) and write one word that describes how they want to serve others. They explain their badge to a partner, linking it to the example of Jesus and the Pope.

Show photos of the Pope visiting the sick, blessing children, speaking about peace etc. Make a class collage titled The Pope serves like Jesus.

Textual references

Matthew 16:18

Peter's declaration about Jesus

Key vocabulary

Church	the community of Catholic Christians everywhere who follow Jesus, celebrate Mass, pray, and are guided by the Pope
Pope	leader of the Catholic Church and successor of St Peter
successor	a person who continues the role or work of someone who came before them

Teacher Notes

In Matthew 16:18, Jesus says to Peter: 'You are Peter, and on this rock I will build my Church.' Jesus chooses Peter as the leader of His followers.

In John's Gospel, Peter is shown as a central disciple: he runs to the tomb (John 20:1–10), he is forgiven and asked three times to 'feed my sheep' (John 21:15–17). This shows Peter's role as shepherd of Jesus' people.

In Catholic teaching, the role of the Pope is rooted in the mission given by Jesus to Saint Peter. In Matthew 16:18, Jesus names Peter 'the rock' and entrusts him with a foundational role in the life of the Church. This does not suggest perfection or authority based on power, but responsibility grounded in faith and relationship with Jesus. The Gospels show Peter as a disciple who makes mistakes, yet is forgiven, strengthened, and called to lead. This highlights that leadership in the Church is based on grace and service rather than status.

Catholics believe that this role continues through apostolic succession: each Pope is the successor of Peter and is entrusted with guiding the Church in faith and unity. The Pope's title 'servant of the servants of God' expresses a key theological principle: Christian leadership is fundamentally about service. This reflects the example of Jesus, who teaches that 'whoever wants to be first must be servant of all' (cf. Mark 9:35).

The Pope's ministry includes teaching, guiding, and caring for the global Church. However, his authority is understood as pastoral rather than political. He is called to serve the needs of others, especially the poor, the marginalised, and those in need of compassion. His actions (such as visiting the sick, promoting peace, and encouraging justice) demonstrate how leadership is lived out through service.

For pupils, it is important to emphasise that this model of leadership is not limited to the Pope. All Christians are called to follow Jesus' example by serving others in everyday life. The Pope represents this call in a visible and global way, but the same principle applies in families, schools, and communities.

This lesson therefore connects theology with lived experience: understanding how authority in the Church is shaped by humility, responsibility, and love. It helps pupils see that true leadership, in a Christian sense, is not about control, but about self-giving service rooted in the example of Christ.



To the ends of the Earth

Year 4

Week 3

Hear, Believe & Celebrate



U4.5.3

U4.5.4

Explain the term 'apostle' and explain why the Church is 'apostolic'

Encounter the words of the Apostles' Creed and know that it summarises the central beliefs of Christians

Know

An apostle is 'one who is sent', and Jesus chooses the apostles to share His Good News.

The Church is 'apostolic' because it is built on the mission of the apostles and continues their work through the bishops and the Pope today.

The Apostles' Creed is a prayer that sums up the main Christian beliefs about God the Father, Jesus the Son, and the Holy Spirit.



Discern

Christians believe the Apostles' Creed tells the truth about God because it comes from the apostles, so it is more trustworthy than other opinions

Suggested discovery questions

1. Why do Christians believe the Apostles' Creed is true?
2. How is the teaching of the apostles different from people's own opinions about God?
3. Why do Christians still say the Apostles' Creed today?



R4.5.2

Think about the examples of apostleship in the Church today and discussing how they follow the example of Jesus

Respond

Then & Now Chart: Fold a page in half, on one side draw the apostles with Jesus, on the other side draw modern apostles (Pope, missionaries, priest, religious sisters)

Pupils design a 'Living Creed poster'. They illustrate how lines from the Apostles' Creed connect to real-life apostleship today, such as feeding the hungry, teaching the faith, or caring for the poor. Each poster shows how the words of the Creed inspire action that follows Jesus.

Textual references

Key vocabulary

apostle	'one who is sent.' The special friends and followers that Jesus chose and sent out to share His Good News.
apostolic	linked to the apostles, the first followers Jesus chose, and it reminds us that the Church continues to teach what they learned from Him.
Apostle's Creed	a special prayer that tells what Catholic Christians believe about God the Father, Jesus His Son, and the Holy Spirit. It was first taught by the apostles.

Teacher Notes

The Apostles' Creed is one of the oldest summaries of Christian faith. It is called the Apostles' Creed not because the apostles themselves wrote it word-for-word, but because it faithfully expresses the faith they handed down. According to the Church, the Creed is 'a faithful summary of the apostles' faith'. By reciting it, Catholics today join with Christians of every age in professing the same truths.

The word apostle means 'one who is sent'. Jesus chose the apostles to be His witnesses (cf. John 20:21). They were not simply followers but were given authority to teach and to pass on the Good News. This authority continues in the Church through what Catholics call apostolic succession; the handing on of the apostles' mission through the bishops and the Pope. The Catechism teaches that the Church is 'apostolic' because it is built upon 'the foundation of the apostles' (CCC 857), and it is the task of the bishops, in communion with the Pope, to guard and transmit that faith.

The four marks of the Church (one, holy, catholic, and apostolic) were declared in the Nicene Creed and affirmed by the Second Vatican Council (Lumen Gentium 8). To say that the Church is apostolic means both that it comes from the apostles and that it continues to be sent out on mission, just as they were.

The Apostles' Creed itself is structured around the Trinity: God the Father, the Son, and the Holy Spirit. It affirms central Christian beliefs such as creation, the incarnation, the death and resurrection of Jesus, the forgiveness of sins, and eternal life. When Catholics pray it, they are not just repeating old words – they are affirming the living faith of the Church. Pope Benedict XVI emphasised this in *Porta Fidei* (2011), explaining that the Creed is both a personal act of faith and a bond that unites believers across time and space.

It is helpful to stress that saying the Apostles' Creed is a way of trusting that what the apostles passed down is true and reliable. In a world full of opinions, the Creed offers stability and continuity. It roots Christians in the apostolic faith that has been lived and shared for nearly two thousand years.



To the ends of the Earth

Year 4

Week 4

Believe



U4.5.5

Explain how the one, holy, catholic, and apostolic Church is structured

The Church is 'one, holy, catholic, and apostolic' because it is united in faith, made holy by God, open to all people, and built on the mission of the apostles.

Know

The Pope is the successor of Peter and leads the whole Church with the bishops, who care for dioceses around the world.

Priests, deacons, and lay people serve in parishes, so that every part of the Church works together as one family of God.



Discern

Catholics believe the Church is one, holy, catholic, and apostolic, but other people understand community, holiness, and leadership in different ways

Suggested discovery questions

1. How does the Catholic Church show that it is one, holy, catholic, and apostolic?
2. How might people who are not Catholic describe their own community or leaders differently?
3. Why do Christians believe their way of structuring the Church is true, even if other people organise their faith differently?



Respond

Write or draw a simple 'letter to the Church' encouraging others to follow Jesus.

Pupils create a 'Church and Community Venn diagram'. In one circle they write or draw what makes the Catholic Church special, such as being led by the Pope or built on the apostles. In the other circle they add what makes their own community or family special. In the middle they show what both have in common, reflecting on how different experiences shape ways of life.

Textual references

Key vocabulary

One	united as a single community in faith and belief
Holy	set apart for God and made special by His presence
Catholic	'universal'; the Church is for all people, everywhere
Apostolic	built on the teaching and mission of the apostles

Teacher Notes

When Catholics say in the Creed that the Church is 'one, holy, catholic, and apostolic', they are affirming the four marks of the Church, identified as early as the Council of Constantinople (381 AD) and later reaffirmed by the Second Vatican Council (*Lumen Gentium*, 8). These marks express the essential qualities of the Church as the Body of Christ.

1. **One:** The Church is united in faith, sacraments, and leadership. This unity comes from Christ Himself, even though Catholics live in many different cultures.
2. **Holy:** The Church is holy because God is holy, and the Holy Spirit makes her members holy, even though individuals often fail.
3. **Catholic:** 'Catholic' means 'universal'. The Church is open to all people, everywhere, for all time.
4. **Apostolic:** The Church is built on the apostles' witness and teaching, passed on through the bishops in communion with the Pope.

The Church claims these marks as signs of authenticity, but this does not mean that people outside the Catholic Church have no value. The Catechism (CCC 819) acknowledges that 'many elements of sanctification and of truth are found outside the visible boundaries of the Catholic Church', such as Scripture, prayer, and acts of charity in other Christian communities. Vatican II's *Unitatis Redintegratio* (3) explains that the Spirit of Christ uses these communities as means of salvation, though the Catholic Church sees the fullness of truth and holiness in herself.

For pupils, the key discernment is recognising that while Catholics understand the Church through the four marks, other faiths and communities may describe holiness, unity, or leadership differently. For example:

- Protestants emphasise the authority of Scripture and personal faith.
- Orthodox Christians share the sacraments and apostolic succession but are not under the Pope.
- Other world faiths (e.g. Islam, Judaism) structure leadership differently, through imams or rabbis.

Catholics hold that the four marks reflect Christ's own will for His Church, but they are also called to show respect and openness to others. Pope Francis in *Evangelii Gaudium* (244) highlights dialogue: 'We must never forget that we are pilgrims alongside one another'.

Thus, pupils should come to see that Catholics believe their Church is marked by a special unity and mission, while also learning that God's Spirit works in many ways across the world.

When writing about the four marks of the Church, a lower case 'c' is used for 'catholic' as the Apostles Creed is said by all Christians and refers to universality rather than the denomination Catholic.



Describe some ways in which the Church today (locally or globally) continues the work of Jesus

The Church continues the work of Jesus by celebrating the sacraments, especially the Eucharist, where Christians remember and share His love.

Know

Catholic charities and parish communities follow Jesus' example by caring for the poor, visiting the sick, praying together, and helping people in need.

Catholics continue Jesus' mission in daily life by showing kindness, forgiving others, and serving people with love.



The Church carries on the mission of Jesus in many ways, and we can imagine what might happen if the Church did not pray, serve, or share the Gospel

Suggested discovery questions

1. What if the Church stopped caring for the poor and the sick, how might people respond?
2. What if the Pope, bishops, and priests did not teach or celebrate the sacraments, what would be different for Catholics?
3. What if Catholics did not show kindness or forgiveness in daily life, how would families and communities change?



Reflect on how Christian communities continue the work of Jesus in the community where they live

Respond

Pupils design a 'local mission map'. On a map of their town or parish area they mark ways the Church continues Jesus' mission, such as food banks, visiting care homes, or celebrating Mass. They add a short sentence about how each action brings Jesus' love into the community.

Textual references

Key vocabulary

Eucharist	another name for the Mass, in which the bread and wine become the Body and Blood of Christ (through the action of the priest)
mission	the work Jesus gives His followers to share God's love with others
People of God	the family of everyone who follows God and belongs to Him.

Teacher Notes

The Church continues Christ's work on earth through prayer, the sacraments, service to others, and spreading the Gospel. The Church was founded by Christ to be a 'sign and instrument of communion with God and of unity among all people'. If the Church did not live this mission, both the world and Catholic life would look very different

From its earliest days, the Church has followed Jesus' example of caring for the poor, the sick, and the outcast (cf. Matthew 25:31–46). Catholic charities such as Cafod, Aid to the Church in Need, and St Vincent de Paul continue this mission today. If the Church abandoned this work, many vulnerable people would lose vital support. Pupils can reflect that the world might become less compassionate, and society would lose an important voice speaking up for justice.

The Pope and bishops are successors of the apostles, charged with guarding and passing on the faith (*Lumen Gentium*, 20). Priests act in the person of Christ when they celebrate the sacraments. If this ministry did not happen, Catholics would lose the sacraments, which are central encounters with Christ (especially the Eucharist). Pupils might see that without sacraments, faith would weaken, and the Church would not be visibly united.

The *Catechism of the Catholic Church* (1829) explains that charity is expressed especially in acts of kindness, forgiveness, and service. If Catholics did not live this way, families could become divided, friendships would suffer, and the witness of Christian love would disappear. Pupils should understand that ordinary acts of kindness are part of the Church's mission, because they show Christ's love in daily life.

By exploring these discovery questions, pupils learn that the Church's mission is not abstract; it is lived out in worship, service, leadership, and the daily choices of believers..



	U4.5.7 Describe what is meant by the 'communion of saints' and recognise that the Church teaches Mary has a special place within this communion as Queen of Heaven
<i>Know</i>	The 'communion of saints' means all who belong to Jesus, including people on earth, souls in purgatory, and saints in heaven. The Church teaches that Mary has a special place in the communion of saints because she is the Mother of Jesus and the first to follow Him perfectly. Catholics call Mary the Queen of Heaven, and they honour her as someone who prays for the Church and cares for all God's people.

	D4.5.3 Say why they like either an artistic representation of Mary or a prayer or hymn, giving reasons for their answer. Listen to the responses of others	
<i>Discern</i>	People all over the world make art, sing hymns, and say prayers to Mary in different ways	Suggested discovery questions 1. Which picture, prayer, or hymn to Mary do you like best, and what makes it special to you? 2. How does this picture, prayer, or hymn show Mary's love for God or her care for people? 3. When you hear what others like, what do you notice about the different ways people honour Mary?

	Pupils take part in a 'Mary gallery walk'. Around the classroom are displayed different hymns, prayers, or artworks of Mary from around the world. Pupils walk in small groups, choose one example, and write or draw how it makes them feel or what it makes them think about. They then share their responses with a partner, noticing similarities and differences. Pupils design a 'living response card'. On one side they draw or write about the Marian hymn, prayer, or artwork they find most meaningful. On the other side they write one way it might inspire them to live differently, for example by praying more often, showing kindness, or trusting God as Mary did. They then share their cards in small groups. Design your own image, prayer, or hymn honouring Mary.
<i>Respond</i>	

Key vocabulary

communion of saints	all of God's family, people on earth, people in heaven, and holy saints who are joined together by God's love.
Mary, Mother of the Church and Queen of Heaven	Mary is called Mother of the Church because she is Jesus' mother and loves all His followers, and Queen of Heaven because she is with Jesus, the King, in heaven.

Teacher Notes

Artistic representations of Mary

- [The Annunciation \(Fra Angelico\)](#) – showing the angel Gabriel telling Mary she will be the mother of Jesus
- [The Madonna and Child \(Raphael\)](#) + many other versions) – Mary holding baby Jesus, showing her love and care
- [Our Lady of Guadalupe](#) (Mexico) – a famous image of Mary that millions of people visit and pray before
- [The Pietà \(Michelangelo\)](#) – Mary holding Jesus after the crucifixion, showing her sorrow and deep love

Asking Mary to pray with us

- The Hail Mary – the most well-known Marian prayer
- The Rosary – a prayer that meditates on the life of Jesus with Mary
- The Memorare – a prayer asking Mary for her help and protection

Marian Hymns

- [Ave Maria \(Schubert\)](#) + other versions)
- [Hail, Queen of Heaven](#) (traditional English hymn)
- [Immaculate Mary](#) (Ave de Lourdes, often sung at Lourdes)
- [Salve Regina](#) (Hail, Holy Queen)

Catholics believe that Mary now shares fully in the life of heaven with Jesus. As the Mother of the Church and Queen of Heaven, she is close to God and prays for all people. Pupils may ask how Mary can be in heaven if her story includes suffering. Teachers can explain that suffering is part of human life, but it is not the end of the story. In Christian belief, God brings life, hope, and joy out of suffering through the Resurrection of Jesus. Mary's sorrow at the cross is real, but it leads to the joy of the Resurrection, where death is overcome.

It is important to emphasise that heaven is a place of complete happiness and peace with God, where there is no suffering. Mary's experiences of suffering on earth help Christians understand her compassion and closeness to those who struggle, but her life with God in heaven is one of joy and glory.

Catholics honour Mary not as someone equal to God, but as someone who always points people to Jesus. Through prayers such as the Hail Mary, the Rosary, and the Memorare, Catholics ask Mary to pray for them and to help them follow her example of trust in God.

When pupils explore hymns, prayers, and artwork, they should be encouraged to notice how different cultures express love and honour for Mary in different ways. This helps them understand the global nature of the Church and the shared belief that Mary cares for all God's people.



To the ends of the Earth

Year 5

Week 1

Hear, Believe & Celebrate

	U5.5.2 Use specialist religious vocabulary to show knowledge and understanding of the religious actions and signs involved in the celebration of Confirmation
<i>Know</i>	In Confirmation the bishop lays hands on the candidates, calling down the Holy Spirit to strengthen them in faith. The bishop anoints each candidate with chrism on the forehead, saying, 'Be sealed with the gift of the Holy Spirit.' The signs of Confirmation are the laying on of hands, the anointing with chrism, and the words of the bishop, which show the action of the Holy Spirit.

	D5.5.1 Say what they wonder about the Holy Spirit in the life of Jesus and mystery of the Holy Trinity	
<i>Discern</i>	The Holy Spirit was with Jesus in His life and shows us that the Father, Son, and Holy Spirit are one God.	Suggested discovery questions 1. What happened to Jesus at His baptism that showed He was filled with the Holy Spirit? 2. How did the Holy Spirit help Jesus in His mission of teaching, healing, and sharing God's love? 3. Why do you think God promised in the Old Testament that the Messiah would be filled with the Holy Spirit, and how do we see that promise come true in Jesus?

	R5.5.1 Reflect on the links between the words chrism and Christian and discuss what it means for Christians to be anointed for Christ today
<i>Respond</i>	Pupils create a 'chrism word web'. In the centre they write the word chrism and link it to Christ and Christian. Around the web they add words or short phrases that show what it means to be anointed for Christ today, such as serving, praying, forgiving, or leading. They then share their webs in small groups, comparing ideas.

Textual references

Isaiah 11:2	The Spirit upon David's descendant
Isaiah 61:1	The Spirit anoints the Messiah to bring Good News
Luke 4:16-18	Jesus reads that the Spirit is upon Him from Scripture
Matthew 3:13-17	The Spirit descends on Jesus at His baptism

Key vocabulary

anointing	a sacred tradition of using oil to show that someone is chosen and given a special role by God
chrism	a holy oil used in sacraments to show the presence and action of the Holy Spirit

Teacher Notes

The Bible shows that the Holy Spirit is present and active throughout Jesus' life and mission. In Isaiah 11:2, the Spirit is promised to rest upon the Messiah, bringing wisdom, understanding, and strength. Christians believe this prophecy is fulfilled in Jesus, particularly revealed at His baptism (Matthew 3:13–17), when the Spirit descends on Him like a dove, and the Father's voice declares Him the beloved Son. This moment is a key revelation of the Trinity: the Father speaks, the Son is baptised, and the Spirit descends.

In Luke 4:16–18, Jesus reads from Isaiah 61:1, proclaiming that the Spirit has anointed Him to bring good news, freedom, and healing. The Spirit empowers Jesus' mission of teaching, healing, forgiving, and offering salvation. The Church (CCC 727–730) teaches that the Spirit was always at work in Jesus' mission and is poured out fully after His Resurrection and Ascension, so that the Church may continue His work.

For Catholics today, the Sacrament of Confirmation continues this outpouring of the Spirit. At Confirmation, the bishop anoints the candidate with chrism oil and prays, 'Be sealed with the Gift of the Holy Spirit'. This strengthens the person with the same Spirit who filled Jesus, equipping them with spiritual gifts (wisdom, understanding, right judgment, courage, knowledge, reverence, and wonder and awe) to live as mature Christians. The Catechism (CCC 1302–1305) explains that Confirmation deepens baptismal grace, unites us more firmly to Christ, increases the gifts of the Spirit, and strengthens our bond with the Church.

The word chrism itself is linked to Christos (Greek for 'anointed one'). To be a Christian means to share in Jesus' anointing by the Spirit, living out His mission in the world. Pope Francis often reminds the Church that the Spirit makes Christians 'missionary disciples', called not only to believe, but to act with courage and joy in service to others (see *Evangelii Gaudium*, 120). The oil of chrism is the oil of anointing. Anointing with Chrism links with the name 'Christian', which means follower of Christ (which means 'the anointed one'). People anointed with chrism will spread 'the aroma of the gospel' (2 Corinthians 2:15) as the seal of chrism 'marks our total belonging to Christ' (CCC 1296).

When pupils learn about Jesus being filled with the Spirit and about Confirmation, they see how God's promise in the Old Testament comes true in Jesus and is then shared with all believers. Just as the Spirit gave Jesus strength for His mission, so too the Spirit strengthens Christians today to live as witnesses of God's love.



To the ends of the Earth

Year 5

Week 2

Celebrate & Live

	U5.5.1 Identify that scripture speaks of the outpouring of gifts of the Holy Spirit on the Messiah in the Old Testament and the gospels. Make links with the Sacrament of Confirmation
<i>Know</i>	The prophet Isaiah says God will pour out the Spirit on the Messiah, giving gifts, like wisdom and understanding. In the gospels, the Holy Spirit comes upon Jesus at His baptism in the Jordan, showing He is the Messiah filled with the Spirit. In Confirmation, Christians are anointed with chrism to receive the same Holy Spirit who strengthens them with gifts to follow Jesus.

	D5.5.2 Express and explain a preference for an artistic representation of the Holy Spirit, listening to different points of view and giving reasons for their answers
<i>Discern</i>	Art can help us understand the mystery of the Holy Spirit in different ways Suggested discovery questions 1. How does each artistic representation show something different about what the Holy Spirit does or is? 2. Which of the gifts or fruits do you notice the most in these representations? 3. How might different people prefer different representations of the Holy Spirit, and what could their reasons be?

	R5.5.2 Reflect on how they can use their gifts to make a better world
<i>Respond</i>	Pupils take part in a class 'gifts marketplace'. Each pupil presents one gift they believe they have and explains how it can be used to help others. Classmates ask questions and suggest ways that gift could be shared in the community. Together they explore the gifts of the Holy Spirit – wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord – and consider how these gifts guide Christians in using their talents for good.

Textual references

Key vocabulary

Messiah the one promised by God to save His people; Jesus (literally, 'anointed one')

Teacher Notes

The Sacrament of Confirmation deepens the grace received at Baptism and strengthens the believer with the power of the Holy Spirit. The Church teaches that in Confirmation Christians are marked with an indelible seal, a permanent sign of belonging to Christ (CCC 1304). This sacrament calls them to live as witnesses of Jesus in the world.

The Gifts of the Spirit (Isaiah 11:2–3; CCC 1831) are seven strengths given by the Spirit to help Christians live faithfully:

1. Wisdom – seeing life from God’s perspective.
2. Understanding – grasping the meaning of God’s message.
3. Right Judgement (Counsel) – making good choices in line with God’s will.
4. Courage (Fortitude) – standing firm in faith, even when it is difficult.
5. Knowledge – recognising God’s work in creation and daily life.
6. Reverence (Piety) – showing love and respect for God and others.
7. Wonder and Awe (Fear of the Lord) – recognising God’s greatness and responding with trust and humility.

In Confirmation, the bishop prays for these gifts to be strengthened in the candidate, equipping them to live their vocation as disciples.

The Fruits of the Spirit (Galatians 5:22–23; CCC 1832) show what happens when a person lives by the Spirit. They are the visible signs of God’s grace at work: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Where the gifts equip, the fruits reveal the Spirit’s presence. For example, courage (a gift) may lead to patience or kindness (fruits).

The Church’s Magisterium stresses that the gifts and fruits are not for private benefit but for the building up of the whole community. Pope Francis, in *Christus Vivit* (No. 130), explains that young people especially are called to put these gifts at the service of others, bringing hope and love into the world.

In everyday life, this means a confirmed Christian may show wisdom by seeking peaceful solutions in arguments, courage by standing up for someone who is bullied, or gentleness by choosing kind words over harsh ones. The fruits reveal that the Spirit is alive in them and guiding them to live as Jesus did.

Thus, Confirmation is not just a ceremony but the Spirit’s ongoing work in the Christian’s life, empowering them to witness to the Gospel with both gifts and fruits.

Suggested artwork to explore with discovery questions:

- [*The Trinity and Mystic Pietà*](#) by Hans Baldung (1512)
This German Renaissance painting combines the themes of the Trinity and the Pietà. God the Father is shown holding the crucified Christ, while the Holy Spirit appears as a dove between them. The composition emphasises unity within the Trinity: Father, Son, and Spirit share in the work of salvation. The image also highlights suffering and compassion, reminding Christians that God is present even in pain. Baldung’s style is typical of early 16th-century devotional art, aiming to move the viewer emotionally. Theologically, it teaches that the cross reveals the love of the Triune God working together to save humanity.
- [*Pentecost*](#) by Titian (c. 1545)
Titian, a master of the Venetian Renaissance, painted this dramatic Pentecost scene full of colour and movement. The apostles are gathered in prayer when tongues of fire descend, a biblical sign of the Holy Spirit empowering them to speak in many languages (Acts 2). Titian uses vibrant reds and golds to suggest divine energy and light. The figures look astonished, underlining the Spirit’s transformative power. This artwork reflects Renaissance interest in dynamic, lifelike depictions of biblical events, intended to draw the viewer into the drama. Theologically, it affirms the Spirit as the source of courage and mission for the Church.
- [*Pentecost*](#) by Jean II Restout (1732)
Restout’s large Baroque canvas captures Pentecost with grandeur and order. Mary is placed at the centre, calm and prayerful, representing the Church gathered in faith. Around her, the apostles are filled with awe as flames of the Spirit rest above their heads. Restout uses light, symmetry, and flowing drapery to convey both majesty and movement. The Baroque style aimed to inspire devotion through drama and splendour, fitting for a subject where God’s Spirit renews the Church. Theologically, the painting highlights Mary’s role in the early Church and shows how the Spirit brings unity, power, and courage to witness to Christ.



To the ends of the Earth

Year 5

Week 3

Believe & Celebrate

	U5.5.3 Describe the gifts of the Holy Spirit and describe some ways they help Christians be good disciples, making simple links with some of the fruits of the Spirit
<i>Know</i>	The gifts of the Holy Spirit, such as wisdom, courage, and understanding, strengthen Christians to follow Jesus and live as His disciples. These gifts help produce fruits of the Spirit, like kindness, patience, and love, which show others God's presence in the world. These gifts guide Christians to make good choices, stay faithful, and serve others, which are signs of being good disciples.

	D5.5.3 Consider the claim 'the Sacrament of Confirmation helps a Christian grow in virtue', expressing a point of view about this statement	
<i>Discern</i>	In Confirmation, Christians receive the Holy Spirit to help them grow in virtue, though people may see this in different ways.	Suggested discovery questions 1. What happens during the Sacrament of Confirmation that shows the Holy Spirit is given to the person? 2. How do the gifts of the Holy Spirit help someone to make good choices and live like Jesus? 3. What Fruits of the Spirit might people see in a Christian's life after Confirmation?

	R5.5.3 Consider the gifts and virtues Christians need to be disciples today
<i>Respond</i>	Use Paul's First Letter to the Corinthians to explore the phrase 'There are different kinds of gifts, but the same Spirit.' Explore how each gift links to a virtue (both theological and cardinal virtues) and how this could be used as a discipline today. For example, the gift of wisdom links to the virtue of justice and this could be lived out by helping friends sort out disagreements fairly. Pupils create a 'discipleship shield'. On the shield they draw or write gifts of the Holy Spirit on one side and virtues from the Catholic School Pupil Profile (such as faith-filled, curious, loving, or hopeful) on the other. In the centre they add a symbol of themselves, showing which gifts and virtues they want to live out.

Textual references

1 Corinthians 12:4-11

The variety and unity of the gifts

Key vocabulary

fruits of the Holy Spirit	the visible qualities in a person's life that show the Holy Spirit is at work
gifts of the Holy Spirit	special spiritual gifts given by God to help Christians live well and follow Him
virtue	a good habit that helps a person choose and do what is right

Teacher Notes

The Catholic Church teaches that Confirmation is one of the Sacraments of Initiation. In Confirmation, the Holy Spirit is poured out in a special way, strengthening the Christian to live as a disciple of Jesus. The Catechism explains that this sacrament deepens baptismal grace, strengthens our bond with the Church, and equips us with the Spirit's gifts to spread and defend the faith (CCC 1303).

To understand how Confirmation helps Christians grow in virtue, we first need to know what virtue is. The Catechism (CCC 1803) defines a virtue as 'an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself.' Virtue is about forming good habits of thought and action, so that choosing the good becomes part of who we are. The virtuous person doesn't just occasionally do what is right; they are steadily shaped towards goodness in every area of life.

There are two main groups of virtues in Catholic teaching:

1. Theological virtues – These are given by God at Baptism and draw us directly to Him. They are:
 - Faith – trusting and believing in God and His promises.
 - Hope – trusting in God's help and the promise of eternal life.
 - Charity (love) – loving God above all and our neighbour as ourselves.
2. Cardinal virtues – These are human virtues strengthened by grace and practised in daily life:
 - Prudence – knowing what is right and choosing it wisely.
 - Justice – giving to God and others what is due to them; fairness.
 - Fortitude – courage to do what is right, even when it is difficult.
 - Temperance – self-control and balance in how we live.

The Sacrament of Confirmation strengthens the believer with the gifts of the Holy Spirit (wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord). These gifts are like God's help given to us, so that we can practise virtues more faithfully. For example, the gift of wisdom strengthens prudence, and the gift of fortitude deepens courage in difficult times. Over time, these gifts bear fruit in a Christian's life, seen in love, peace, patience, and kindness (Galatians 5:22–23).

Confirmation, then, does not simply give Christians a 'title' as adults in the Church. It empowers them with the Spirit to grow in faith, practise virtue, and witness to Christ in the world, making their lives signs of God's goodness.

Gifts of the Holy Spirit are like seven special tools God gives you through the Holy Spirit to help you listen to Him and do the right thing easily: wisdom (seeing things God's way), understanding (getting truth deeply), counsel (good advice), fortitude (bravery), knowledge (knowing God better), piety (loving prayer and worship), and fear of the Lord (awesome respect for God).

Fruits of the Holy Spirit are the awesome results you see in your life when you cooperate with God; like a healthy tree growing good fruits: love, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity

The big difference: Gifts are God's power-tools to guide you; fruits are the sweet 'yummy' changes they help grow in you!



To the ends of the Earth

Year 5

Week 4

Believe & Live



U5.5.4

Using the lives of Mary and another saint as examples, explain what the term 'discipleship' means

Know

Discipleship means being a friend of Jesus, following Him closely, and showing our faith through love in what we say and do.

Mary is the first disciple because she trusts God completely and always follows Jesus.

The saints are disciples who live faithfully, love Jesus, and give us examples of how to follow Him today.



Discern

Mary and the saints show us how to be disciples by trusting God and following Jesus, and their example can guide us today.

Suggested discovery questions

1. Why was Mary seen as the first disciple? Would this have been an easy role for her to follow (Why/why not)?
2. If a saint you know had chosen not to follow Jesus, what would people have missed from their example?
3. How might people today respond if we lived with the same trust in God and love for Jesus that Mary and the saints showed?



Respond

Write a short reflection letter to Mary or a chosen saint. In the letter they explain what they admire about their discipleship, how it makes them feel, and one way they could follow their example in daily life. They then share their reflections in pairs and listen to similarities and differences.

Pupils create a 'discipleship comparison chart'. On one side they record how Mary or a saint showed trust in God and love for Jesus. On the other side they record how they or people they know try to do the same today. They then discuss in small groups how these similarities and differences could shape different ways of life.

Textual references

Key vocabulary

discipleship	following Jesus by living as He taught and showing love in actions
saint	a person who has lived a holy life and is recognised by the Church as being with God
virtue	a good habit that helps a person choose what is right

Teacher Notes

This week's learning focuses on discipleship, understood in Catholic theology as a lifelong response to Jesus Christ that involves trust, obedience, and love expressed in action. Discipleship is not only about belief, but about a way of living that reflects a relationship with Christ.

Mary is recognised as the first disciple because of her complete trust in God and her free, faithful response to His call. At the Annunciation, she accepts God's will without full understanding of what lies ahead. This response is significant: it shows that discipleship begins with openness to God's word and a willingness to act on it. Mary's faith is not passive; it is active and sustained, even in difficulty, such as at the foot of the Cross. For this reason, she is seen as the model of perfect discipleship.

The saints continue this pattern. In Catholic understanding, saints are not simply good people, but those who have lived lives of heroic virtue, allowing God's grace to shape their actions. Their lives demonstrate that discipleship takes many forms across different times and cultures. Some saints are known for acts of charity, others for courage in persecution, and others for deep prayer and contemplation. This diversity reflects the teaching that God calls each person to holiness in a unique way.

A key theological principle here is that discipleship involves imitation of Christ. This does not mean copying actions exactly, but embodying Christ's attitudes and virtues in one's own context. Trust in God, love for others, and fidelity to truth are central. The lives of Mary and the saints provide concrete examples of how these can be lived out in practice.

Importantly, discipleship is not limited to extraordinary individuals. Through Baptism, all Christians are called to follow Jesus and participate in His mission. The examples of Mary and the saints serve as guides, helping believers to discern how to respond to God in their own lives. Their witness shows that holiness is both a personal journey and a communal reality within the Church.

This learning helps pupils understand that discipleship is active, relational, and ongoing. It invites them to consider how trust in God and love for Jesus can shape their own choices, actions, and relationships in daily life.



To the ends of the Earth

Year 5

Week 5

Believe & Celebrate



U5.5.5

Describe the names and signs under which the Holy Spirit appears and explain some simple links with scripture and the Sacrament of Confirmation

Know

The Holy Spirit is called names like 'Helper' and 'Spirit of Truth' in the Bible.

The Holy Spirit is shown through signs such as a dove, fire, wind, and light, which appear in Scripture.

In Confirmation the bishop says, 'Be sealed with the Gift of the Holy Spirit,' showing that the same Spirit stays with us and helps us share our faith like the apostles at Pentecost.



Discern

The names and signs of the Holy Spirit in the Bible help us understand how the Spirit comes to us in Confirmation.

Suggested discovery questions

1. What are some of the names and signs of the Holy Spirit that we read about in the Bible?
2. What do these names and signs tell us about how the Holy Spirit works?
3. How do the signs of the Holy Spirit connect with what happens in Confirmation?



Respond

Pupils create a 'Spirit signs mural'. Each pupil chooses one biblical sign of the Holy Spirit, such as fire or wind, and designs a section of a mural that shows how this sign can guide their own life and bring change in their community.

Pupils write a short journal entry titled 'Sealed with the Holy Spirit'. In it they describe how one name or sign of the Spirit inspires them to live differently, such as being more truthful, courageous, or forgiving. They then share their entries in small groups, noticing the different ways the Spirit can transform lives.

Textual references

Acts 2:1-8, 14-18

Pentecost

Key vocabulary

helper	a name for the Holy Spirit, meaning one who supports, guides, and strengthens believers
Spirit of Truth	a name for the Holy Spirit, showing that He helps people know and follow what is true
seal	a mark that shows a person belongs to God and has received the Holy Spirit

Teacher Notes

This week's learning focuses on how Scripture uses names and signs to reveal the identity and action of the Holy Spirit, and how these are connected to the Sacrament of Confirmation. In Catholic theology, the Holy Spirit is invisible, yet made known through symbolic language and signs that communicate His presence and work.

The names of the Holy Spirit, such as 'Helper' and 'Spirit of Truth', express His role in guiding, strengthening and teaching believers. The title 'Helper' indicates that the Spirit accompanies Christians, especially in times of difficulty, while 'Spirit of Truth' shows that He leads people towards understanding God's will. These names are not simply descriptive but reveal the nature of the Spirit's relationship with the Church.

Scripture also uses powerful signs to make the Spirit's action visible. At Jesus' baptism, the Spirit appears as a dove, symbolising peace and God's presence resting upon Him. At Pentecost, the Spirit is revealed through wind and fire. Wind signifies unseen power and movement, recalling the breath of God that gives life, while fire represents transformation, purification, and the presence of God. Light is another important sign, showing illumination and guidance, helping believers to see clearly and walk in truth.

These signs are not random images but carry deep theological meaning. They communicate that the Holy Spirit brings life, changes hearts, and equips people for mission. At Pentecost, the apostles are transformed from fear to courage, showing that the Spirit enables believers to proclaim the Gospel boldly.

The Sacrament of Confirmation draws directly on these biblical themes. The words 'Be sealed with the Gift of the Holy Spirit' emphasise permanence: the Spirit is not given temporarily but remains with the person. The anointing with chrism connects to the biblical idea of being chosen and set apart, while the laying on of hands echoes the transmission of the Spirit seen in the early Church.

Through these links, pupils should understand that the same Holy Spirit who is active in Scripture is active in the sacraments today. The signs help make visible a deeper reality: that God is present and working within believers, guiding them to live as witnesses to Christ in the world.



To the ends of the Earth

Year 5

Week 6

Celebrate



U5.5.6

Know that the Rosary is a prayerful reflection on the life of Christ and explain what the Glorious Mysteries remember

Know

The Rosary is a prayer that helps Christians reflect on the life of Jesus with Mary praying alongside them.

The Glorious Mysteries focus on what happens after Jesus rises from the dead.

In the Glorious Mysteries we remember Jesus' Resurrection, the Ascension, the Coming of the Holy Spirit, the Assumption, and Coronation of Mary as Queen of Heaven.



Discern

Praying the Rosary and remembering the Glorious Mysteries helps Christians grow in faith, hope, and joy as they follow Jesus.

Suggested discovery questions

1. What is the Rosary, and what do Christians do when they pray it?
2. What events in Jesus' life do the Glorious Mysteries help us to remember?
3. How might remembering these events give Christians hope or joy in their faith?



Respond

Pupils create a 'Glorious Mysteries reflection booklet'. Each page focuses on one mystery, with space for a drawing and a short sentence about how it can inspire them to live differently (for example, the Resurrection giving hope, or Pentecost encouraging them to share faith).

Pupils design a class 'crown of virtues' linked to the Coronation of Mary. On each jewel of the crown, they write one way they can transform their lives or community, such as showing courage, kindness, or forgiveness, and then discuss how living these virtues brings hope to others.

Textual references

Key vocabulary

Ascension	the event when Jesus returns to the Father in heaven after His Resurrection
Assumption	the belief that Mary is taken body and soul into heaven, at the end of her life on earth
Coronation	the moment Mary is honoured as Queen of Heaven

Teacher Notes

This week's learning focuses on the Rosary as a form of contemplative prayer that helps Christians reflect on the life of Christ through the eyes of Mary. In Catholic tradition, the Rosary is not simply the repetition of prayers, but a structured meditation on key events in salvation history. It combines vocal prayer with reflection, enabling believers to enter more deeply into the mysteries of Christ's life.

The Glorious Mysteries centre on the events following the Resurrection and reveal the fulfilment of God's saving work. The Resurrection is foundational: it proclaims that death is not the end and that Jesus' victory over sin and death opens the way to new life. This is the source of Christian hope. The Ascension shows Christ returning to the Father, not as absence but as a transition, entrusting the Church with His mission while remaining present in a new way.

The coming of the Holy Spirit at Pentecost marks the birth of the Church. The Spirit empowers the apostles to proclaim the Gospel with courage and clarity, continuing Christ's mission in the world. This event links directly to earlier learning about the Holy Spirit in Confirmation, showing continuity between Scripture and sacramental life.

The Assumption of Mary teaches that Mary is taken body and soul into heaven. This is understood as a sign of the destiny promised to all who are faithful to God. It reflects the belief that salvation involves the whole person, not just the soul. The Coronation of Mary as Queen of Heaven expresses her unique role in salvation history and her closeness to Christ. It also highlights the dignity of those who follow God faithfully.

Together, the Glorious Mysteries emphasise hope, fulfilment, and the promise of eternal life. They invite believers to see beyond present difficulties and to trust in God's ultimate plan. Praying the Rosary helps Christians to internalise these truths, shaping their attitudes and responses in daily life.

This learning supports pupils in understanding that prayer is not only about asking for help, but about reflecting on God's action in history and allowing it to influence how they live. Through the Rosary, they are invited into a deeper relationship with Christ, guided by Mary's example of faith and trust.



To the ends of the Earth

Year 6

Week 1

Hear & Believe



U6.5.1

Show understanding of the scripture passages studied, identifying literary forms and authorial intention

Know

The Fourth Gospel's account of Mary Magdalene at the empty tomb is written with vivid detail, like the witness of someone who sees and believes, showing that Jesus is truly risen.

The Fourth Gospel account of Thomas is a Resurrection appearance that moves from doubt to faith, ending with the confession 'My Lord and my God,' which encourages later Christians to believe without seeing.

The Fourth Gospel uses different ways of writing, such as eyewitness style and stories of belief, to lead Christians to trust that Jesus is alive and that faith in Him brings new life.



D6.5.1

Consider 'There were many other signs that Jesus worked, and the disciples saw, but they are not recorded in this book', and give some reasons why some people find it difficult to believe things they have not seen

Discern

Some people find it hard to believe things they have not seen, but the Fourth Gospel reminds us that faith does not depend only on seeing signs, it is trusting that Jesus is truly the Son of God

Suggested discovery questions

1. Why do you think the author of the Fourth Gospel says that not everything Jesus did is written down in the Gospel?
2. What makes it hard for some people to believe something they cannot see for themselves?
3. How can the Fourth Gospel help Christians today to trust in Jesus even without seeing Him?



R6.5.1

Consider what beliefs matter most to them

Respond

Pupils draw a ladder with rungs representing the things they believe in or hold important. On the lower rungs they place every day beliefs (for example, believing a friend will keep a promise). On the higher rungs they place deeper beliefs or values (for example, kindness, truth, or God). They then discuss in pairs what matters most to them and why.

Textual references

John 20:1-18

Mary Magdalene at the empty tomb

John 20: 19-31

Doubting Thomas

Key vocabulary

Fourth Gospel

John's Gospel is called the Fourth Gospel because it was written after Matthew, Mark, and Luke, and is different from them in style and content.

Teacher Notes

The Gospel of John presents the Resurrection not only as an event in history but as the foundation of Christian faith. Unlike the Synoptic Gospels, John's narrative is written with theological purpose: it is carefully shaped to lead readers into deeper belief in Jesus as the Son of God.

In John 20:1–18, Mary Magdalene is the first to encounter the empty tomb. The text is written with vivid, eyewitness-like details: the time of day, the way the grave clothes are left, and Mary's emotional response. Scholars note that John presents Mary as a key witness, showing that belief in the Resurrection begins in personal encounter. Her recognition of the risen Jesus only comes when He speaks her name, which underlines the Johannine theme that true knowledge of Christ comes through relationship and hearing His voice. John 20:19–31 shifts from the empty tomb to the disciples gathered together. The narrative highlights the fear and uncertainty of the disciples, who are hiding behind locked doors. Jesus' appearance among them, offering peace, shows the new reality of His risen life. This passage also introduces the gift of the Spirit for mission ('As the Father sent me, so I send you'), linking Resurrection with discipleship and forgiveness.

The account of Thomas is especially important. Thomas demands physical proof, but when he encounters Jesus, he responds with the highest confession in the gospel: 'My Lord and my God.' This moment is less about Thomas's doubt and more about his move to full faith. John's authorial intention is clear: this story is written not only for those first disciples but for later believers who have not seen the risen Christ in the flesh. The blessing 'Blessed are those who have not seen and yet believe' speaks directly to the audience of the gospel, encouraging them to place trust in Jesus.

Theologically, these Resurrection accounts highlight different literary forms. The story of Mary is written in eyewitness style to stress the reality of the Resurrection. The story of Thomas is shaped as a teaching narrative that draws readers from uncertainty into faith. Together, they show John's purpose: that belief in the risen Jesus is both grounded in witness and open to all through faith.

John's Gospel makes its purpose clear in John 20:31: 'these are written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.' The Resurrection accounts of Mary Magdalene and Thomas serve this aim. Mary's recognition shows faith born from encounter with the risen Lord, while Thomas's confession models the full response of belief. Both passages are crafted not just as history but as theology, written to draw every reader into faith and the new life that comes through trusting in Jesus.

Discovery Questions

This task focuses on the purpose statement of John's Gospel: 'There were many other signs that Jesus worked, and the disciples saw, but they are not recorded in this book. These are written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name' (John 20:30–31).

John's Gospel is not simply a record of events, it is a carefully shaped theological work. The 'signs' in John (such as the wedding at Cana or the feeding of the 5,000) are not just miracles but symbolic acts that point to Jesus' identity as the Messiah and Son of God. John explains that he has chosen particular stories to include, not to give a complete biography, but to lead readers into faith.

The gospel recognises that faith is not always easy. Some people struggle to believe unless they see something with their own eyes. The story of Thomas in John 20:24–29 illustrates this tension: Thomas demands physical proof of Jesus' Resurrection, but when he encounters the risen Christ he makes the fullest confession of faith, 'My Lord and my God.' Jesus blesses those 'who have not seen and yet believe,' making clear that faith for later generations will not depend on direct sight but on trusting testimony.

Pupils may connect this to their own experience: we often trust what we can see or prove. Believing in something unseen requires trust in other people's witness, openness of heart, and sometimes courage. Christians understand faith as a gift of the Holy Spirit that allows believers to place their confidence in God's promises.

In this activity pupils are encouraged to explore why belief can be difficult and how John's Gospel addresses this. They should reflect on what it means to live in faith without direct sight of Jesus, while recognising that the Gospel itself was written precisely to encourage belief. The aim is not to demand belief from pupils but to help them understand why the gospel was written and how Christians see it as a trustworthy guide to faith.



To the ends of the Earth

Year 6

Week 2

Hear, Believe & Celebrate

	U6.5.2 Use specialist theological and religious and vocabulary to describe and explain links between at least one of the scripture passages studied and religious beliefs
<i>Know</i>	Stephen is the first Christian martyr, bearing witness to Christ with courage and faith in the Resurrection and eternal life. Filled with the Holy Spirit, Stephen forgives his enemies as Jesus forgives on the Cross, showing true discipleship. Just as Stephen was strengthened by seeing Christ, Catholics are strengthened by receiving Christ's Body and Blood to give them courage to live as His witnesses today.

	D6.5.2 Play with possibilities and wondering about why people of religious faith sometimes choose prison, persecution, or even death rather than give up their faith
<i>Discern</i>	The courage of St Stephen and other martyrs shows that faith in Jesus and the hope of eternal life can be stronger than fear, even in suffering. Suggested discovery questions 1. I wonder why some people of faith choose to suffer or even die rather than give up believing in God 2. What do Christians believe about eternal life and the Resurrection that gives them courage in suffering? 3. How might the Holy Spirit help people stay strong in their faith even when it is difficult?

	R6.5.2 Compare their own and others' experiences, feelings and things that matter to them and the ways in which this may lead to different beliefs and different choices about how to live their life
<i>Respond</i>	Pupils are given cards with different scenarios (for example, standing up for a friend, speaking the truth when it is unpopular, or choosing to forgive). In pairs they discuss how they might respond, how others might respond differently, and what beliefs or values influence these choices. Pupils create a two-column chart. In one column they write what mattered most to Stephen (faith, forgiveness, eternal life). In the other column they write what matters most to them or people they know. They then compare and discuss how different beliefs lead to different ways of living.

Textual references

Acts 6:8-15, 7:51-60

Stephen's story

Key vocabulary

saint	someone the Church recognises as living a holy life, close to God, and a good example for others. All Christians are called to live as saints.
martyr	a person who dies because of their faith in Jesus.
witness	someone who shows or speaks the truth about Jesus by what they say and do.
discipleship	living as a follower of Jesus, trusting Him and trying to act like Him in every part of life.

Teacher Notes

Stephen's Witness and Christian Beliefs

Stephen's Witness (Acts 6:8–15; 7:51–60)

Stephen was the first martyr who gave his life for Jesus

Stephen spoke with wisdom and courage, filled with the Holy Spirit

Stephen forgave his enemies as he was dying

Stephen saw Jesus standing at the right hand of God

Christian Belief

Belief in the Resurrection and eternal life

Belief that the Holy Spirit gives strength to disciples

Belief in discipleship; following Jesus' example of love and forgiveness

Belief in Jesus as the Son of Man and Lord of heaven

Stephen, the first Christian martyr, was filled with the Holy Spirit and saw a vision of Jesus standing at the right hand of the Father (Acts 7:55). This vision gave him courage and peace, even when he faced death. His strength came from knowing Christ was truly with him.

For Catholics today, we also meet Christ in a real and life-giving way in the Eucharist. At Mass, the bread and wine become the Body and Blood of Jesus (Catechism of the Catholic Church 1374). When we receive Holy Communion, Jesus is not only close to us spiritually, but He enters into us and unites Himself with us. This is what gives Christians strength for daily life, just as Stephen was strengthened in his witness.

The Eucharist is sometimes called food for the journey (viaticum), because it nourishes us to live courageously as disciples. Just as ordinary food gives us energy to live our day, the Body and Blood of Christ gives us the grace and courage to live as His witnesses; showing love, forgiveness, and truth even when it is difficult.

The Catechism teaches that the Eucharist commits us to the poor (CCC 1397) and sends us out to live what we believe. Like Stephen, who forgave his persecutors and spoke boldly about Jesus, Catholics are called to let the Eucharist shape their lives.

When helping pupils make the link, emphasise:

- Stephen saw Christ and was strengthened.
- Catholics receive Christ in the Eucharist and are strengthened.
- Both experiences give courage to live and speak the truth about Jesus, even when it is hard.



U6.5.3

Describe Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit

Know

Christians believe Jesus truly rose from the dead. St Paul teaches that without the Resurrection, faith would be empty, but because Jesus is alive Christians have hope.

Jesus says, 'The Father and I are one,' and the Resurrection shows the unity of the Father, the Son, and the Holy Spirit.

The Resurrection reveals that God is Trinity, three Persons in one God, working together to bring life and salvation.



Discern

When Christians pray the Apostles' Creed and proclaim that Jesus rose on the third day, they confess their faith in the Resurrection, show their hope in new life, and witness to the God who is Father, Son, and Holy Spirit

Suggested discovery questions

1. What do Christians mean when they say in the Apostles' Creed that Jesus rose on the third day?
2. Why is the Resurrection so important for Christian faith, according to St Paul in 1 Corinthians 15?
3. Why do Christians believe the Resurrection shows the power of the Father, the Son, and the Holy Spirit working together?



Respond

As a class, pupils create a paper tree on a display board. Each pupil adds a leaf with a word or phrase that shows how the hope of the Resurrection could transform lives (for example, forgiveness, peace, joy, courage, kindness). The tree becomes a visual reminder of how belief shapes action.

Pupils write a short reflection beginning with the words of the Creed 'on the third day he rose again'. They explain what this phrase might mean for Christians today and write one way it could inspire them or their community to live with hope and courage.

Textual references

Key vocabulary

salvation	God's act of saving humanity from sin and bringing them to eternal life
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Teacher Notes

Christians believe that Jesus truly rose from the dead three days after his crucifixion. This is not understood as a metaphor but as a real event that showed God's power over sin and death. The Creed helps Christians keep this truth at the centre of their faith. When pupils answer, encourage them to think about what it means to declare belief together in prayer.

St Paul teaches that if Jesus had not risen, Christian preaching and faith would be pointless. For him, everything depends on the Resurrection because it shows that Jesus is the Son of God and that new life with God is possible for believers. It also gives Christians hope that death is not the end. Pupils can be guided to see that Paul links the Resurrection directly with the meaning and purpose of Christian life. The Resurrection inaugurates a 'new creation'. It is not simply a return to earthly life but the beginning of a transformed existence that points towards eternal life. This has implications for Christian living: believers are called to live in the light of the Resurrection, showing signs of new life through forgiveness, justice, courage, and love.

Christian belief in the Trinity is that the Father, Son, and Holy Spirit are three Persons in one God. The Resurrection is seen as the work of the whole Trinity: the Father raises Jesus from the dead, the Son shares new life, and the Holy Spirit brings that life to believers. This helps Christians understand that the God they worship is living and active, not distant.

Encourage pupils to share their own questions, especially around belief and doubt, while also recognising the distinctively Christian understanding. The aim is to help pupils see why the Resurrection is at the heart of Christian faith, prayer, and hope.



To the ends of the Earth

Year 6

Week 4

Hear & Believe



U6.5.4

Explain why Jesus is called the 'new Adam', making links between scripture texts from the Old and New Testaments

Know

In Genesis, Adam represents the first man created by God, but his disobedience brings sin and death into the world.

St Paul calls Jesus the 'new Adam' because He obeys God fully and brings forgiveness and new life.

Through Jesus and the Holy Spirit, Christians believe they receive hope of eternal life, showing the link between the Old Testament story of Adam and the New Testament teaching of Christ.



Discern

Christians call Jesus the 'new Adam' because, unlike Adam, He obeys God and brings forgiveness, new life, and hope of salvation

Suggested discovery questions

1. Adam's choice in the garden brought sin and death into the world. What do you think this story teaches Christians about how disobedience affects life?
2. St Paul calls Jesus the 'new Adam'. How does Jesus' obedience and gift of forgiveness change the story that began with Adam?
3. If Christians believe Jesus brings new life and hope of salvation, how might that belief shape the way they live today?



Respond

Pupils create a two-column chart: on one side they record what Adam's disobedience brought (sin, brokenness, separation from God), and on the other side what Jesus' obedience brings (forgiveness, new life, hope). Beneath the chart they write how these two stories make them think about the choices they make in their own lives.

Pupils write a short letter as if to a younger pupil, explaining why Christians call Jesus the 'new Adam'. They describe how this belief could give people hope today and then compare it to something that gives them hope in their own lives.

Textual references

Genesis 2:8, 15-16

Creation of Adam

1 Corinthians 15:45-49

The first Adam and the new Adam

Key vocabulary

Adam	the first human in the Bible, whose disobedience brings sin into the world
New Adam	a title for Jesus, showing that He brings new life and restores what was lost through Adam
reconciliation	the restoring of the relationship between God and humanity

Teacher Notes

Adam and Jesus: a comparison

Adam (Genesis 2:8, 15–16)

First man created by God

Jesus, the New Adam (1 Corinthians 15:45–49)

Son of God, came to save everyone

Lived in the Garden of Eden

Brings us to new life in heaven

Disobeyed God's command

Obedied God fully, even to death on the cross

Brought sin and death into the world

Brings forgiveness, the Holy Spirit, and eternal life

The title 'new Adam' comes mainly from the writings of St Paul, especially Romans 5:12–21 and 1 Corinthians 15:21–22, 45–49. Paul makes a comparison between Adam, the first man in Genesis, and Jesus Christ. The comparison is not accidental: it is central to Paul's understanding of salvation.

In Genesis, Adam is created by God to live in harmony with Him. However, Adam disobeys God by eating the fruit of the tree of knowledge of good and evil. This act of disobedience, often called the 'Fall', introduces sin and death into the world. Adam is therefore seen as the beginning of humanity's broken relationship with God.

St Paul teaches that just as sin and death came through Adam, so forgiveness and life come through Jesus Christ. In Romans 5, Paul says that Adam's disobedience brought condemnation, but Christ's obedience brings justification. In 1 Corinthians 15, Paul calls Adam the 'first man' and Christ the 'last Adam', meaning that Jesus starts a new creation. Where Adam failed, Jesus succeeds.

Calling Jesus, the 'new Adam' is not just about a comparison between two individuals. It expresses the belief that Jesus reverses the damage caused by Adam's sin. By His obedience to God, even to death on the cross, Jesus opens the way to eternal life. Christians believe that through baptism they share in this new life of Christ and receive the gift of the Holy Spirit.

Paul's message is not negative about Adam but hopeful in Christ. The 'new Adam' language helps Christians see that God has a plan of salvation that embraces all humanity. Just as all people share in Adam's weakness, all people are offered new life in Christ. This gives Christians hope that death is not the end, but the beginning of eternal life with God.

When teaching pupils, the emphasis can be on contrast: Adam's disobedience brings sin, Jesus' obedience brings life. Pupils can also be helped to see how Paul uses stories from the Old Testament alongside the life of Jesus to explain Christian beliefs about salvation.



To the ends of the Earth

Year 6

Week 5

Live



U6.5.5

Describe and explain, with examples, the different ways in which Christians' bear witness to their beliefs now and in the past and make links with the life of a saint

Know

Christians bear witness to their faith today by praying, helping people in need, standing up for what is right, and supporting charities.

Saints show witness by living faithfully, serving others, and sometimes give their lives for Christ.

The lives of the saints inspire Christians today to bear witness in their own time with courage and love.



Discern

Following Jesus always needs courage, and Christians show this in different ways across history, from the saints who gave their lives for Christ to the people and charities today who bring hope and help to others

Suggested discovery questions

1. How did saints in the past show courage in following Jesus?
2. What are some ways Christians and charities show courage and faith today?
3. Why do you think following Jesus always needs courage, in every time of history?



Respond

Set up stations with short profiles, images, or excerpts about different saints. Pupils move in groups from one station to another, recording examples of courage and witness. They then choose one saint whose story speaks most strongly to them and explain why.

Pupils create a double-page spread in their books. On one side they summarise how their chosen saint showed courage in following Jesus. On the other side they research or are given information about a modern Christian charity or community action. They then compare how both witness to faith in their own time.

In pairs, one pupil takes the role of their chosen saint while the other acts as an interviewer. The interviewer asks about the saint's life, the challenges they faced, and what gave them courage. After the role-play, pupils swap roles and reflect together on how the saint's example might inspire Christians today.

Textual references

Key vocabulary

saint a person who has lived a holy life and is recognised by the Church as being with God

Teacher Notes

This week's learning explores the concept of witness as a central aspect of Christian discipleship. In Catholic theology, to 'bear witness' means to give visible and lived expression to faith in Christ through words, actions, and choices. It is not limited to speaking about belief but involves embodying the Gospel in everyday life.

The ultimate model of witness is Jesus Himself, whose life reveals complete faithfulness to the Father. Christians believe that this pattern continues in the lives of the saints. Many saints are recognised as martyrs, those who remain faithful even to the point of death. Martyrdom is understood as the fullest form of witness because it demonstrates total commitment to Christ, placing faith above all else. However, the Church also recognises that witness is lived in ordinary circumstances through acts of service, justice, and love.

Historically, saints have shown courage in a wide variety of contexts. Some resisted persecution, others dedicated their lives to caring for the poor or teaching the faith. Their witness is not uniform but shaped by their particular time and situation. This reflects the belief that the Holy Spirit equips each person differently for the mission of the Church.

In the contemporary world, Christians continue to bear witness in diverse ways. Prayer remains foundational, as it sustains a relationship with God and guides action. Acts of charity, such as supporting those in need, reflect the command to love one's neighbour. Standing up for truth and justice, even when it is difficult, also forms part of Christian witness. This may involve challenging unfairness, promoting dignity, or making ethical choices that align with Gospel values.

Theologically, witness is closely linked to mission. Following the Resurrection and Pentecost, the apostles are sent out to proclaim the Gospel, empowered by the Holy Spirit. This mission continues in the Church today. Every baptised person is called to participate in it, not necessarily through dramatic actions, but through consistent, faithful living.

Courage is an essential element of witness because living according to Christian belief often involves challenge or opposition. This courage is not understood as purely human strength but as a gift sustained by grace. It enables believers to act with integrity, even when it is costly.

This learning helps pupils to understand that witness is both historical and contemporary. The lives of the saints provide concrete examples, while modern expressions of faith show that the call to witness remains active. Pupils are invited to recognise that they too can participate in this mission, expressing faith through actions that reflect courage, compassion, and commitment.

Suggestions of saints to study

- St Margaret Mary Alacoque and her devotion to the Sacred Heart
- St Teresa of Calcutta being the merciful face of Christ to the poor
- St Oscar Romero for speaking out against oppression
- St Teresa Benedicta of the Cross who died in the concentration camps



To the ends of the Earth

Year 6

Week 6

Hear, Believe, Celebrate & Live

	U6.5.6 Describe how one charity studied witnesses its Christian faith through its work
<i>Know</i>	Aid to the Church in Need (ACN) is a charity that helps Christians who are poor, suffering, or treated unfairly, especially where it is hard to follow Jesus. ACN shows its faith by providing money, Bibles, and support for schools, priests, and churches. Through this work ACN helps people keep their faith strong and share God's love with others.

	
<i>Discern</i>	Christians witness to their faith in many ways, including the work of charities that bring hope and help to people in need. Suggested discovery questions 1. What kind of work does Aid to the Church in Need do to help Christians around the world? 2. How does this charity show its Christian faith through the support it gives? 3. What might be some reasons for helping Christians in particular, and what might be some reasons for helping everyone in need?

	R6.5.3 Reflect on how the work of charities can support people facing injustice or persecution
<i>Respond</i>	Learn about a current campaign of Aid to the Church in Need and consider ways in which they can be supported. Learn about Red Wednesday, the annual campaign to highlight Christian persecution around the world.

Textual references

Key vocabulary

witness	showing your faith in Jesus by what you say and do, so that others can see God's love through you
charity	loving God and loving other people, and showing that love by helping them

Teacher Notes

Introduce the idea that courage means standing firm in what you believe even when it is hard. In the early Church, Christians like Stephen and Paul faced opposition for their faith. Today, some Christians still live in places where it is dangerous to follow Jesus openly. Pupils can reflect on why it takes courage to be different, to forgive, or to stand up for justice.

Explain that ACN helps Christians around the world who face poverty, discrimination, or persecution. They provide Bibles, training for priests, support for schools, and help rebuild churches destroyed by conflict. This shows courage because they work in difficult and sometimes dangerous places, motivated by faith and the Gospel call to love and serve others. Encourage pupils to see that witness is not only in words but also in action.

Guide pupils to think about both global and local challenges. Globally, persecution or poverty may be the main struggles. Locally, challenges might include speaking up for fairness, showing kindness when it is unpopular, or making choices that reflect Christian values. The focus should be on how Christians respond with hope: trusting God, helping others, and building peace.

The aim is not to persuade pupils to adopt a particular view but to help them understand why courage is seen as essential to Christian discipleship. By linking the work of ACN to wider Christian witness, pupils see how faith is lived out practically. This also gives them space to compare with their own experiences of courage and the values that matter to them.