

Changes since the last time this resource was taught!

1. Age Related Standards:

The Age-Related Standards for Knowledge and Understanding only have been placed alongside the current Level outcomes. This resource has not been adapted to meet the new standards however you will see that much of the content - as it exists now - would meet the draft standards.

2. **Significant new content** has been added to this resource: a section called “What is the Church?”.

I have placed this content before the work on the Sacraments of Initiation as a kind of introduction. As the question suggests, it invites pupils to think about what the Church is. Two Vatican II documents (Lumen Gentium and Sacrosanctum Concilium) are used to answer the question: the Church is the Body of Christ, a place where each person, ordained or lay, is valued and welcome, each with their own role and responsibilities.

3. Content suitable for Level 5 is now in a block on its own (page 34) if you need it.

4. Content on baptism and Confirmation is NOT assessed in younger pupils.

5. The Booklet made for this resource contains information useful for teaching.

A 6: Beginning with the Church

In a nutshell!

The three content areas are:

1. What is the Church?
2. How does the Church welcome and sustain its members?
3. How did the practise of initiating members into the Church develop? (Level 5)
4. How do other religious communities initiate their members? (Level 5)

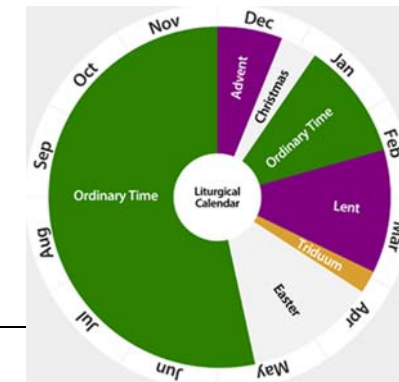
This resource contains a huge amount of content. Select what you will teach. New content is in the first section: the Church as the Body of Christ. Section 2 focusses on the Mass.

Outcomes:

- a. Recognise, describe and give reasons for the items in the Church and how they express the Church as the Body of Christ. (AT 1 (ii) Levels 1-3)
- b. Recognise, describe and give reasons for some religious signs, symbols, words and phrases of the Mass (AT 1 (ii) Levels 1- 3)
- c. Use religious terms to show an understanding of the Sacraments of Initiation (AT 1 (ii) Level 4)
- d. Describe and explain the meaning and purpose of a variety of forms of worship (AT (ii) Level 5)
- e. Identify sources of religious belief and explain how distinctive religious beliefs arise (AT 1 (i) Level 5)

There is no far too much in this resource so you will need to make choices about what you teach. This is the first work of the new academic year: although it is included for you, perhaps leaving out work to Level 5 (Levels) is a start.

You may also decide to break sections into year groups depending on how familiar your pupils are with the Sacraments and the Mass: if they have frequent opportunities to go to Mass, you might leave parts out. The reverse might also be true, meaning you leave some sections in.



In God's Name

A Resource for Religious Education in Catholic Schools
produced by: Dr. Margaret Carswell

Year A (A 6): Beginning with the Church Autumn Term – 2020/21 school year

This framework of learning is intended as the first in the Autumn Term in the academic year 2020/2021. In keeping with the School year this resource focuses on a beginning: as the final resource of Year A, the beginning of the Church.

Schools are reminded that this framework is an exemplar resource that models the linear teaching of content according to the Attainment Levels. As always, you are expected to engage with the suggestions this resource contains, make choices and adapt and apply the activities to suit your own school situation.

In determining the content to teach you must first decide on the Strand and Attainment level you wish to achieve and choose teaching and learning activities that will teach the content required for achievement of the level. When time is limited, your guiding principle is, as it is with all good education, less content, taught more richly and deeply. Quantity should never supersede quality.

This framework is formatted to allow you to annotate your teaching, including changes made for differentiation, as you work through the material. Should you wish to have copies of the planning grids, made from this resource by Christ the King, please contact Dee Abbott at Christ the King Tollington Park. Please remember that Dee's gift to you is not part of your subscription.

Should you wish to enquire about using this resource in your school please email Margaret Carswell at margaretfcarswell@gmail.com

Key Teachings from the Catholic Tradition. Taken from the RECD ~ (Numbers in brackets refer to the reference numbers in the Catechism of the Catholic Church)

Celebration

3.2.1. The Paschal Mystery and the Sacramental Nature of the Church (1113-1116)

A The Church and the sacramental economy of salvation (849)

a Jesus Christ is the living, ever-present sacrament of God (1088-1090)

b The Church as universal sacrament of Jesus Christ (774-776)

i The Church is the sacrament of salvation, the sign and the instrument of the communion of God and all (780)

ii The Church has a sacramental view of all reality (739)

iii The Church is the sacrament of the Trinity's communion with us (774)

3.2.3. Signs and symbols (1145-1152)

A Signs of the covenant (1150)

B Signs taken up by Christ (1151)

C Sacramental signs (1152)

D Words, actions, singing, music and images (1153-1162)

3.3.1. Sacraments of Christian Initiation (1212-1419)

A Foundations of the Christian life

a Means of grace

b Share in Divine life

c Ordered to the perfect of charity

3.3.2. Baptism (1213-1274)

A Definition: the sacrament which is the birth of the baptized into new life in Christ. In Baptism, Original Sin is forgiven along with all personal sins. By it we become adoptive children of the Father, members of Christ, and temples of the Holy Spirit; it also incorporates us into the Church and makes us sharers in the priesthood of Christ (1279-1280)

D Essential elements (1239-1240)

a immersion or the triple pouring of water on the head (694, 1214, 1217, 1240) and saying the words of the formula (1240)

b Other elements: (1237-1245)

3.3.3. Confirmation (1286-1314)

A Definition: the sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others; in this sacrament we receive a permanent sign or character so it cannot be repeated

C Celebration.

a Rite of Confirmation (1298-1300)

*b Rite of Christian Initiation of Adults (RCLA)
(1232-1233, 1298)*

*c Eastern Catholic Churches confirm (chrismate)
at the time of Baptism and, in some cases, administer Eucharist as well (1290-1292)*

D Essential elements of the sacrament (1300)

*a Laying-on of hands and anointing with chrism; saying the words of the formula
b Other elements (e.g. taking the name of a Saint)*

3.3.4. The Eucharist (1322-1405)

Definition: the sacrament which represents in the Mass the sacrificial Death of Christ and his Resurrection — making it possible for us to eat his Body and drink his Blood (1323)

B Understanding the sacrament

a Scriptural basis: The Eucharist is pre-figured in the Old Testament, beginning with the priest-king Melchizedek (Gn 14:18-20), Israel eating unleavened bread every year at Passover, and Yahweh providing manna from heaven (Ex 12, 1333, 1544).

New Testament references: Mt 14:13-21; Mt 26: 26-29; Mk 6:30-33; Mk 14:22-25; Lk 9:10-17; Lk 22:14-20; Jn 2:1-12; Jn 6:22-59; Jn 13-17; 1 Cor 11:23ff. (1337-1344)

b Historical development (1324-1332, 1345)

c Theology

d Signs (1333-1336)

e Institution (1337-1340)

f 'In memory' (1341-1343)

g Thanksgiving and praise (1359-1361)

h Sacrificial memorial (1362-1372)

i Ecclesia de Eucharistia

C Celebration (1345-1355)

a Parts of the Mass (1348-1355)

b Roles of priests and deacons (1566, 1570)

c Roles of faith community (1140, 1348)

D Essential elements

*a Bread (unleavened in Latin Church, leavened
in Eastern Churches) and wine from grapes
(1412; CIC, cc. 924 §§1-3, 926, 927).*

| AGE GROUP STATEMENTS FROM THE RECD | |
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| Pupils will learn about: (5-7) Celebration: Signs and symbols used by the Church The main rites and symbols of Baptism and Confirmation The main aspects of the Eucharistic liturgy? Celebration and prayers used at the Eucharist Celebrations of the Jewish faith and other religions | (7-11) Celebration: Elements of sacramental celebrations (e.g. blessing, exchanging greetings, praise) Signs and symbols and their significance in liturgy Sunday as a significant day in the life of the local Church The rites of Baptism and Confirmation and the response they invite The structure of the Eucharist Respect for celebrations of the Jewish faith and other religions and appreciation that prayer has a place for their followers |
| OUTCOMES - Linked to Levels of Attainment | |
| This framework has been written to model linear teaching of AT 1 (ii). It also includes opportunities for assessment of AT 2 (ii). <i>Remember: completion of a 'levelled' activity does not automatically constitute achievement of that level and that both ongoing and summative assessment should be used to judge the levels at which pupils are working.</i> | |
| Outcomes <ol style="list-style-type: none"> a. Recognise, describe and give reasons for the items in the Church and how they express the Church as the Body of Christ. (AT 1 (ii) Levels 1-3) b. Recognise, describe and give reasons for some religious signs, symbols, words and phrases of the Mass (AT 1 (ii) Levels 1- 3) c. Use religious terms to show an understanding of the Sacraments of Initiation (AT 1 (ii) Level 4) d. Describe and explain the meaning and purpose of a variety of forms of worship (AT (ii) Level 5) e. Identify sources of religious belief and explain how distinctive religious beliefs arise (AT 1 (i) Level 5) | |
| Spiritual Outcomes: It is hoped that pupils will develop: <ul style="list-style-type: none"> • A sense of the importance of the sacramental life of the Church • A commitment to celebrating their faith • An openness to the presence of God in the Sacraments • Reflectiveness in prayer | |
| Other Curriculum Links: | |

English: Reading for information

The Arts: Role play of periods in history

Humanities: History

PSHE/SMSC: Big Questions: How do I belong? Am I acceptable? Am I included?

IT: Research

Key Terminology: sacrament, initiation, ritual, words, actions and symbols, presbyter (one who presides at liturgy), consecration, transubstantiation

FOR HEAD OR REC: Suggestions for a Staff Meeting on the content of this resource.

There is far too much content in this resource for you to teach in your first RE topic in the first term.

You will need to select from what is offered to you.

1. Watch the video outlining the content in this resource. Have at hand the booklet 'Sacraments of Initiation'

Use this resource to decide what sections you will teach and the booklet to see how it can help you.

2. Watch the new video: 'KIP's Key Ideas for Pupils'.

3. Watch the www.togetheratonealtar.com videos in section 2 (on the Mass).

Look for the Liturgy of the Eucharist and note the words, actions and elements (not symbols) used. They are named in the booklet.

4. For section 1, find out about the Mass before Vatican II

Does someone on staff remember it? Does a grandparent remember it? Have someone speak to you about a pre-Vatican II Mass.

If not watch the video (not necessarily all of it...its very long!) of the Mass suggested in the resource.

<https://www.youtube.com/watch?v=aqII7IB3n4g>

Watch this video on the council...

<https://www.youtube.com/watch?v=jyVq1hnxAgg>


Watch this video on Sacrosanctum Concilium, the document which directed the changes in practice for the Mass.

<https://www.youtube.com/watch?v=QATKTMTynCo>



Beginning with the Church Year A Autumn 1

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| <p>Cognitive Outcomes:</p> <p>By the end of this framework pupils will be able to:</p> <ol style="list-style-type: none"> a. Recognise, describe and give reasons for the items in the Church and how they express the Church as the Body of Christ. (AT 1 (ii) Levels 1- 3) b. Recognise, describe and give reasons for some religious signs, symbols, words and phrases of the Mass (AT 1 (ii) Levels 1- 3) c. Use religious terms to show an understanding of the Sacraments of Initiation (AT 1 (ii) Level 4) d. Describe and explain the meaning and purpose of a variety of forms of worship (AT (ii) Level 5) e. Identify sources of religious belief and explain how distinctive religious beliefs arise (AT 1 (i) Level 5) <p>Spiritual Outcomes:</p> <p>It is hoped that pupils will develop:</p> <ul style="list-style-type: none"> • A sense of the importance of the sacramental life of the Church • A commitment to celebrating their faith • An openness to the presence of God in the Sacraments • Reflectiveness in prayer | <p>Age related standards: Knowledge and Understanding ONLY</p> <p>5-7 years Describe some of the actions and choices of believers that arise because of their belief Use religious words and phrases</p> <p>7-9 years Describe, with increasing detail and accuracy: A range of religious beliefs Those actions of believers which arise as a consequence of their beliefs</p> <p>9-11 years Show knowledge and understanding of: - A range of religious beliefs Those actions of believers which arise as a consequence of their beliefs Show understanding of, by making links between: - Beliefs and life</p> <p>Use religious vocabulary widely, accurately and appropriately</p> |
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| Focus Question: What is the Church? | | |
| Learning Objectives | Teaching & Learning Strategies | Pupil Activities including differentiation and on-going assessment |
| | <div style="border: 1px solid black; padding: 10px;"> <div style="background-color: black; color: white; padding: 5px;">Key Information for Teachers</div> <div style="display: flex; align-items: center; margin-top: 10px;">  <div> <p>The second Vatican Council was the second time the Church came together at the Vatican City. In 1869 Pope Pius IX called the Bishops together to discuss issues he felt were pressing on the Church’s ability to work in the world, among them, materialism and liberalism.</p> <p>When, in 1959 Pope John XXIII called the bishops to the Vatican for the second time, he was responding to a world very different from the one Pope Pius had seen. The second world war had left the world scarred; Bishops from Africa and Asia had become more influential and John XXIII himself had a strong passion for interfaith dialogue.</p> </div> </div> </div> | |

Vatican II (1962-65) resulted in 4 constitutions (the most authoritative documents a council can produce). Two of these we have already met: *Dei Verbum* (God Speaks) explained revelation and gave us our four sources; *Gaudium et Spes* (the Joys and Hopes) reminded us of the dignity of all people and how we needed to act to build God's kingdom. The other two constitutions had an enormous visual impact on the Church, and in particular, the Mass. They were *Lumen Gentium* (Light to the Nations - the Constitution on the Church) and *Sacrosanctum Concilium* (This Sacred Council - the Constitution on the Sacred Liturgy). Together these two documents changed the way that the Mass had been understood and celebrated and gave us the Mass we know today.

Lumen Gentium clarified how the Church saw itself using a range of metaphors. The Church was both the sheepfold and a flock of sheep (with Christ as the shepherd); it was a field waiting to be cultivated. However, the metaphor that *Lumen Gentium* gives the greatest attention to is the one that calls the Church the Body of Christ. When the Church called itself the Body of Christ it challenged people to think differently. Prior to Vatican II the Church had an extraordinarily hierarchical face. The most important words, actions and behaviours were those of the clergy; the laity (those not ordained or vowed) held just very minor roles, mostly, they just had to belong and attend. This strong delineation of status and role was clearly visible when the Church came together at its most public liturgy, the Mass.

If you have never been to a Latin (Pre Vatican II) Mass you may wish to watch this one, filmed recently.
<https://www.youtube.com/watch?v=aqll7IB3n4g>


In calling itself the Body of Christ, the Church reminded all people that everyone had a role to fulfil. Responsibility for *being the Church* moved from the ordained clergy to us all. LG acknowledged that people had different roles to fulfil, but it made clear that each role was essential to the overall function of the Church— just as each organ is necessary for the overall function of the human body. 'As all the members of the human body, though they are many, form one body, so also are the faithful in Christ. (56) In the building up of Christ's Body various members and functions have their part to play.' The resulting changes were dramatic; Priests turned to face the congregation, the Mass could now be said in the local language instead of Latin, lay ministers; lectors (readers), choristers and special ministers, were encouraged and communion could be taken in the hand. (see next KIT for more)

The metaphor 'the Body of Christ'

- All pupils: Sing: If you do nothing else to explore this idea, sing this song! The idea that the Church is the Body of Christ is really easy to teach in this the song, from Kid's Praise, a tape (and it was a tape) popular in the 1980's. The Body of Christ. [with its](#)
- All pupils: Explore the metaphor 'The Church is the Body of Christ.' Explain that at Vatican II the church called itself the Body of Christ.
- Younger pupils: Explain how the Church is like a body. Trace around a pupil onto huge paper. Onto this paper put the names (or pictures) of the Pope, Cardinal, Bishop/s, all the Priests you know, any religious Sisters and Brothers you know and all the names of the pupils and staff of the school (and their families if you have room). Put the 'body of Christ' up onto the wall. (Alternatively, you could have them all trace themselves [or a HUGE outline of a person] in chalk in the playground and write into it.) Make the point: the Pope is part of the Body of Christ and he has things to do that we can't do – but we are also the Body of Christ and we have things to do that he can't. There are some images of displays on **Resource 2** to prompt your thinking and artwork!
 - Older pupils: Discuss:
How is the Church like a human body?


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| | <p>How is it different from a human body? What is the Church saying when it calls itself the Body of Christ?</p> <ul style="list-style-type: none"> • <u>All pupils</u>: Issue a challenge! We are going to design a church so that it looks as if everyone is part of the Body of Christ! We need to make sure that everyone feels welcomed and valued as part of the Body of Christ. • First, make sure pupils are familiar with the things that are found in the Church, especially for Mass. The www.togetheratonealtar.com website has a LOT. Make sure pupils know the names of the furniture and the spaces so you can talk about them as you work. If necessary, print off images and name them so they become part of your conversation as you speak with pupils. (You may wish to use only more obvious items [like the lectern, altar and font] for younger pupils) <p>http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=34</p> <p>http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=75</p> <p>http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=36</p> <p>Things they will see on the altar. http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=38</p> | |
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| | <ul style="list-style-type: none"> • <u>Younger pupils</u>: Give pupils a shoe box, small world playthings or let them remake your room (!) to make a model of how they would like to arrange the Church if they could. Have them show where they would like things to be: the chairs (or pews), altar, font, lectern, tabernacle. Think about what people need to see, how close they need to be to the front, a space for babies or young children, what the Priest needs etc. Try and include questions in your 'play': will that work? Will that make people feel welcome? Would you like that? <ul style="list-style-type: none"> ○ <u>Older pupils</u>: Have pupils make a plan of a Church as pupils would like it. (Use links above if students' knowledge of the items or spaces in a church is not strong.) Church plans are available online (lots on Pinterest) and may be a useful starting point for discussion and ideas. https://www.lthsteelstructures.com/church-plans/church-plan-123; https://www.freedownloadcad.com/product/free-church-plan/; https://dwightlongenecker.com/the-environment-of-the-mass-liturgy-3/) ○ Design a Church for the Body of Christ. What shape would the building be? Would it have windows? How big? Where? Where would the altar be? What shape would the altar be? Where would the front door be – how big would it be? Where would the font | |
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| | <p>be? Where would the Cross go? Would it be a crucifix or empty Cross? Have pupils display their plans with the question: What does my Church say about what I think is important about the Church? Have pupils respond to this question in a written exercise; they may need to justify their plans! Explain that how we build things 'says' something about what we believe and what we think is important.</p> <ul style="list-style-type: none"> • <u>All pupils</u>: Sing again! The Body of Christ. https://www.youtube.com/watch?v=mRU537xN3kU | |
| | <div data-bbox="421 735 539 943">  </div> <div data-bbox="539 735 2002 943" style="background-color: black; color: white; padding: 10px;"> <p>Key Information for Teachers</p> </div> | |

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| | | <p>Sacrosanctum Concilium described the changes needed to make the Church look like the Body of Christ. The key call of Sacrosanctum Concilium was that all the faithful ‘should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the Liturgy’. Par 14</p> <p>Before Vatican II the Priest had his back to the congregation for most of the time. While the congregation watched, the Priest performed the religious rituals, speaking Latin, the official language of the Church, throughout. The congregation were mostly passive, watching, kept separate from the sanctuary (the slightly raised area where the altar was) by altar rails. While this made very clear that God was the point of worship, it also suggested that the people were just there to watch – that they had no role to fulfil. This did not reflect the new vision of the Church anymore. A new way of worshipping was asked for.</p> <p>To enable everyone to participate, Sacrosanctum Concilium said that Mass could now be celebrated in ‘the vernacular’ – the mother tongue of the local people. (par 36.2 and 54) All people should be encouraged to ‘take part by means of acclamations, responses, psalmody, antiphons and songs and well as by actions, gesture and bodily attitudes.’ (par 30) Special ministries, for example, servers (altar servers), lectors (readers) commentators and members of the choir, were encouraged to serve with sincerity. (par 29) Laws related to the building of Churches, the ‘shape and construction of altars, the nobility, placing and safety of the eucharistic tabernacle, the dignity and suitability of the baptistry (baptismal font)’ were reviewed with the instruction that only those items that were seen to be helpful were to be retained. In more modern Churches this resulted in the moving of the tabernacle from behind the altar to the side of the Church and the resetting of chairs so that they formed a semi-circle in front of the altar instead of straight lines. Altar rails were removed from most Churches.</p> <p>The Church called the Mass the ‘summit’ and the ‘font’ for the people. (par 10). As the summit, it was to help the faithful see and think from a different perspective, just as one sees differently from the summit of a mountain. As a ‘font’ the Liturgy was to nourish and sustain people; feeding their needs.</p> | |
| | <p>Changes that Vatican II brought about</p> <ul style="list-style-type: none"> • <u>All pupils</u>: Explain that after Vatican II and the new vision of the church as the Body of Christ, some things had to change in the way that Mass was celebrated. | | |

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| | <ul style="list-style-type: none"> ○ <u>Older pupils</u>: Have pupils watch some excerpts from a mass in the style of pre Vatican II (it's called a Latin Mass.) This was recorded recently but follows the rites of the Mass before Vatican II. Have pupils comment on what they see and hear as they watch. Talk about what the focus is; what seems to be important; what this says about the Mass. Add to their observations. https://www.youtube.com/watch?v=aqII71B3n4g 0.0 – 3.30 Note: Mass is in Latin; the Priests face the front of Church towards the Tabernacle (that means they have their backs to the people as they stand at the Altar); women wear a head covering [mantillas] as a sign of respect. 14.30 – 17.10 Note: Prayers in Latin; Priest facing the front of the Church 46.00 – 49.20 Note: Priests with their backs to the people; during the Eucharistic prayers the altar servers ring bells so the people know the 'high points' of the Mass - as they could not see what the Priest was doing. 1.02 – 1.04 Note: Receiving communion. The people have a rail/kneeler and they receive communion on the tongue, nobody was allowed to receive communion in their hands. Only the Priest could touch the Body of Christ. No one except the Priests took communion from the chalice (wine). <ul style="list-style-type: none"> ● <u>Younger pupils</u>: Explain that after Vatican II three | |
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| | <p>important things happened:</p> <ol style="list-style-type: none"> 1. Everyone was encouraged to sing, answer responses, read the readings and join in some of the prayers. (Before Vatican II people just watched what the Priest did.) 2. All the prayers were written/translated into the language of the people celebrating Mass. (Before Vatican II Mass was always said in Latin!) 3. The Priest turned around to face and stood at the altar facing the congregation, so they could see and hear everything he did and said. (Before Vatican II the Priest faced the end of the Church where the tabernacle was out of great respect for God. But this meant he had his back to the people.) <ul style="list-style-type: none"> ○ Older pupils: Draw on what pupils note and KIT above to explain the practical changes the Church made, to better show that all people were part of the Body of Christ. Give them the three key words, conscious, active participation. ● <u>All pupils:</u> Vatican II called for ‘active participation of everyone.’ Learn some of the responses...and sing other hymns you sing at Mass. | |
| <p>Rich Assessment Opportunity:</p> <div style="display: flex; align-items: center;">  <div style="background-color: black; color: white; padding: 5px; margin-left: 10px;"> Assessment Reminder! </div> </div> | | |

At AT 1 (ii) will have some sense (partial and requiring support) of what the ‘parts’ of the body do to build the Church using the items learned about; level 2 pupils will be able to describe what the items show; Level 3 will be able to explain why the Church needs all the body parts/items to work together.

For extension, Level 4 would ask pupils to link their work to people who have lived the Body of Christ [Local people eg bishop etc, or people they have learned about previously...Matthew/St Jerome/Pope Francis/St Teresa etc]) OR even a principle of CST – so I use my arms to bring an option to the poor when I....

Outcome:

Recognise, describe and give reasons for the items in the Church and how they express the Church as the Body of Christ. (AT1 Levels 1-3)


This assessment brings together the knowledge explored in two activities: the building of a new church and the concept of the Church as a Body.

Sing the Body song...note all the body parts: eye, brain, heart, arms, ears. With pupils, attach to each body part its purpose:


- our eyes enable us to see ... (what did the Church do so we could see each other?)..;
- our brain enables us to ... (what did the Church do so we would understand more ?
- our arms enable us to reach out to others in the body... (what did the Church do to enable us to reach out to others gathered with us?
- Our ears enable us to listen...(what did the Church do so we could listen better?)

Have pupils make split-pin, hinged people (<https://www.livingandloving.co.za/for-fun/crafts/little-split-pin-people-craft>).


On one side that they draw themselves, on the other side, in each part (arms, head, body, legs) have them write or draw what we do as this part when we gather at Church as of the Body of Christ.

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| | Focus Question: How does the Church welcome and sustain members now? | |
| Learning Objectives | Teaching & Learning Strategies | Pupil Activities including differentiation and on-going assessment |
| | <div style="border: 1px solid black; padding: 10px;"> <p style="background-color: black; color: white; margin: 0; padding: 5px;">Key Information for Teachers</p> <p>There is a workbook for pupils with information about the Sacraments of Initiation for this section.</p> <p>The Body of Christ (the Church) contributes enormously to social and charitable works in the world. Within its own walls, it also provides its members with services of welcome, healing and commitment. In the 13th Century the Church decided that of all the rituals and celebration the Church offered, seven would be called and known as Sacraments.</p> <p> What is a Sacrament? St Augustine, one of the very early Church Fathers, said that a Sacrament was ‘an outward and visible sign of an inward and invisible grace’. This definition is not overly helpful – except that it says that Sacraments are formal rituals we do ‘outwards’ (so visible, with things we can touch) which bring a sense of inward (personal, inner) comfort, peace, strength, nourishment, forgiveness.</p> <p>What are the Sacraments for? Sacrosanctum Concilium (The Constitution on the Sacred Liturgy), tells us that the purpose of the Sacraments is to ‘sanctify, to build up the Body of Christ and finally to worship God. Because they are signs, they also instruct. They not only presuppose faith, but, by words and objects, they nourish, strengthen and express it’. (No 59)</p> <p>The Sacraments are formal rituals, held within the Church that use physical, visible, things to help us make God’s grace and love, things that are invisible, more real to us. They do that by imitating what we do in ‘ordinary life’ - by using words, actions and objects in way that communicate God’s care of us, to us. The Sacraments build up the Church by nourishing and strengthening its body, its members!</p> </div> | |

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| | <ul style="list-style-type: none"> • <u>All pupils</u>: Reflect and research your experiences of welcoming and being welcomed Resource 3. Teach and use the word <i>initiation</i> in your work. Talk about initiation into clubs etc that pupils may belong to. • <u>Younger pupils</u>: Recall how when you designed your Church you thought about how you could make feel people welcome in the space. Make up some role-plays about welcoming people – using words, actions and symbols – that show that we are pleased...or don't really care...about people coming to see you! What could we say? What could we do? What things could we use to welcome new friends? <ul style="list-style-type: none"> ○ <u>Older pupils</u>: Look at your school. Stand outside Does the school look welcoming? What happens when people step inside? <ul style="list-style-type: none"> ▪ What do they see? (symbols) ▪ What do they hear? (words) ▪ What do they see us doing? (actions) ▪ What do these things say about who you are...about what matters to you? <p>Look at your classroom. What welcomes people at the door?</p> <ul style="list-style-type: none"> ▪ What do visitors see? (symbols) ▪ What do they hear? (words) ▪ What do they see us doing? (actions) ▪ What do these things say about who you are...about what matters to you? ▪ Are people welcome to come in? ▪ Do they knock? ▪ Do people know what is important to | <p>NOTE: Before you begin this topic pose one of the following questions:</p> <ul style="list-style-type: none"> • Is welcoming visitors, other people, (into a class, school, country, club) important? • What does the way we welcome people say about what we feel, believe or think about them coming to see us? |
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| | <p>you as they look around your class? What you value?</p> <ul style="list-style-type: none"> ▪ Do they know your names? <p>Categorise the things the pupils have noted into words, actions and ‘things’ (items). Conclude from your ‘research’ findings. What does the way you welcome say about what we feel, believe or think about new members?</p> <ul style="list-style-type: none"> • <u>All pupils</u>: Explain that in our lives we use words, actions and things/symbols to help show and explain what we feel or believe. Words and actions can be part of a welcome (hand shake, smile, hug, card, using someone’s name, visitor badge): after an argument we show our sorrow in actions (a handshake or hug) words (I’m sorry, forgive me) and things/symbols (a card, flowers, etc): at a birthday we use words (Happy Birthday) actions (blowing out candles) and symbols (cake, balloons) to show the birthday person that we love them. | |
| | <div style="border: 1px solid black; padding: 10px;"> <div style="background-color: black; color: white; padding: 5px;">Key Information for Teachers</div> <div style="display: flex; align-items: center; margin-top: 10px;">  <div> <p>When we gather, we use words, actions and objects to help us say what we want to say. At the visit of a special guest to our school we use gestures and words – and perhaps even a gift – to make sure the person feels welcome. At a family dinner we might use special plates or glasses, different kinds of food (and often lots of it!) and we tell stories that help people know us and make them feel as if they belong, too.</p> <p>Perhaps unsurprisingly, the seven sacraments (liturgical rituals that mark particular beliefs or human experiences) mirror this pattern: at every Sacrament, we use words, actions and objects (symbols) to say what we want to say and celebrate what we believe and is important to us.</p> </div> </div> </div> | |

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| | <ul style="list-style-type: none"> • <u>All pupils</u>: Explain or remind pupils that the Church has seven Sacraments categorised into three groups – Initiation: (Baptism, Communion, Confirmation); Healing (Reconciliation and Anointing of the Sick); Commitment (Marriage and Ordination). All the Sacraments use words, actions and symbols to ‘say’ and explain what we feel or believe. • <u>All pupils</u>: signs and symbols of all the Sacraments. http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=36 <ul style="list-style-type: none"> ○ <u>Older pupils</u>: Have pupils brainstorm any of the words, actions or symbols they know that we use in Church. Note where we might hear/see them: which Sacrament? Compare these to the words, actions and symbols we use in the ‘everyday’. • <u>All pupils</u>: Focus on the Sacraments of Initiation. List the three Sacraments of Initiation on the IWB (Baptism, Confirmation and Eucharist). <ul style="list-style-type: none"> ○ <u>Older pupils</u>: Use KIT (below) to explain that many years ago the way the Church welcomed (initiated) people was different from what it is now. Emphasise: <u>In the very early Church</u> initiation happened during one celebration with 3 ‘moments’. <u>Later</u> the three moments were separated into 3 distinct rituals: 1. Baptism was first. Baptism gifted the baptised with the Holy Spirit... | |
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| | <p>2. The gifts of the spirit were sealed at another liturgy ('Confirmation') when the Bishop came to 'confirm' that the person had been baptised (link to other types of confirmation...eg travel arrangements)</p> <p>3. Eucharist (communion - coming to the table) was the final ritual.</p> <p><u>Now</u> Eucharist and Confirmation have reversed: First communion is before Confirmation.</p> <p>The internet is full of images (not photos) of the Sacraments of Initiation – have pupils conduct an internet search to find some. Print them off and have pupils cut them out and order them: 'then' and 'now'</p> | |
| | <div style="display: flex; align-items: center;">  <div style="background-color: black; color: white; padding: 5px 10px; display: inline-block;"> Key Information for Teachers </div> </div> | |

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| | | <p>Although we celebrate the order of our initiation now as Baptism, Eucharist and Confirmation, it wasn't always like this.</p> <p>If we read the Gospels we find the seeds of the Sacraments of Initiation: we find Jesus being baptised by John and we find him gathering with different groups of people to 'Take, Bless, Break and Share bread and wine. (See Mark 6: 30-44 and Mark 14:12-25.) And although Jesus is not confirmed as we now know it, the Spirit is never far from what is happening.</p> <p>In Acts of the Apostles we read about Peter telling the community 'Repent, and be baptised every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit'. Luke (who wrote Acts) also tells us that 'all who believed were together and had all things in common. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people' (Acts 2:38-47). What started in the early community soon grew into initiation that happened in one ceremony at the Easter Vigil Liturgy. The person would be baptized by the local <i>presbyter</i>, this baptism would be confirmed by the local Bishop who would lay his hands on the candidate, and then the newly baptised person would come to the table to receive communion - all in one celebration. So, it was one ritual with three moments.</p> <p>In the year 325 CE the Roman Emperor Constantine made Christianity the religion of the state. This made Christianity very popular and so many new churches were built to accommodate all those who wanted to be baptised. While it was good news for the Church, the big numbers of people coming for baptism meant that the Bishop could not attend as many baptisms to <i>confirm</i> them as he needed to and so a huge gap between the baptism and its confirmation soon developed. By the 13th Century people were worried that it was taking far too long (often years!) for children to receive communion because they hadn't yet been confirmed and so in 1215 the Lateran Council declared that children could receive Eucharist at the 'age of discretion'. This changed the order of initiation, so that now baptism happened first, Eucharist (Communion) happened second and Confirmation happened last! In 1910 Pope Pius X declared that the age of discretion was when a child was about 7 years old. Pope Pius said that 'perfect knowledge' was not required and that it was important that children continued to learn after they had received the Sacrament. What was, in the early Church, three moments in one ritual had become three moments in three rituals. (Pg 5 and 6: Sacraments of Initiation Booklet)</p> | |
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Focus on the Eucharist/Mass.

This section uses the www.togetheratonealtar.com website extensively. Explore the website yourself (or let older pupils research the Mass using it). Where you are able to, recall any previous learning or experience of Mass, prayer, being sacramental etc as you teach.

Key Information for Teachers

While it is not the first Sacrament of Initiation, Eucharist is taught here first for three reasons.

1. The Eucharist is the most 'received' sacrament: unlike Baptism and Confirmation that are only received once in a person's life, Eucharist is a 'repeatable' sacrament. As such it is the one people are most likely to be familiar with. It, therefore, provides a good point from learning to being from.
2. Eucharist models very clearly the structure on which all Sacraments are built: we gather, we listen, we do something *sacramental* to make God present, we depart. This structure is the usual, ordinary, 'normal' structure of all gatherings. It is again, therefore, a 'known' point to begin new learning from.
3. The Eucharist is the high point (summit) of all the Sacraments. The Church calls it the source and summit (quote below); at Mass we are able to see things more clearly and/or get the energy/nourishment for what we need to do.

'The Eucharist is the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch (CCC 1324).'

NOTE: We call the consecrated bread and wine **elements** (not symbols) we make clear that we believe they actually become, for us, the Body and Blood of Christ in the Eucharist.



- All pupils: Explain that of all the Sacraments, Eucharist has particular importance. It is the **central activity** of the Church – it is repeatable (you can do it often – you are only Baptised and Confirmed once in your life)
- Younger pupils: Place a small table in the centre of the room and have pupils sit back from it (not at it), in a circle around it. Talk about meals at tables:
 1. What would you think we might find on the table? Place these items onto it – set the table.
 2. What do we talk about around the table? Put a book representing the conversations and stories we have at the table.
 3. How do we feel after eating at the table? Write some words onto ‘takeaway cards’ to give pupils as they say things. Take photos of your setting (when completed and have pupils paste a picture in their books with the words: we come to the table to be fed, to share our story and to leave feeling.....
 - Older pupils: The Eucharist is called the **source and summit** of spiritual life. Ask pupils: When the Church says the Sacrament of the Eucharist is both the ‘source’ and ‘summit’ of life, what is it trying to say about Eucharist? (It is our source – what we get our energy, inspiration, nourishment, sense of being/purpose, connection to God from it; it is our summit – high point, peak event/activity, place we get to stop and take a look at life from.) Find pictures of mountains with ‘nourishment’ on or around them (rivers, lakes, fields etc) to symbolise source and summit.

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| <ul style="list-style-type: none"> • <u>All pupils</u>: Revise (or explain) the four parts which form the structure of the Mass: Resource 4 <ul style="list-style-type: none"> ○ Gathering: We gather ○ Liturgy of the Word (we listen to our shared story – the Bible) ○ Liturgy of the Eucharist (we take, bless, break and receive the Body and Blood of Christ) ○ Dismissal: We depart. http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=39 • <u>Younger pupils</u>: Recall that in life we use words, actions and things to talk for us! Focus on these during the Mass. <p>Actions: Look at each of the actions used in Mass by the Priest and what they try to say/convey.</p> http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=81 <p>Look at and listen to the sights and sounds during the Mass:</p> http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=72 <p>Look at the vestments of the Priest – look at the colour. Name the items.</p> http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=37 <p>Do this one last: See how the altar is prepared. Note the items used.</p> http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=38 | <ul style="list-style-type: none"> ○ Older or more experienced pupils: Watch (or attend) a whole Mass. This one is from www.togetheratonealtar.com; the Diocese of Shrewsbury also offer live broadcasts of their Masses. https://www.youtube.com/channel/UCyzzNjNscAoxuWubVYv04Lw/featured <p>The Gathering Rite – We welcome people to the Church. The Structure: http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=40 An actual Gathering Rite: (there is no singing!) http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=44 Note: <ul style="list-style-type: none"> ○ The Sign of the Cross ○ The Penitential Rite ○ The Opening Prayer </p> <p>The Liturgy of the Word. We tell our collective story. We remember those who were part of Jesus’ tradition (the Israelites) and their relationship with God and we celebrate the story of Jesus whom we believe was God in human form. The Structure: http://www.togetheratonealtar.catholic.edu.au/receive/dsp-</p> |
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- Younger pupils: Place your small table back into the centre of the room and have pupils sit back from it (not at it), in a circle around it. Talk about how the Eucharist (mass) is like a meal. Dress the altar (use pictures of the items or play versions) using the same questions you used with an ordinary table.
 1. What would you think we might find on this table (the altar) Name and place the items onto it.
 2. What do we talk about around the table? Put a Bible near the altar, representing the conversations and stories we hear about God and Jesus during his lifetime.
 3. How might we feel after eating at the altar? Look at the words you wrote on the 'takeaway cards'. Might we feel this way after taking communion from the altar? Take photos of your altar (when completed and have pupils paste a picture in their books with the words: we come to the altar to be fed, to share our story and to leave feeling.....)

[content.cfm?loadref=41](#)

An actual Liturgy of the Word:

<http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=45>

The Liturgy of the Eucharist. We 'make God present.'

Give pupils a copy of the Eucharistic Prayer the Priest uses. **Resource**

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The Structure:


<http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=42>

An actual Liturgy of the Eucharist:

<http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=46>

Pause the video and talk through what is happening.

- We bring bread and wine to the table (this action is called the offertory: we bring our 'things' to the table)
- We pray over them...watch for the epiclesis (sending of the spirit): 'Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them...' (look at the action and listen for the words. Because at this moment the bread and wine 'become for us the body and blood of Christ' we call them elements not symbols.)
- We receive the Body and Blood of Christ – and say 'Amen' to show our agreement! (action, element and words)
- Look for /listen for the words that indicate **why we take**, bless break and eat bread. (Do this in memory of me) Watch for when the congregation kneel. Have pupils identify **why we take** bread and wine, bless them and receive them. ((Because Jesus asked us to at the Last Supper – we tell the story of this night during the Liturgy of the Eucharist. Enacting his words and actions is one way of remembering what Jesus did and of 'making him present again'.)

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| | | <p>The Dismissal Rite: http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=47</p> |
| | <div data-bbox="421 363 2000 719" style="border: 1px solid black; padding: 10px;"> <div style="background-color: black; color: white; padding: 5px;">Key Information for Teachers</div> <div style="display: flex; align-items: center;">  <div> <p>Baptism is the sacrament that is the birth of the baptized into new life in Christ. In Baptism, we become adoptive children of the Father, members of Christ, and temples of the Holy Spirit; it also incorporates us into the Church and makes us sharers in the priesthood of Christ.</p> <p>Confirmation is the sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others; in this sacrament we receive a permanent sign or character so it cannot be repeated. (RECD)</p> </div> </div> </div> | |
| | <p>Baptism</p> <p>This content (Baptism and Confirmation is NOT assessed in younger pupils)</p> <ul style="list-style-type: none"> • <u>Younger pupils:</u> Explain that both Baptism and Confirmation usually happen during the Sacrament of the Eucharist – reminding us that Eucharist (Mass) is the ‘central’ activity of the Church. When this happens, we have a Sacrament within a Sacrament. <ul style="list-style-type: none"> ○ <u>Older pupils:</u> Explain that when Baptism or Confirmation are conducted during a Mass they occur after the Liturgy of the Word and before the Liturgy of the Eucharist. ○ <u>Older pupils:</u> Gather information about these two Sacraments. (Watch the videos: | |

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| | <p>Baptism: https://www.youtube.com/watch?v=05YB2jdHLsY</p> <p>Confirmation: http://bustedhalo.com/video/confirmation-why-were-confirmed</p> <p>NOTE: These videos give information about the Sacraments, they are NOT a video <i>of</i> the Sacraments. Pupils should be asked to watch for information on what is done, by whom, when and why it is done.</p> <ul style="list-style-type: none"> • <u>All pupils</u>: Watch a video of a Baptism. https://www.youtube.com/watch?v=LB5zL2apiw • <u>Younger pupils</u>: Watch the video again: Focus on the pouring action and the words of the Priest. Note the water (the symbol), the action (pouring) and the words ('I baptise you...') • <u>Younger pupils</u>: Arrange with the EYFS teacher for your pupils to go into their 'space' and work with pupils: eg set up the play corner or Baptism...show pupils what to say, how to pour the water; set up an activity/activities on baptism – cut n paste/painting/collage mural; do a role play; make a jigsaw of baptism; take EYFS pupils to the Church to show them the font and explain what happens. Turn the table and have your pupils become teachers about Baptism! <ul style="list-style-type: none"> ○ <u>Older pupils</u>: Link to previous work about how what we say, do and use 'says something' about what we believe or think is important. Give | |
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pupils a copy of the words said by the Priest during a Baptism. **Resource 6** Watch the video again: have pupils note words, actions and symbols. (You may wish to pause it at each action)

Discuss: Baptism recalls the baptism of Jesus in the Jordan. But it also recognises what we believe happens at Baptism: as the first sacrament of initiation Baptism begins life in the Church for the baptised; it is a new start; a cleansing of the person being baptised. We believe that at baptism a person receives the gifts of the Holy Spirit. These beliefs are expressed in the symbol of water, the words said (God's nature as Father, son and spirit) and the action of pouring.

Confirmation

- All pupils: When we confirm something, we check that it has been done. Think about the word confirmation in ordinary life. A Bishop usually 'confirms' a Baptism although sometimes a Priest will. Explain that what Baptism does Confirmation 'confirms'. The gift of the Holy Spirit given at Baptism is 'sealed' or confirmed at Confirmation.
- Younger pupils: There are dozens of images (photos) of Catholic Confirmations on google. Choose some – a variety that shows people being confirmed: the Bishop (wearing red vestments for confirmation and his Mitre) with outstretched arm anointing the head of the person being confirmed. Words: be sealed with the gifts of the Holy Spirit; action making the cross in the forehead of the candidate; symbol: oil (chrism)

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| | <ul style="list-style-type: none"> ○ <u>Older pupils</u>: these videos explain confirmation: As pupils watch them have them gather information about confirmation. https://www.youtube.com/watch?v=bawz1c2Vsg https://www.youtube.com/watch?v=sFo-9H-lZlk <p>Note: The action, words and symbols: laying of hands; anointing with oil, be sealed with the gifts of the Holy Spirit.</p> <ul style="list-style-type: none"> ○ Give pupils a copy of the words said by the Bishop. Listen to what is said during the actions of the confirmation. Resource 7. Discuss why (the reasons) the Bishop uses these words. <ul style="list-style-type: none"> ● <u>All pupils</u>: Have someone come and speak to the class about being confirmed: perhaps an older sibling of someone in the class. Have them talk about what happened, who did what, with what and why. ● <u>Pray</u>: use words, actions and symbols to pray this prayer I class Resource 8. | |
| | <p>Rich Assessment Opportunity:</p> <div style="display: flex; align-items: center;">  <div style="background-color: black; color: white; padding: 5px 10px; display: inline-block;">Assessment Reminder!</div> </div> | |

At AT 1 (ii) Level 4 pupils will be able to express understanding, not just of individual actions/words/symbols, but of a whole liturgy, in this case the 'set' of Sacraments that make up initiation in the Church. They will be able to draw simple conclusions about how the Sacraments express initiation into the Church.

Outcome:

Use religious terms to show an understanding of all of the Sacraments of Initiation (AT 1 (ii) Level 4)

The Eucharist is called the **source and summit** of spiritual life. Ask pupils: When the Church says the Sacrament of the Eucharist is both the 'source' and 'summit' of life, it is reminding us that it is the source of our nourishment (energy, inspiration, nourishment, sense of being/purpose, connection to God from it) and it is the summit (high point, peak event/activity) where we can stop and take a look at life from.

Have pupils find pictures of mountains (or high places) with 'nourishment' on or around them (rivers, lakes, fields etc) to symbolise source and summit. (some might be very creative and find pictures of skyscrapers in cities with restaurants around them!)

Have them write or verbally explain their image and how it describes the Eucharist and its relationship to Baptism and Confirmation.

Pupils should be encouraged to:

- Use the names of all the Sacraments of Initiation and how they are related to one another.
- Include a description of the words, actions and symbols that are used **in each of the Sacraments**.
- Offer an explanation about why we use these particular words, actions and/or symbols: What are we trying to say? What do we believe do we hope they show (make present)?
- Conclude with how all the Sacraments of Initiation are expressed in the image.

| Extension to AT 1 (i) and AT (ii) Level 5: | |
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| Focus Question: How did the practise of initiating members into the Church develop? AT 1 (i) | Focus Question: How do other traditions initiate their members (AT 1(ii)) |
| <p>Belief in the importance of inviting and welcoming new members has been part of Church practise since the earliest communities formed after the ascension of Jesus. However, how to welcome new members into the Church has developed and changed.</p> <p>The life of Jesus:</p> <p>Make a montage of the following events in the life of Jesus – the seeds of the Sacraments.</p> <ul style="list-style-type: none"> ○ Read from Matthew’s Gospel <ul style="list-style-type: none"> ▪ The Baptism of Jesus (Mt 3:13-17) ▪ The Feeding of the 5000 (Mt 14:13-21) ▪ The Last Supper (Mt 26:17-30) ▪ The Commissioning of the Disciples. (Mt 28:16-20) <p>Have pupils learn to retell these stories – analyse them (characters, setting and plot), play ‘and then’, sequence them.</p> <p>In between...Use Sacrament of Initiation Booklet to explain what has happened since the life of Jesus.</p> <ul style="list-style-type: none"> ○ Draw the sequence as ‘snapshots’ of history – make them sepia colour. | <p>The Sacraments of Initiation Booklet includes a section on initiation into Liberal Judaism. In reading the material, pupils could note the similarities and differences between Catholic Initiation and Liberal Jewish initiation. An alternative option would be to invite someone from another tradition (religion or Christian Denomination) to speak to pupils about initiation. Focus could be placed on the purpose of initiation (what communities believe or want to express or say) the structure of the ritual and the use of words, actions and symbols.</p> <p>Pupils about to find similarities and differences between Catholic initiation and initiation into another religion or denomination would be considered to be working at Level 5 in this topic.</p> <p>Learning could be demonstrated in a number of ways from a power-point presentation to a ‘soap box’ in the playground to a hot seat interview of the key character to a timeline or poster. Your choice!</p> |

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| | <ul style="list-style-type: none"> ○ Find images (head sculptures, photos) on the internet of the people involved and plot a timeline with them. <p>Work through the events as a role-play where groups take on the period in history. Enact what happened!</p> <p>These events in the life of Jesus gave rise to significant beliefs and practices: these beliefs were soon expressed in the Tradition (Rituals and Celebrations) of the Church as the Sacraments of Initiation.</p> <p>Now: Can pupils describe how the events recorded in Matthew are now expressed in the Sacraments of Initiation?</p> <p>Learning could be demonstrated in a number of ways from a power-point presentation to a 'soap box' in the playground to a hot seat interview of the key character to a timeline or poster.</p> <p>Your choice!</p> | |
| <p>Rich Assessment Opportunity:</p> <p>Outcomes: Identify sources of religious belief and explain how distinctive religious beliefs arise (AT 1 (i) Level 5)</p> <p>At Level 5 of AT 1 (i) pupils need to plot or record periods in history to describe what has happened to Initiation in the Church. They need to draw on two or more sources of revelation.</p> <p>The Agreed Understanding suggest use of the question 'Belief in ... took a long time to develop. Can you explain what happened?'</p> <p>This format could be modified and used as a framework for pupils to explain what has happened to initiation in the Church.</p> | | |

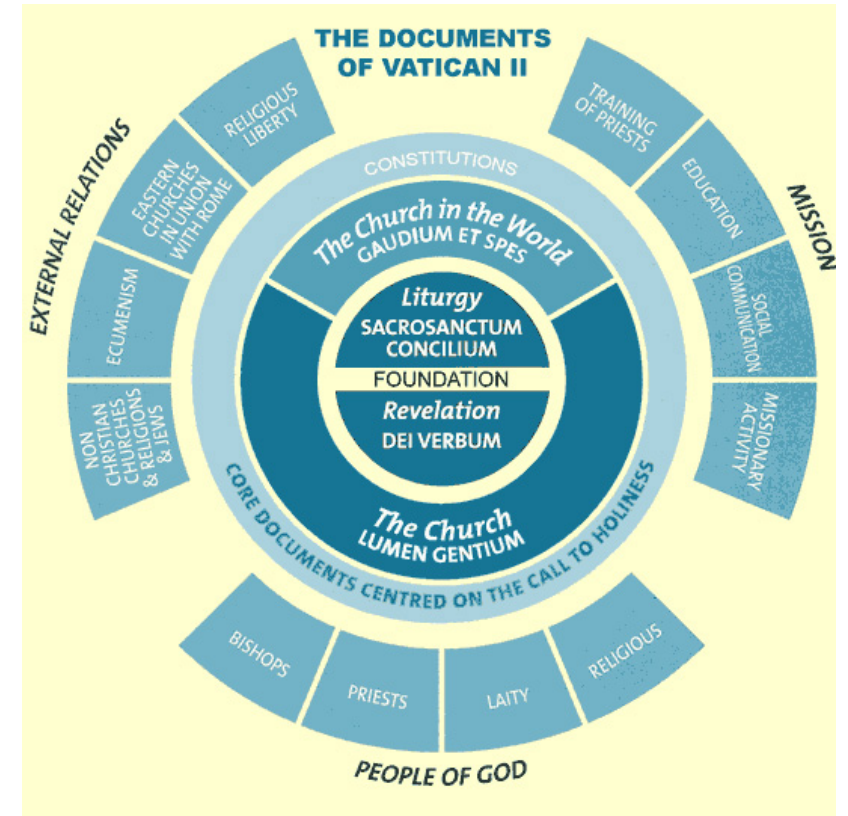
**Assessment Reminder!**

At AT 1 (i) Level 4 pupils will make links between events in the life of Jesus (Scripture) and how they are expressed in the Sacraments of the Church.

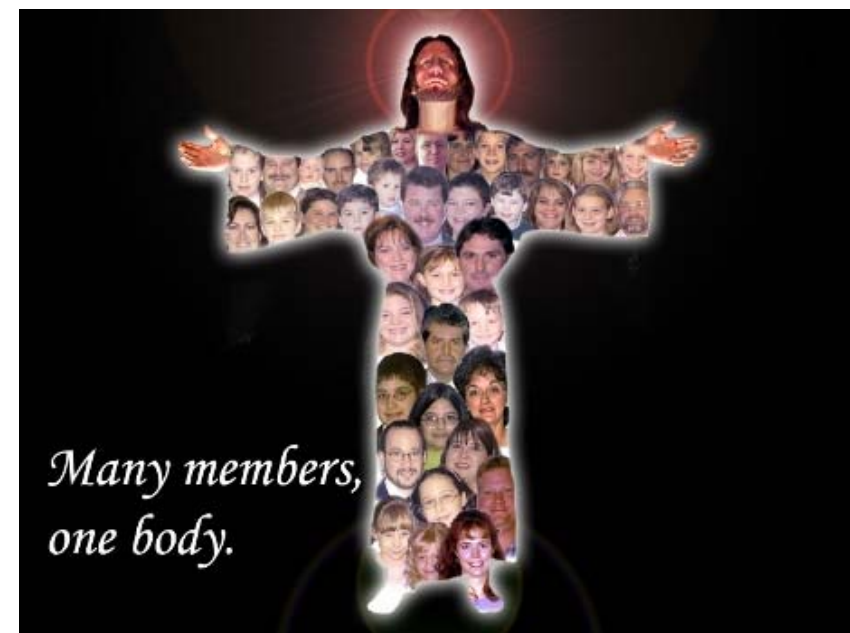
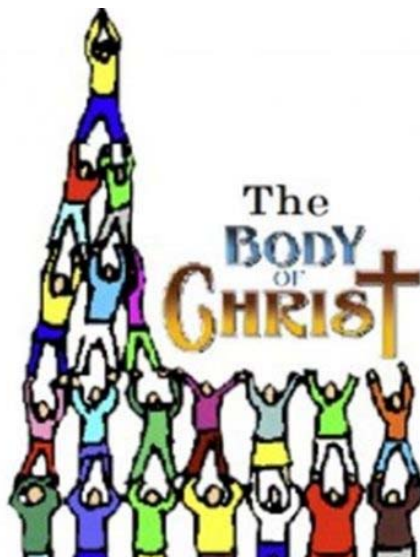
At Level 5 pupils will be able to identify sources of religious belief and explain how distinctive religious beliefs arise.

RESOURCES

Resource 1: Pope John XXIII (left) and the man who would become Pope Paul VI; the documents of Vatican II



Resource 2: Example Images: We are the Body of Christ



Resource 3: Being welcomed (and welcoming) in everyday life

Part A: Gather information about welcoming and being welcomed.

Have pupils research the information in 3 stages:

1. Have them suggest their own answers (draw on their own experiences; make an hypothesis)
2. Interview the Nursery teacher/EYFS coordinator/REC/Head etc.
3. Interview a new staff member, visitor or new, older, pupil if appropriate. (Make sure interviewees are 'primed' with the questions first.)

Key Questions:

- When new members (Nursery children, new pupils or new staff) come to our school what do they need most?
- What do we want them to *know* about our school community?
- What do we want them to *feel* about being part of our school?

Information could be gathered using a Y chart in pupil's books, as a wall display or on a table. Either set all pupils the 3 questions to research or group pupils to research 1 question each.

Input - Explain that when we come together (in families, schools, clubs, hobby groups etc) we generally use 3 things to help people feel welcome: these things are words, actions (gestures) and symbols.

1. Words: What we say directly to people directly; what we describe or explain to them about who we are and what we do, or what is important to us; how we speak to or introduce them.

2. Actions: What we *do*...with our hands, faces, bodies. How we show them that they are welcome and that we are pleased to have their company. Often a gesture includes us touching the person (eg a handshake)

3. Symbols: The 'things' we give them – sometimes the things are symbolic (badges, I.D. tags, membership cards) sometimes they are practical (booklets about who we are, uniforms, keys, pass-cards etc)

Part B: Have pupils revisit the answers to the key question/s they explored earlier and to think about and identify the words, actions and symbols we use to respond to them.

Eg: if new members need people to help them fit in, what words, actions and symbols do we use to help them?

If new members need to know their way around the school how do we provide that information? Do we use words actions of symbols?

If we want new members to feel included, what words, actions or symbols to we use to show them that they are 'part of us'?

Tabulate the results! (example below)

| What do we want people to feel about being part of our school? | What do we do? |
|---|---------------------------|
| We want them to feel that we value them | With our words: we say... |
| | With our actions: we... |
| | With symbols: we... |

The Eucharist



- **Gathering**

- **Liturgy of the Word**

- **Liturgy of the Eucharist**

- **Dismissal**

Resource 5: Liturgy of the Eucharist – text of Video from *Together at One Altar*

Web link: <http://www.togetheratonealtar.catholic.edu.au/receive/dsp-content.cfm?loadref=46>

Excerpt from Eucharistic Prayer (No. II)

Pause the Video when the congregation kneel. Invite pupils to listen carefully to what the priest says to see if we can find an answer to the question: Why do we take bread and wine at Mass, bless it and receive it?

Priest: You are indeed Holy, O Lord, the fount of all holiness. Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the Body and Blood of our Lord Jesus Christ. (These words and actions over the bread and wine are called the consecration)

At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying:

Take this, all of you, and eat of it, for this is my body, which will be given up for you.

In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:

Take this, all of you, and drink from it, for this is the chalice of my blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins.

Do this in memory of me.

The mystery of faith.

ALL: When we eat this bread and drink this cup, we proclaim your death O Lord, until you come again.

Anointing with Chrism (on the head)

God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.

R. Amen.

Clothing with the White Garment

[Name], you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.

R. Amen.

Presentation with Lighted Candle

Someone from the family (such as the father or godfather) lights the child's candle from the Easter candle.

To the newly baptized: Receive the light of Christ.

Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.

Prayer over Ears and Mouth (Ephphetha)

The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word, and your mouth to proclaim his faith, to the praise and glory of God the Father.

Amen

THE LAYING ON OF HANDS & PRAYER OF CONFIRMATION

The concelebrating priests stand near the bishop. The Bishop faces the people and with hands joined, sings or says:

Bishop: My dear friends. In Baptism God our Father gave the new birth of eternal life to his chosen sons and daughters. Let us pray to our Father that he will pour out the Holy Spirit to strengthen his sons and daughters with his gifts and anoint them to be more like Christ the Son of God.

(All pray in silence for a short time.)

The bishop and the priests who will minister the sacrament with him lay hands upon all the candidates (by extending their hands over them). The bishop alone sings or says:

Bishop: All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed your sons and daughters from sin and gave them new life. Send your Holy Spirit upon them to be their helper and guide. Give them the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence. We ask this through Christ our Lord.

All respond: Amen.

Initiation is common to all humans – we welcome people at every stage of their lives: from birth to death.

This prayer was adapted from one which does not name God as the source of our being....now it uses words, actions and symbols to make clear that this is what we believe!

God of my life;

today (light a candle [symbol]) tomorrow (light a second candle) and always... (light a third candle)

May I...

Seek truth with courage (make up an action)

Bring healing through your Spirit (make up an action)

Cultivate respect, patience and kindness (make up an action)

Meet responsibilities with creativity and perseverance (make up an action)

Guide me so that I...

Stop to know your presence (make up an action)

Make time to speak to you (make up an action)

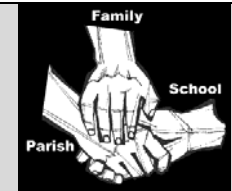
Listen to you whispering to me (make up an action)

Amen.

Beginning with the Church

Linking School, Parish and Home

Insert school
logo here



Religious Education

Key Idea: Beginning with the Church

This topic is intended for the first of the academic year 2020/2021. As we welcome new and returning members to our school's community, we learn about how the Church formally welcomes new members by study of the sacraments of Initiation. This topic is the last in our study of the Year of Matthew.

Attitudes and Spiritual Dispositions

Spiritual Outcomes: *It is hoped that pupils will develop:*

- A sense of the importance of the sacramental life of the Church
- A commitment to celebrating their faith
- An openness to the presence of God in the Sacraments
- Reflectiveness in prayer

Activities to try at home

You are the first educator of your child in faith. Your child's learning in religious education will be much greater if you and the school are engaged in talking about the same ideas and beliefs. Help your child by trying this activity while this topic is being taught:

- Welcoming people into our homes, workplaces and communities is part of life. Talk with your children about how you welcome new friends and family and why. Making people welcome is the first moment when we say to them you matter to us – you are important and valuable to us...and to God.

An idea for prayer at home



Prayer Activity

Loving God, as we gather as a family today/tonight, may we remember your great love for us. You call us your daughters and sons, making us all members of one family. This day and tomorrow might we remember to welcome and show our love and appreciation for those around us: old friend and new. Make us people who welcome as you did – inviting others to be part of your family, your home.
Amen.

References



Children's Literature

Teacher Resources

YOUTUBE

Videos - see links in body of the framework.

BOOKS USED IN THE WRITING OF THIS FRAMEWORK

Brown, Fitzmyer and Murphy; *The Jerome Biblical Commentary* Chapman: London, 1993

Daniel Harrington, *The Gospel of Matthew*. Liturgical Press, Collegeville 1991

Levine and Brettler; *The Jewish Annotated New Testament* Oxford University Press: Oxford, 2011

USEFUL WEB SITES

www.thebibledoctor.com

Kip and Friends:

www.Kipandfriends.com

Other links in body of framework.

MUSIC/DVD's