To Know You More Clearly

The Religious Education Directory



Scripture Grid

Archdiocese of Liverpool

Education Department

'If there is anything in this life that sustains a wise person and helps to maintain serenity amid the tribulations and adversities of the world, it is first and foremost I believe the meditation on and knowledge of the Scriptures.'
St. Jerome

Hear Lens

The Bible is the great love story between God and humanity and at its centre stands Jesus. Reading the Bible is an invitation to reconnect with the great storyteller, to remember the purpose that exists in each human life and to allow the Holy Spirit to work in the chapters of our lives. However, reading the Bible is not easy and teaching it has its challenges. If we want our pupils to encounter the God who touched the lives of those we read about, who inspired those whose words we read, and who transformed those whose lives were built on their own reading of it, it is a task we must tackle and face with courage and passion. Scripture is the 'golden thread' which runs through everything which takes place in the Catholic School.

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

Some key elements to remember:

- As far as possible, pupils will engage with real passages themselves and not rewritings or paraphrases.
- The Church encourages those who teach to give their pupils regular and meaningful contact with the texts themselves'. With such contact, even the very young learn what a Bible is, eventually moving on to discover much more about its history, development, structure and arrangement, and place within a community of faith.
- When adapting or paraphrasing a passage, as few changes as possible should be made, remembering that our pupils should hear, as much as they are able, the author's words themselves, not ours. Our task is not to mask or lose what the author has said. Rather it is to support access to their authentic words.
- When preparing texts for teaching to children, we should begin with an adult version of the Bible (Good News Translation is recommended).
- The literary form of the passage chosen for teaching should be noted. This will reveal its basic structure which can be useful for the placement of the other elements of the text: characters, settings, events, problems to be overcome, dialogue, movement, and action.

- Characters should be identified accurately. Sometimes this will mean that they are named, more often though they will be known by their occupation, social position, or role, for example: shepherd, fisherman, widow, Pharisee.
- Place names, settings (houses, synagogues, the Temple, Lake Galilee, etc.), or cultural and religious practices should not be omitted. Such descriptions invite pupils to learn about the land and society they read about and thus increase biblical literacy; they should be seen as opportunities for learning not impediments to be avoided.
- The 'who', 'where', 'what', and 'how' of a passage should be as the author intended. Changes to individual words, phrases, or sentences may make passages more accessible, particularly to young children. Turning a metaphor into a simile, for example, can assist those who are not yet able to think beyond the literal. Similarly, methods that advocate the 'telling' of passages with the use of concrete materials, such as 'Golden Story Boxes', can also be very useful with young children.
- Storytelling leads naturally into deeper questions of wonder and meaning, and gentle movement beyond the literal into the spiritual. It can also provide a solid foundation for a complementary reading of the author's own words: different, a little strange sounding maybe, more formal perhaps, but now much more accessible.
- Sometimes circumstances make the adaptation of Sacred Scripture passages unavoidable in order to meet the needs of pupils. However, adapting Sacred Scripture should never be a first option, since priority should always be given, as far as possible, to teaching Sacred Scripture itself, in its own words, in a way that opens its meaning for children, complete with maps, pictures, play-based material, and artefacts.

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Message of his Holiness Pope Francis for the 54th World Communications Day, 24 January 2020 The Religious Education Directory pp. 61 2.4

Scripture throughout the Model Curriculum EYFS - Y6

Topic	EYFS	Y1	Y2
Autumn Term			
Creation and Covenant	God created the world and said, 'Indeed it is very good' (Genesis 1:31).	The Creation story in Genesis 1:1-4, 24-26 as an ancient, prayerful, poetic reflection on God's world	The story of Noah, focusing on God's covenant (promise) with Noah and all living beings in the sign of the rainbow (Gen 9:7-17) Psalm 139 in praise of God's Creation of each of us and his love for us
Prophecy and Promise	Mary was going to have a baby. His name will be Jesus (Lk 1:26-31, 38). Jesus was born in Bethlehem (Lk 2:4-7). Shepherds hurried to see Mary and Joseph and baby Jesus (Lk 2:8-20) The Annunciation (Lk 1:26-31, 38). The Nativity (Lk 2: 4-7). The Shepherds visit the manger (Lk 2:8-20)	The Annunciation (Lk 1: 26-38, focusing on 1:26-32, 38) The Visitation (Lk 1:39-45) The Birth of Jesus (Lk 2:4-8) The Visit of the Shepherds (Lk 2:8-20)	The Annunciation of John the Baptist (Lk 1:5-20) The Annunciation of Jesus (Lk 1:26-38) The Visitation (Lk 1:39-50, 53) The birth of John the Baptist (Lk 1:57-58) Zechariah's voice is restored (The circumcision of John the Baptist) (Lk 1:59-66, 67,76) The Birth of Jesus (Lk 2:1-8) Including, for the season of Advent: Is 7:14, 9:1-2, 5-7 (Extracts from the book of Immanuel)
Spring Term			
Galilee to Jerusalem	The Wise Men visit Jesus (Matt 2:1-12). Jesus welcomes the little children (Mk 10:v16). Jesus blesses the little children (story retold) Feeding of 5000 (Jn 6:1-14)	The Presentation (Lk 2:22-38) Finding in the temple and the hidden life (Lk 2:41-52) Jesus announces his mission (Lk 4:16-22) The call of the disciples (Lk 5:1-11) Little children (Lk 18:15-17)	The preaching of John the Baptist (Lk 3:2-6, 10-17) Jesus is baptised (Lk 3:21-22) The Temptation in the wilderness & Jesus begins to preach (Lk 4: 1-15) Cure of a paralytic (Lk 5:17-26) The choice of the twelve (Lk 6:12-16)

		Zacchaeus (Lk 19:1-9	The calming of the storm (Lk 8:22-25) Parable of the lost sheep (Lk 15:4-7) For the Feast of the Epiphany Matt 2:1-12: The visit of the Magi
Desert to Garden	A simplified version of key events of Holy Week especially Good Friday and Easter Sunday (to enable pupils to recognise key events). The great commandment (Lk 10:25-28)	Jesus enters Jerusalem (Lk 19:28-38) Jesus teaches in the temple (Lk 19:47-48) The widow's mite (Lk 21:1-6) The last supper (Lk 22:7-23) The Crucifixion and death of Jesus (Lk 23:33-46) The angel's message (Lk 24:1-8) For Lent: Jesus is tempted in the desert for 40 days (Lk 4:1-13	Jesus enters Jerusalem (Lk 19:28-38*) The last supper (Lk 22:7-23*, 28-34) The Crucifixion and death of Jesus (Lk 23:33-46*) The angel's message (Lk 24:1-8*) Peter at the tomb (Lk 24:9-12) *Texts studied in Year One
Summer Term			
To the ends of the earth	Story of Pentecost (Simple Telling). The early Christian community (Acts 2:42-47)	The road to Emmaus (Lk 24:13-35) Promise of the Spirit and the Ascension (Acts 1:1-11) Pentecost (Acts 2:1-4)	Jesus appears to the apostles and the Ascension (Lk 24:36-53) Pentecost and Peter talks to the crowd (Acts 2:1-9, 12-13) Conversion of Saul (Acts 9:1-19) Fruits of the Holy Spirit (Gal 5:22-23)
Dialogue and encounter	Friends of Jesus: Hear a simple life of St Peter and St Paul, friends of Jesus (linking to their feast day).		The parable of the Good Samaritan (Lk 10:25-37
Key Stage 2			

	Y3	Y4	Y5	Y6
Creation and Covenant	That in the first account of the Creation one day is 'made holy' (Gen 2:3). The first account of the Creation, Genesis 1:1-2:4. Extracts from either Psalm 8 or 19 in praise of Creation.	The call of Abram (Gen 12:1-5) The Abrahamic covenant (Gen 15:1-6) Abraham and Sarah (Gen 18:1-15) Abraham and Isaac (Gen 22:1-18) (Optional) The story of Joseph, focusing on the following key texts: Gen: 37:2-35, 41:1-42, 44:1-17, 33-34, 45:1-5, 16-20	The Burning Bush (Ex 3:1-15) The Sinai covenant and the Ten Commandments (Ex 19:3-8, 20:1-17) Jesus' summary of the law (Matt 22:36-40)	The second account of Creation (Genesis 2:5-10, 15-23, 3:1-7,9-13, 17-19) Jn 1:1-5, 16-18
Prophecy and Promise	Messiah would be born of a virgin and would be called Immanuel (Is 7:14). The Annunciation to Joseph (Matt 1:18-25). Revisit Lk 1:26-38	The miracle of the flour and the oil (1 Kings 17:7-14) Elijah's encounter with God: the journey 1 Kings 19:4-8, The meeting: 1 Kings 19:9-15 The preaching of John the Baptist (Matt 3:1-12 and Mk 1:1-8) Isaiah 40:3 (contained within the gospel accounts) The ancestry of Jesus (Matt 1:1-17)	Scripture passages that speak of David's life and importance: 1 Samuel 16:1-13: anointing of David (a great king) 1 Samuel 17:1-11, 32-54: David and Goliath 2 Samuel 5:1-5: David becomes king 2 Samuel 7: 8-15 God's covenant with David 1 Kings 2:1-4, 10-12: David's death Psalm 21:1-7, Psalm 23 Scripture passages that speak of Jesus' as the fulfilment of the promise to David (e.g., Matt 1:1-17; Lk 1:32-33).	Old Testament passages that show the importance of women in salvation history, e.g.: Genesis 18:1-15; 21:1-7: Sarah Exodus 1:8-22; 2:1-10: Miriam Judges 4:4-11; 5:7-15: Deborah 1 Samuel 1:5, 9-11, 26-28: Hannah Esther 2:4, 15-17; 3:1-6, 12-13; 4:1-4, 8a-17; 5:1-8; 7:1-6, 9-10; 8:3-12 (Purim): Esther Lk 1: 26-56: Mary as the fulfilment of Old Testament promises
Galilee to Jerusalem	Miracles, either: Cure of the centurion's servant (Matt 8:5-13) or Cure of a paralytic (Matt 9:1-8) Parables, either: Parable of the Sower (Matt 13:4-9) Parable of the Sower explained (Matt 13:10-17) or Parable of the yeast (Matt 13:33) or	Peter's mother-in-law and casting out devils (Matt 8:14-17) Cure of the woman with a haemorrhage. The official's daughter raised to life (Matt 9:18-26) **or** Cure of two blind men and cure of a demoniac (Matt 9:27-34) The Baptist's question (Matt 11:1-15)	The Beatitudes from the Sermon on the Mount (Matt 5:1-12) Jesus summarises the law (the great commandment) (Matt 22:36-40, Lk 10:27) A parable about living out Jesus' law (e.g., The Good Samaritan (Lk 10:25-37)	The Wedding at Cana (Jn 2:1-12) Healing the official's son (Jn 4:46-54) Healing the man at Bethesda (Jn 5:1-47) Feeding the 5000 (Jn 6:1-4)

	Parable of the treasure and of the pearl (Matt 13:44-46) For Epiphany: The visit of the Magi (Matt 2:1-12)	Jesus walks on the water and, with him, Peter (Matt 14:22-33) Peter's profession of faith (Matt 16:13-26)	The Transfiguration (Matt 17:1-13) Our Father prayer (Matt 6:7-13	Walking on water (Jn 6:15-21) Healing the Blind Man (Jn 9:1-41) Raising of Lazarus (Jn 11:1-57) 'I am the bread of life' (Jn 6:35) or 'I am the Resurrection and the life' (Jn 11:25)
Desert to Garden	The miracle of the loaves (Matt 14: 13-21). The last supper (The institution of the Eucharist) (Matt 26: 26-29)	The lost son (the prodigal) and the dutiful son (Lk 15:11-32) The Judgement of the Nations (sheep and goats) (Matt 25:31-46) The events of Holy Week from the gospel of Matthew Entry into Jerusalem (Matt 21:1-11), Judas' betrayal (Matt 26:14), The Passover and Peter's denial foretold (Matt 26:17-35) Jesus prays (Matt 26:36-46) The betrayal and arrest of Jesus (Matt 26:47-56), Peter's denials (Matt 26:69-75), Pilate questions Jesus (Matt 27:11-14), The Crucifixion (Matt 27:32-44), The death of Jesus (Matt 27:45-56) and the Burial of Jesus (Matt 27:57-61)	A selection of Ash Wednesday readings e.g., Joel 2:12-18, Psalm 50:3-6, 12-14, 17, 2 Cor 5:20-6, Matt 6:1-6, 16-18 Temptation in the Wilderness (Matt 4:1-11) The Resurrection of the Dead Paul (1 Corinthians 15:1-8, 20-25, 54-57)	The Wedding at Cana (Jn 2:1-12) Healing the official's son (Jn 4:46-54) Healing the man at Bethesda (Jn 5:1-47) Feeding the 5000 (Jn 6:1-4) Walking on water (Jn 6:15-21) Healing the Blind Man (Jn 9:1-41) Raising of Lazarus (Jn 11:1-57) 'I am the bread of life' (Jn 6:35) or 'I am the Resurrection and the life' (Jn 11:25)
To the ends of the earth	Road to Emmaus (Lk 24:13-35) The mission to the world (Matt 28:16-20)	The empty tomb (Jn 20:1-10) The appearance on the shore of Tiberius (Jn 21:1-19)	Scriptural echoes of the Sacrament of Confirmation (Is 11:2, 61:1, Lk 4:16, Mt 3:13-17) Pentecost (Acts 2:1-8, 14-18)	The empty tomb and the appearance to Mary Magdala (Jn 20:1-18)

	The group of apostles (Mary) (Acts 1:12-14) Early Church (Acts 2:42-47) Paul's Letter to the Corinthians (1 Cor 11:23-27)		The gifts of the Spirit Paul (1 Cor 12:4-11) Baptism in the Spirit (Acts 8:14-16)	Appearances to the disciples Jn 20:19-31 Conclusion (Jn 20: 30-31) Christians believe in the Resurrection (1 Cor 15:14) Jesus as the last Adam (1 Cor 15:45-49) The story of Stephen (Acts 6:8-15, 7:51-60)
Dialogue and Encounter	Exodus 12:1-8,15-20, 13:3 • Lk 22:14-23	The road to Damascus (Acts 9:3-9, 17-19) The first letter to the Corinthians (1 Cor 13:1-7,13) Teachers should choose additional texts about the mission of St Paul, for example,: Paul's speech before the Council of the Areopagus (Acts 17:22-26, 28-29) Galatians 1:11-24 2 Cor 11:22-23 Galatians 3:27-28		

Key Stage 3

Year 7 Overview

In **Year 7**, pupils revisit some of the most important learning from their study of Catholicism in primary school. For those who have not attended Catholic primary school, this year presents the theological foundations that are the basis for understanding Catholicism. The focus of the entire year is God's revelation and the way in which this has gradually unfolded through salvation history.

Creation and Covenant: A distinction is made between general and special revelation, recognising Creation and the existence of human beings as one way in which all human beings can come to know God using their own natural reason.

Prophesy and Promise: We look at special revelation, introducing (or reintroducing) students to the significance of Sacred Scripture for Catholics.

Galilee to Jerusalem: Focuses on Jesus Christ, the incarnation, and the Christian claim that in Christ is the fullness of God's revelation. In this context, the doctrine of the Trinity is explored further, since the recognition of Jesus as very God by the early Church required a recognition of him as the eternal Son of the Father.

Desert to Garden: Focuses on the continued presence of Christ with the Church through the sacraments and the transformative effect of these sacraments on the lives of the faithful. The main emphasis for this unit is the Sacrament of the Eucharist, the 'source and summit' of the Christian life.

To the ends of the earth: Gives us the last piece of God's revelation through the sending of the Holy Spirit and the presence of this Spirit with the Church

Year 8 Overview

In **Year 8**, pupils will consider some of the existential questions that lie at the heart of the human condition and reflect on both the meaning of suffering and the meaning of death.

Creation and Covenant: Looks at the account of the Fall in Genesis 3 and the implications this has for human beings and the world, coming to an understanding of what the Church means when it speaks of 'original sin' and how this is distinguished from 'personal sin'.

Prophesy and Promise: An examination of how God tried to deal with faithless humanity by holding out the promise of a new covenant and a coming messiah who would restore human beings to covenant fidelity.

Galilee to Jerusalem: Presents us with Jesus who, as the announcer of the reign of God, holds out signs of what this final restoration of all things will look like in his treatment of sinners and outcasts, in his parables of the kingdom, and in his miracles.

Desert to Garden: Deals explicitly with the mystery of suffering, or the problem of evil as it is sometimes called, and places this in the light of an understanding of suffering that has been transformed by the passion, death, and Resurrection of Jesus.

To the ends of the earth: Looks to the final consummation of all things and the end to all suffering as death is defeated in the Resurrection of Jesus, the first-born from the dead.

Year 9 Overview

The whole of **Year 9** deals with the mystery of the human person.

Creation and Covenant: Revisiting the Creation accounts, focusing particularly on the belief that human beings are imago Dei and the implications this has for the principle of the dignity of the human person and the radical equality of man and woman. The nature of human beings as sexual beings, who are made for each other, forms the foundation for a study of the Church's teaching on marriage and the Sacrament of Matrimony.

Prophesy and Promise: We take the equality of men and women as our starting point and focus particularly on the role of the Blessed Virgin Mary in the salvation history narrative.

Galilee to Jerusalem: We return to the Gospel of Mark and look at the call to discipleship that is offered to all human beings in Christ's proclamation of the kingdom, and the relationship between discipleship and individual vocations. In this context students will study the Sacrament of Holy Orders and the vocation to religious life.

From Desert to Garden: Looks at the mystery of redemption and students will be expected to come to some understanding of how the Church explains the connection between Christ's sacrificial death and individual redemption from sins.

To the ends of the earth: Looks to the human person as one member of a community that spans both heaven and earth in the final branch where we look at the Church as the 'communion of saints', the mystical Body of Christ.

Scripture throughout the Model Curriculum			
Topic	**Y7**	**Y8**	**Y9**
Autumn Term			
Creation and Covenant	Genesis 1:1-2:4 Genesis 2:5-25	Genesis 3. The Decalogue (Ten Commandments) as found in the traditional Catholic catechetical formula (see p.445 of the CCC).	The creation of human beings in Genesis 1 and 2: focusing on 1:26-28, 2:7, 2:21-24. Jesus' teaching on marriage in Mk 10:1-12 or parallels.

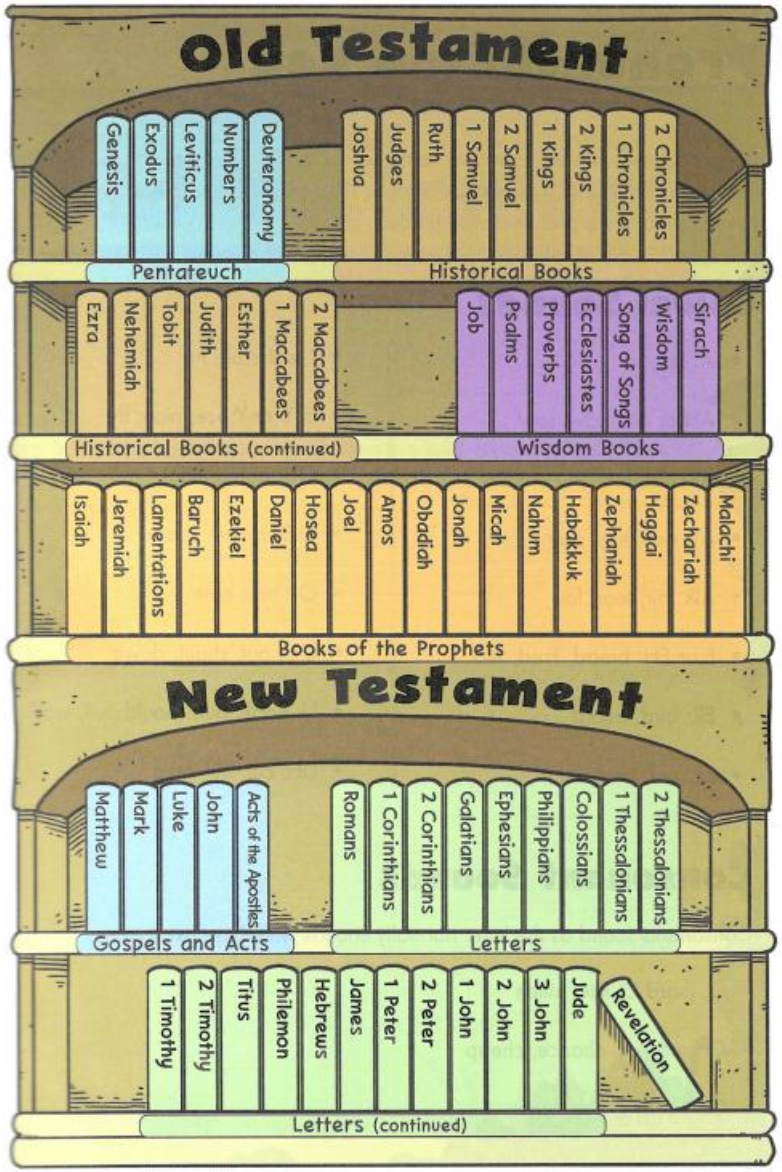
		Greatest commandment: Mt 22:34-40	St Paul's teaching on the dignity of the human body in 1 Cor 6:12-20.
Prophecy and Promise	Dei Verbum 9: relationship between scripture, tradition, and the magisterium	One example of a text that describes the call and sending of a prophet by God (e.g., Is 6:1- 13, Ez 2:1-3:15, Jer 1:1-10). One example of how, in the life and message of a biblical prophet, common prophetic themes emerge, e.g., call to repentance (Am 5:14-15); critique of the rich and the call to care for the poor (Am 6:1-7, 7:4-8); criticism of external religion (Am 5:21-27); warning and promise (Am 6:16-17, 9:11-15); use of parables and images (Am 7:7-9); a faithful remnant preserved (Am 5:14-15, 9:8-15); God as judge of all nations (Am 1-2). One example of a prophetic text that points to a messianic fulfilment, e.g., Is 11:1-10	The meaning of 'typology' in the context of the allegorical sense of Scripture. What is meant by describing Adam as a 'type' of Christ, and Eve as a 'type' of Mary (see CCC 504, 539, 511, 726, 975, 2618, 1 Cor 15:21-22). The story of one holy woman of the Old Testament, for example: Sarah (selections from Gen 16, 17, 18, 21) Rebecca (selections from Gen 24, 27) Rachel (selections from Gen 24, 27) Miriam (selections from Ex 2, 15, Num 12, Mic 6:4) Deborah (selections from Judges 4, 5), Ruth (selections from the Book of Ruth) Hannah (1 Sam 1, 2:1-10) Judith (selections from the Book of Judith) Esther (selections from the Book of Esther), Some recurring themes in these stories, for example: – God's choice of the humble and weak to keep 'alive the hope of Israel's salvation' (CCC 64) Humility before and exaltation of God – Faith and constancy Gratitude and praise Salvation, remarkable reversal The Magnificat – Lk 1:45-56
Spring Term			
Galilee to Jerusalem	Texts that refer to titles of Jesus: – Son of Man, with reference to the following meanings: Suffering and service, e.g., Mk 10:35-45 Authority, e.g., Mk 2:1-12 Eschatology, e.g., Mk 14:53-65 Son of God, e.g., Mk 1:9-11	Proclamation of the kingdom, including Mk 1:14-15 (or synoptic equivalents). Jesus encounters with those on the margins, including sinners (e.g., Jn 8:1-11), the ritually unclean (e.g., Mk 5:25-34), gentiles (e.g., Mk 7:25-30), women (e.g., Jn 20:11-18),	The call of the first disciples and the sending out of the Twelve (Mk 1:14–20; 2:13–17; 6:7–13) The cost and rewards of discipleship (Mk 8:27-38; 10:28–31) The failures of the disciples in Mark's Gospel (Mk 4:35-41; 8:1-21; 14:27–31, 66–72)

	Christ/Son of David, e.g., Mk 10:46-52, Mk 11:1-11 Lord, e.g., Jn 21:1-13 The Nicene Creed, Articles 2-4 The ways in which the titles of Jesus are uniquely ascribed to him when compared with the use of equivalent titles in the Old Testament: Son of Man (e.g., Psalm 8:4, Daniel 7:13-14); Son of God (e.g., Ps 2:7, 2 Sam 7:14); Son of David/Christ (e.g., 1 Kings 9:5, 2 Sam 7:16); Lord (e.g., Ex 3:14, Am 5:18)	the neglected (e.g., Mk 12:41-44), the sick (e.g., Mk 8:22-25). Parables in the synoptic tradition, including a parable of kingdom growth (e.g., Mk 4:1-9) a parable of mercy (e.g., Luke Lk 15:11-32) an eschatological parable (e.g., Matthew Matt 25:31-46). Miracles in the synoptic tradition, including a miracle that shows power over evil (e.g., Mk 5:1-20), power over nature (e.g., Mk 4:35-41), power over sickness (e.g., Mk 2:1-12), power over death (e.g., Mk 5:21-24, 35-43).	The story of the rich man (Mk 10:17–31) Women in the ministry of Jesus in Mark's Gospel (Mk 7:25–30; Mk 14:3–9; Mk 15:40–47, 16:1–11)
Desert to Garden	The Passover (Ex 12:1-14) Institution of the Eucharist (Lk 22:14-20) The 'New Testament lies hidden in the Old and the Old Testament is unveiled in the New' (see CCC 128-130, YC 17-18) and that Christ and his saving action is foreshadowed in the Old Testament.	Human beings have always been confronted with the problem of suffering and evil (CCC 309, 1500). The disobedience of our first parents resulted in tragic consequences, including evil (physical and moral), suffering and death (CCC 400-2). As part of the human condition, a person will experience unavoidable physical and moral suffering (SD 5). The Old Testament contemplates the meaning of suffering and evil (see CCC 1502, SD 6), for example: As punishment for sin (e.g., Gen 3, Ex 15:26) As calling to conversion (e.g., Joel 2: 12-14, Ps 32) As mysterious (e.g., the example of Job) As redemptive for others (e.g., Is 52:13-53:12) Jesus is identified as the 'suffering servant' of Isaiah (see CCC 601, SD 17-19). By his resurrection, Jesus opens up the hope in 'the resurrection of the body and the life everlasting' (see Rev 21:1-4).	God constituted Israel as God's people through the Sinai covenant, sealed by blood (Ex 24:8). The Temple was the place of sacrifice in Judaism A plan of Herod's Temple and some of its features: – Courts, sanctuary and the most holy place (Holy of Holies) The Mercy Seat as the place of God's presence (see CCC 433) The veil separating the Holy of Holies from the rest of the Temple The role of High Priest and the main features of the Day of Atonement rite in ancient Judaism. Hebrews 9: The earthly and the heavenly sanctuaries

		By the mystery of his passion, death and resurrection, Jesus gives a new meaning to suffering so that when united with Jesus, a person's suffering can be offered for the sake of others (Colossians 1:24, CCC 793 and 1521). Christians should actively respond to alleviate suffering (see CCC 2448)	
Summer Term			
To the ends of the earth	Those texts that show the significance of the Holy Spirit at key moments in Luke-Acts: Jesus, conception (Lk 1:34-38); at his baptism (3:21-22); at the beginning of his ministry (4:18-19); at his resurrection and ascension (24:49-53); Pentecost (Acts 2:1-12); the beginning of the mission to the Gentiles (Acts 10:44-48) The Nicene Creed, Articles 8 and 9	One of the accounts of Jesus' resurrection (e.g., Mt 28:1-20; Mk 16:1-20; Lk 24:1-49; Jn 20:1-30). The resurrection of the dead; 1 Cor 15:1-58:	1 Corinthians 12:27-31. The meaning of 'communion'. Some characteristics of the Church in First Century Corinth
Dialogue and encounter	Councils of the Church meet from time to time to address theological questions. The first of these councils took place at the time of the apostles. (The Council of Jerusalem. Acts 15, Galatians 2.) Councils make authoritative statements that clarify matters of faith and morals (dogma). Sometimes, groups have broken away from the Church as differences could not be resolved through dialogue, using one example, e.g: First Council of Nicaea (325 AD) as a reaction to Arianism Council of Chalcedon (451 AD) as a response to the Nestorian crisis	Contemporary principles of dialogue and proclamation in the Catholic Church were established during the Second Vatican Council. Pope St Paul VI's dialogical approach was realised in the Council documents. How the concentric circles model of dialogue is reflected in Ecclesiam Suam 1964 (97-8, 106-109, 111-113). That the Universal Catholic Church includes different Catholic Churches, each possessing its own proper traditions and patrimony. One Catholic Church other than the Latin Church and the tradition to which it belongs (including its patrimony and cultural riches, such as music and art)	The teachings of the Catholic Bishops of England and Wales about intercultural dialogue expressed in 'Meeting God in Friend and Stranger' (paragraphs 108-114). How fruitful dialogue should engage participants in a balanced dialogue by having a commitment to the common good and its three essential elements (see CCC 1925 & 1907-1909; Dialogue and Proclamation, 47; Educating to Intercultural Dialogue, 13): Respect for the person Social wellbeing and development of society Peace and security

	Council of Trent (1545-1563) as a reaction to the reformers Luther, Calvin, Zwingli. 'The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit' (CCC 820)		

Books of the Bible



The books of the Bible are divided into sections like the shelves on a bookshelf. The Bible is not just one book, it actually contains 73 different books within it. There are many kinds of books including; history, poetry, laws, letters and songs. There are two main sections – The Old Testament and the New Testament. Testament is another word for the sacred promise God made with his people. The Bible also calls the sacred promise another word: Covenant. God promises that if we trust in him and follow his laws, we will live with him forever. At times the Chosen People are called Hebrews, Israelites, or Jews. The Old Testament teaches about the relationship that people have with God.

Using the diagram opposite – the Old Testament books of which there are 46 are on the top three shelves whilst the books of the New Testament are on the bottom two. The OLD Testament was written about God and his Chosen People. They were written before Jesus was born. Some of the Prophets foretell of the coming of the Messiah. The New Testament books of which there are 27 teach us about the life of Jesus and they were written after Jesus had risen from the dead.

Old Testament

The Pentateuch is the section containing the first 5 books of the Bible. The word Pentateuch means literally 'five books'. These books tell us about God creating the world and everything in it. They tell us about original sin and how by sin entering our world it hurt our relationship with God. It tells us about God's relationship with his Chosen People and how he promised to love them and gave them the Laws to live by.

Historical Books come next. There are 16 of them and they tell us the history of God's Chosen People and their relationship with God. These are stories about ordinary people, warriors, kings and queens. When God's Chosen People followed his Law and trusted him their lives were good. When they didn't they suffered. God was always faithful to his promise. When the Chosen People turned back to God he helped them to start again.

There are 7 books known as: **The Books of Wisdom.** They teach us about being wise or having wisdom or in other words, living as God wants us to live. These books contain different types of writing including songs, prayers, poems and proverbs (wise sayings). These all teach us how to worship God and how to please him by making right choices.

A prophet is a person who speaks for God. There were many prophets in the Old Testament. There are 18 **Books of the Prophets** in the Old Testament. The prophets warned the Chosen People to keep their covenant with God and to follow his laws. They also promised that God would always care for his Chosen People. Some prophets promised that God would send them a Saviour. This Saviour would bring the fullness of God's love and peace to the entire world. This Saviour or Messiah promised is Jesus Christ.

New Testament

The New Testament tells how the promise foretold in the Old Testament was completed. God the Father, sent his only Son, Jesus Christ. The first section of the New Testament contains the **Gospels**. These tell us all about Jesus' birth, death and resurrection and his first followers.

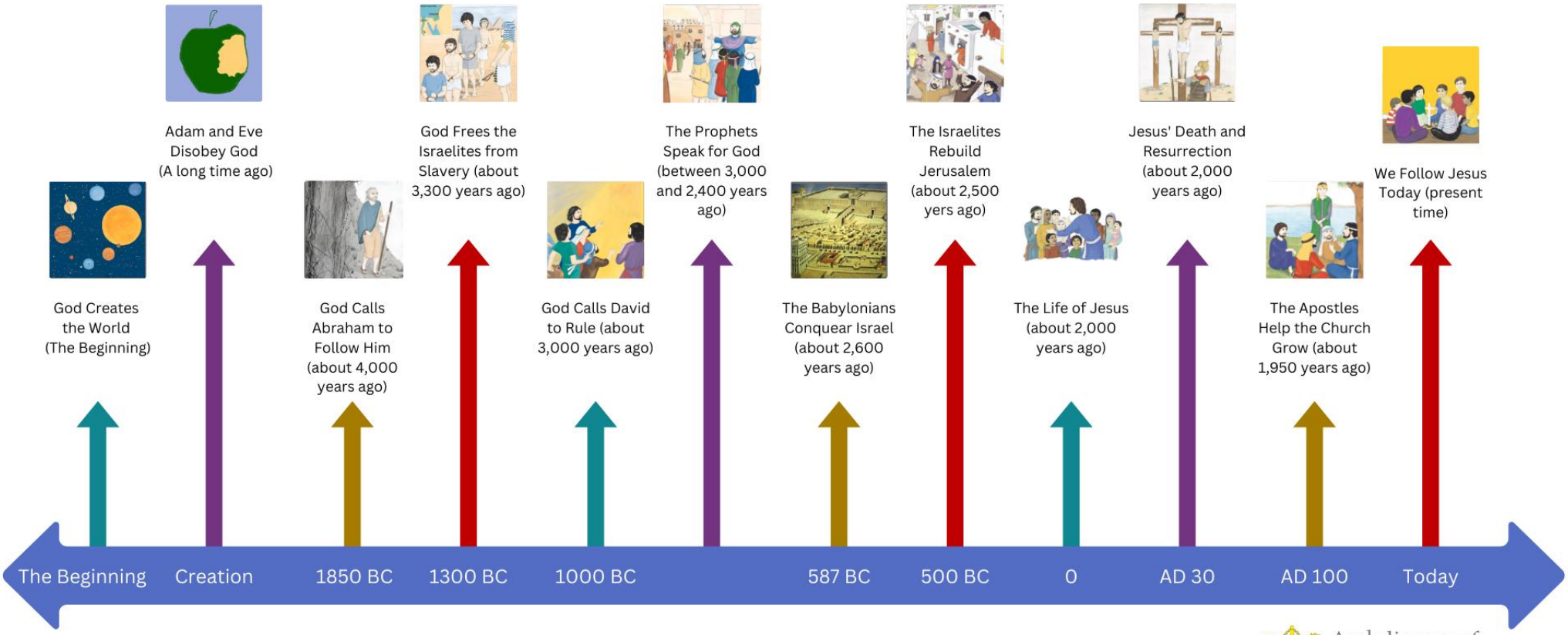
A Gospel is a very special book. The word 'gospel' means 'Good News'. There are Four Gospels in the Bible: Matthew, Mark, Luke and John. Theologians argue who actually wrote the Gospels but the Good News is that God the Father sent his Son Jesus to live a human life with us; Jesus was both human and divine. Jesus' death on the cross and rising again to New Life made it possible for us to live with God forever.

The **Acts of the Apostles** tell us about life after Jesus rose from the dead and how during Pentecost Jesus' ascended into Heaven with his Father and left us with the Holy Spirit. Jesus' followers told people all about Jesus. The Acts of the Apostles tell us how they did this.

The second section of the New Testament are the **Letters.** There are 21 of these and these were written by the first early Christian leaders. The letters were a way of communicating to groups of people all around the world as the Christian leaders travelled from one country to another. The letters explained about Jesus and what Christians believed and how they lived. They were meant to help Christians to become better followers of Jesus.

The last section of the New Testament is the **Book of Revelation.** It is to John and contains John's visions and dreams sent by God. Many of these visions are about the struggles between good and evil. They teach us that the forces of evil will be defeated by Jesus Christ. Everyone who loves God and follows his laws will live in the Kingdom of Heaven forever. This is the Good News that is there for everyone if they are followers of Jesus Christ.

Timeline of Christianity



Archdiocese of Liverpool

Old Testament Books of the Law

Genesis

Exodus

Leviticus

Numbers

Deuturonomy

The Beginning of the Story

God created the world and everything in it. But evil begins to affect people.

Ancestors of the Israelites

c.2000 - 1700 BC

God calls Abraham, and promises that he will become the father of a great nation, living in a land given by God.
Jacob, his grandson, has 12 sons from whom the twelve tribes of Israel descend.
One of his sons is Joseph who becomes an adviser to the king of Egypt.

The Israelites in Egypt - Slavery

c.1700 - 1250 BC

The descendants of Israel become slaves in Egypt for about 450 years, but the promise to Abraham is renewed when God calls Moses to lead them out of Egypt. People wander in the desert for about 40 years until God gives them the Law on Mount Sinai and makes a covenant with them. This is an agreement of a special relationship between the Israelites and God.

Key Characters and Events

- **Creation Story**
- **Adam and Eve**
- **Noah and the Flood**

Key Characters and Events

- **Abraham**
- **Isaac**
- **Jacob**
- **Joseph**

Key Characters and Events

- **Moses**
- **The Ten Commandments**

1

Old Testament Historical Books

- 1 Samuel
- Joshua
- Judges
- Ruth
- 2 Chronicles
- 1 Chronicles
- 2 Samuel
- 1 Kings
- 2 Kings

Conquest and Settlement of Canaan

c.1250- 1030 BC

God's promise begins to take shape as the Israelites conquer and settle the land of Canaan. However, they are not yet one nation, but various tribes led by various heroic figures known as Judges.

Key Characters and Events

- Joshua
- Gideon
- Samson
- Ruth
- Samuel

The United Israelite Kingdom

c.1030 - 931 BC

The Israelite tribes are brought together under their first king, Saul. During the reign of King David the nations unity and greatness are at its peak. He leads the nation in obedience to God and honour of the covenant. Jerusalem becomes the capital city and God promises that his descendants will have a royal line. Soloman, King David's son, builds the Temple which is central to Israel.

Key Characters and Events

- Saul
- David
- Soloman
- Soloman builds the Temple in Jerusalem

Two Israelite Kingdoms

c.931 - 722 BC

The Kingdom splits in two. Israel is in the North and has Samaria as its capital. Judah is in the South and Jerusalem continues to be ruled by David's descendants. During this period Prophets call the kings and the people to remember God's covenant, and remind them that they must keep God's laws or face judgement.

Key Characters and Events

- Amos
- Hosea
- Isaiah
- Micah

Old Testament Historical Books

- 2 Chronicles
- Nehemiah
- Ezra
- Esther

- Nehemiah
- Ezra
- Esther

The Last Years of the Kingdom of Judah

c.722 - 586 BC

Judah continues for another 100 years. From 605 onwards the Jews (the people of Judah) are taken into exile by the Babylonians. In 587 Jerusalem is captured and the Temple is destroyed, but a new covenant relationship is promised under a king descended from David.

The Time Between The Testaments

C.400 - 6 BC

Exhile and Return

c.587/6 - 400 BC

The exile lasts about 70 years. The King of Persia, Cyrus allows Jews to return to Jerusalem in 538. The foundations of the new Temple are laid and over the years more exiles return and Jerusalem is gradually rebuilt. But the long term hopes and visions of the prophets are not yet fulfilled.

Key Characters and Events

- Jeremiah
- Zephaniah
- Lamentations
- Nahum
- Habakkuk

Key Characters and Events

- Alexander the Great
- King Herod
- Augustus

Jesus is born in 6 BC as transitions from BC (Before Christ) to AD (Anno Domini meaning in the year of our Lord) were found to be unreliable

Key Characters and Events

- Daniel
- Joel
- Obadiah
- Haggai
- Lamentations
- Zechariah
- Ezekiel
- Malachi

New Testament Gospels

- Matthew
- Mark
- Luke
- John

New Testament Acts of the Apostles

- A continuation of Luke

New Testament Letters

- 1, 2 Corinthians
- 1, 2, 3 John
- 1, 2 Timothy
- 1, 2 Peter
- 1, 2 Thessalonians
- Romans
- Colossians
- Titus
- Philemon
- Hebrews
- Galatians
- James
- Jude
- Ephesians
- Philippians

The Life, Death, and Resurrection of Jesus

c.6 BC - AD 30

During the Roman occupation Jesus, a descendant of David is born. He is about 30 when he begins teaching about God's kingdom and demonstrating its character by healing people. He has a unique relationship with God but the religious authorities resent this and Jesus is taken and crucified. He dies on the cross but returns to life. He is seen by his disciples and many others before being taken into heaven.

Spreading the Good News

c.AD 30 - 100

The followers of Jesus receive God's gift, the Holy Spirit, and find that they have a new experience of God's presence and power. The apostles go out into the world and spread the Good News of Jesus Christ. Christian communities develop and grow. They become a Christian Church made up of many nationalities. They believe in Jesus as Saviour who has made possible between God and his people.

The Young Church

C.AD 30 - 100

The letters and prophecy of the New Testament are written by Church leaders, helping people to work out how their faith affects everyday living and their hopes for the future.

Key Characters and Events

- John the Baptist
- Mary
- Jesus' birth, life, miracles, teaching, crucifixion, death, resurrection
- Ascension

Key Characters and Events

- The Apostles
- The Coming of the Holy Spirit
- The conversion of Saul (Paul)

Key Characters and Events

- The travels and ministry of Paul AD 41 - 65
- The letters (or epistles) to the young churches

Liturgical Year and Colours

The Seasons of the Liturgical Year				
		Liturgical Colour:	**Suggested Focus:**	**Appropriate Scripture Phrase:**
THE SEASON OF ADVENT Begins four Sundays before Christmas and ends on December 24.	Advent has a twofold character. It is the season to prepare for Christmas, when Christ's first coming is remembered, and it is the season when that remembrance directs the mind and heart to await Christ's Second Coming at the end of time. For these two reasons, the season of Advent is a period for devout and joyful expectation.	Violet/Purple Symbolises joyful waiting, preparation renewal and expectation. Rose Pink (Third Sunday) Gaudete	Bible; Advent Wreath; Jesse Tree; a small plant or flower in bud to represent 'waiting' for the birth of Christ; an empty crib.	"Someone very good is coming"! *(adapted from Mark 1:7)* "Prepare the way for the coming of our God" *(adapted fromLuke:3:3)* "The Lord is very near" *(adapted from Philippians 4:4)*
THE SEASON OF CHRISTMAS Begins on Christmas day and ends on the 2nd February – The Presentation of the Lord	Christmas is a season, not a day. This is difficult to realise since the world wants to 'get back to normal' long before we have arrived at the last day of Christmas: the Feast of the Baptism of the Lord. It is a season of true joy when we celebrate that 'God-is-with-us' – Emmanuel! The colour and vibrancy of our Christmas celebrations should inform a very deep part of ourselves that something has happened, that Christ is born, and the world will never be the same again. *The Word was made flesh and lived among us. (John 1:14)*	White or gold. Symbolises true joy and triumph.	Crib (but without the Wise Men); holly and ivy.	"A child has been born for us" *(based on Isaiah 9:6)* "Jesus was born in the town of Bethlehem – in a stable because there was no room for him at the inn." *(based on Luke 2:7)* "When the time was right, God the Father sent Jesus into the world" *(based on Galatians 4:4)*
THE FEAST OF THE EPIPHANY This feast is celebrated on the Sunday nearest to the 6th January	The Epiphany of the Lord is one of the greatest feasts in the Church's year and in many parts of the world it is celebrated as the most joyful day of Christmastime. The word 'epiphany' means 'showing'. We rejoice that the glory of God is shown to the whole world through the person of Jesus Christ. That glory is shown to the Magi who come from far away and followed the star to Bethlehem. The wise men are the first of many people who would seek Jesus and find him.	Red. symbolises royalty for this feast.	Three wise men in crib with gifts; stars	"Where is the child born to be king….?" *(based on Matthew 2:1-2)* "When they saw the star they were delighted" *(based on Matthew 2:16-18)* "We have seen his star rise and have come to worship him". *(based on Matthew 2:1-12)*
THE FEAST OF THE PRESENTATION OF THE LORD	The feast of the Presentation of the Lord closes the Christmas season and prepares us to follow the teachings of Jesus and celebrate his life during the coming year.	White or gold Symbolises true joy and triumph		"My eyes have seen your salvation" (Luke 2,22-32)
ORDINARY TIME From the end of the Christmas	For a few weeks in January and February, and then all through the summer and autumn, the Church is in Ordinary Time. "Ordinary" comes from the word "ordinal" and means "counted". In other words, each of the weeks has a number	Green symbolises hope, life and growth	*Bible, candle, seeds or glass tube with growing plant in to show growth, or anything from nature or*	"Always do what is best for you and everybody else" (based on 1 Thessalonians 5:16 -17)

season until Ash Wednesday (the beginning of Lent). From the day after Pentecost until the first Sunday of Advent.	(for example, the Third Sunday in Ordinary Time). During Ordinary Time the Sunday gospels follow Jesus from story to story in Matthew, Mark or Luke. Each of these gospels is read for one year in the church's three-year cycle of Sunday Mass readings. Sunday after Sunday we also read through the various letters of Paul and others in the New Testament.		*human life showing the promise of growth; pictures of ordinary activities e.g. reading, writing, doing homework, eating, playing etc.*	'People who see you at your best will thank God" (based on Matthew 6:16) "In everything you say or do, do it as Jesus would want you to" (based on Colossians 3:17)
LENT Begins on Ash Wednesday and ends on Holy Thursday in the evening – approximately 6 weeks.	In the Christian Year, Lent precedes and prepares for Easter. It is a penitential season and a time of spiritual growth and a time for discerning and doing good. Traditionally we give more time to prayer, fasting and almsgiving (money given to the 'poor' or good causes). This helps us to say 'Yes' to God's will and 'No' to our selfish ways in order to become better followers of Jesus. The season begins by recalling the 40 days Jesus fasted in the desert and prepared to proclaim the Good News. In the Northern Hemisphere, Lent begins in winter. But when the 40 days are over, we know that the warmth and new life of spring are surely coming.	Purple symbolises Penance, sacrifice Rose Pink – Fourth	*Cross made out of branches and draped with a purple cloth; stones, sand and pebbles, sandals and footprints; bowl of flower bulbs or seeds; pot of bare twigs or branches. On* Ash Wednesday *a bowl of ashes could be added.*	"Turn your life toward God and live!" (based on Ezekiel 18:32) "Follow me" (based on Luke 5:27)
HOLY WEEK For the Church, Holy Week is the 'greatest week' during which the suffering, death and resurrection of Jesus is remembered in special celebrations.	On PASSION SUNDAY which is sometimes called PALM SUNDAY (because we bless palms and we hear the reading of the passion of Jesus), Christians celebrate Jesus' entrance into Jerusalem to face his suffering and death. *If this day is remembered in school then palms and other spring branches may be added to the Lenten display.* THE PASCHAL or EASTER TRIDUUM Begins on Holy Thursday in the evening ends on Easter Sunday in the evening. "Paschal Triduum" means "the Three Days of Passover". For the Jewish people, Passover celebrates the great event when God delivered the people of Israel from slavery in Egypt to freedom. The followers of Jesus proclaim that in the life, death and resurrection of Jesus, God has freed and saved us. When Lent ends, we stand in the centre of the Christian year. On the night between Holy Saturday and Easter Sunday, we keep the Easter Vigil. We gather to light a fire and a towering candle, to listen to our most treasured scriptures, to sing psalms and other songs. Then we go to the waters and baptise those who have been preparing for new life in Christ. The newly baptised are then anointed with fragrant oil and, at last, with these newly baptised, we celebrate the Eucharist.	Red, White and Gold Red symbolises royalty, *One way to highlight the events of Holy Week is to use red cloth to give special honour to the cross.*		

	We prepare for this Vigil in the washing of feet on Holy Thursday and in the veneration of the cross on Good Friday. We also prepare by fasting. The Church fasts – from food, from entertainment, from chatter, from work – so that we have time to ponder deeply the death and resurrection of the Lord, the mystery of faith that we will celebrate in our Vigil.			
HOLY THURSDAY Sometimes known as Maundy Thursday	The washing of the feet – to share in Jesus' example	White and Gold Symbolises true joy and purity resulting from Faith. Red denotes triumph	*Bible opened at John 13; a cross; bowl and jug of water; white towel; sandals; picture of the washing of the feet by Seiger Koda as backdrop*	"I have given you an example, so that you may copy what I have done for you." *(based on John 13:15)* "Love one another." *(based on John 15:12)* "Love one another as I have loved you." *(John 15:12)*
EASTER SEASON Begins on Easter Sunday and ends 50 days later on Pentecost Sunday.	Easter Sunday is the beginning of the Easter Season which lasts for 50 days. The Easter season is to the year what Sunday is to the week. It is the heart of the Christian faith. St. Paul writes that without a strong, unswerving belief in the resurrection of Christ, then, "empty too is our preaching; empty too your faith" (1 Corinthians 15:14.) We are an 'Easter People' and make "Alleluia" our song because we delight to praise the Lord who is raised from the dead and now shares his new life. The Paschal candle, the giant candle that is lighted during this season whenever we celebrate in church, shows that Jesus lives.	White and gold Symbolises joy and triumph	Large white candle; bowl of Easter water; 'Alleluia' banner; cross draped with a white or gold cloth; any symbols of new life e.g. eggs, spring flowers, butterflies etc.	"God raised Jesus to new life". *(based on Ephesians 1:20)* "We know he is alive for we have seen him" *(based on Acts 2:32)* "Tell the people everything about this new life". *(based on the Acts of the Apostles 5:21)*
PENTECOST 50 days (7 weeks) after Easter Sunday.	Pentecost is a Greek word meaning fiftieth. The Jewish 'feast of weeks' was held fifty days after the beginning of the grain harvest. It was a thanksgiving feast to celebrate the end of the harvest and to commemorate the day God gave the Law to Moses on Mount Sinai. Jesus made it clear to his disciples that it was important that they carry on his mission after he was gone. He promised he would give them the strength of his Spirit to do this. At Pentecost the Church celebrates the fulfilment of Jesus' promise that the Holy Spirit will guide and help his disciples to understand all that he has taught them. It is sometimes called the 'birthday' of the Church.	Red Symbolises royalty, fire and martyrdom	A *picture of Pentecost/Holy Spirit; red flowers; bible opened at Acts 2:1-43; one large white candle surrounded by 12 smaller red ones.*	"They were all filled with the Holy Spirit" (Acts of the Apostles 1:4) "I give you the Holy Spirit to help you" (based on John 20:21) "Let the Holy Spirit guide all that you say and do" (based on Galatians 5:16)
FEASTS OF MARY	May & October: Mary the Mother of God has a special place in the Church's seasons and feasts. For the Church, May is the month of Mary and in October Catholics are encouraged to pray the	Blue and white Traditional colours for Our Lady	*Use some of the following: Icon – Mary Mother of Jesus; rosary, flowers, candles; bible opened at*	"Rejoice, Mary, God has blessed you and is very close to you" (based on Luke 1:27)

	Rosary. There are also special feasts throughout the year and many local traditions and celebrations throughout the world. There are six major feasts the Church celebrates in honour of Mary. They are: January 1st Mary the Mother of God March 25th The Annunciation May 31st The Visitation August 15th The Assumption September 8th Mary's Birthday December 8th The Immaculate Conception		*appropriate scripture passage*	"Mary was so happy, she sang a song of praise to God" (based on Luke 1:46) "God is so good. My heart is full of joy" (based on Luke 1:39-58)
NOVEMBER The Month of Remembrance - including the celebration of 'All Souls' AND 'All Saints'	1st November is 'All Saints'	White Black (Souls)	*Paschal Candle, white cloth, Holy Water as a sign of Baptism and link with final sprinkling of the coffin.*	"Don't be sad about people who die…. they will all live again with God." (based on 1 Thessalonians 4: 13-18) "God will take away all your sadness and wipe the tears from your eyes. There will be no more hurt no more pain no more suffering no more dying. For all these things are finished and gone". *(Revelation 21:1-5)*
The Liturgical Year ends with Christ the King				"Yes, I am a king" (John 18:33-37)

Glossary of Religious Terms

Below are some of the definitions for Key Vocabulary words included in the new Religious Education Directory across the year groups and branches. We would recommend that teachers get themselves a copy of YouCat and/or the YouCat for Kids which will aid some of the background knowledge for anyone new to Catholic Education. These will definitely support their understanding of Catholicism and Church Teaching.

Glossary of Terms			
Branch	**YCfK - YouCat for Kids** **YC – YouCat**	**Lens**	

	[123] – CCC RED GNT – Good News Translation	Ways of Knowing	
		Phase 5-7	
1: Creation and Covenant	YCfK 76 YC 26	Creed	We say: this is true. This is what we (Catholic's) believe and we stand by it. Creeds are brief formulas of faith that make it possible for all believers to make a common profession.
	GNT 355	covenant	Covenant comes from the Latin word "*convenire*" which means to come together. A covenant is basically an agreement between people, or between God and His people, that binds one to the other.
	YCfK 156 YC 473	Psalms	The psalms are 150 very old songs. More than 2.000 years ago, the people of Israel used them to pray to God. The psalms, along with the Our Father, are part of the Church's great treasury of prayers. In them the praise of God is sung in an ageless way. There are 150 Psalms in the Old Testament. They are a collection of songs and prayers, some of them several thousand years old, which are still prayed today in the Church community—in the so-called Liturgy of the Hours…
		Laudato Sí	In 2015 Pope Francis wrote a letter (encyclical) to the whole world asking for everyone to 'Care for their Common Home – the World' and become Stewards of Creation
2: Prophecy and Promise	YCfK 29 CCC 721-726 YC 117	Annunciation	Mary received a message that changed the whole world. Mary was totally responsive and open to God. Thus, she was able to become the "Mother of God" through the working of the Holy Spirit—and as Christ's Mother to become also the Mother of Christians, indeed, the Mother of all mankind. Mary made it possible for the Holy Spirit to work the miracle of all miracles: the Incarnation of God. She gave God her Yes.
3: Galilee to Jerusalem	CCC 547-550 YC 91	miracle	The miracles that Jesus worked were signs that the kingdom of God was beginning. They expressed his love for mankind and reaffirmed his mission. Jesus' miracles were not self-aggrandizing displays of magic. He was filled with the power of God's healing love. Through his miracles he showed that he is the Messiah and that the kingdom of God begins in him. Thus, it became possible to experience the dawn of the new world: he freed people from hunger (Jn 6:5-15), injustice (Lk 19:8), sickness, and death (Mt 11:5). By driving out demons, he began his victorious advance against the "ruler of this world" (meaning Satan; see Jn 12:31)
	CCC 2838-2845, 2862 YC 524	reconciliation	What does it mean to say, "Forgive us our trespasses, as we forgive those who trespass against us"? Merciful forgiveness—the mercy that we show to others and the mercy that we ourselves seek —is indivisible. If we ourselves are not merciful and do not forgive one another, God's mercy will not reach our hearts. [Many people have a lifelong struggle with their inability to forgive. The deep blockade of being unreconciled is resolved only by looking to God, who adopted us "while we were yet sinners" (Rom 5:8). Because we have a kind Father, forgiveness and reconciliation in life are possible.

	GNT 335	apostle	Usually, one of the group of twelve men whom Jesus chose to be his special follower and helpers. It is also used in the New Testament to refer to Paul and other Christian workers. The word means 'messenger'.
4: Desert to Garden	YCfK 55 YCfK 56 CCC 1849-1851, 1871-1872 YC 315	sin	Sin is something bad you do, even though you know that you shouldn't do it. But sin is also if you do not do something good, although you know that you should do it. Each sin distances us from God, from each other and from ourselves. Some sins even properly separate us from him. A sin that separates us from God is forgiven in confession. We can come back to God. But confession also helps us to get away from sin. What is a sin in the first place? A sin is a word, deed, or intention by which man deliberately and voluntarily offends against the true order of things, as God's loving providence has arranged them. To sin means more than to violate some rules about which men have agreed. Sin turns freely and deliberately against God's love and ignores him...
	YC 88 CCC 2846-2849 YC 525	Temptation	Jesus was truly human, and as part of that he was truly susceptible to temptation. In Jesus Christ we do not have the sort of redeemer "who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning" (Heb 4:15). What does it mean to say, "Lead us not into temptation"? Because every day and every hour we are in danger of falling into sin and saying No to God, we beg God not to leave us defenceless in the power of temptation. Jesus, who was tempted himself, knows that we are weak human beings, who have little strength of our own with which to oppose the evil one. He graciously gives us the petition from the Our Father, which teaches us to trust in God's assistance in the hour of trial.
5: To the ends of the earth	YC 18	Gospel	In the New Testament God's Revelation is completed. The four Gospels according to Matthew, Mark, Luke, and John are the centrepiece of Sacred Scripture and the most precious treasure of the Church. In them the Son of God shows himself as he is and encounters us. In the Acts of the Apostles we learn about the beginnings of the Church and the working of the Holy Spirit. In the letters written by the apostles, all facets of human life are set in the light of Christ. In the Book of Revelation we foresee the end of the ages…
	CCC 1832 YC 311	Fruits of the Spirit	What are the fruits of the Holy Spirit? The Fruits of The Holy Spirit are charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity (cf. Gal 5:22-23). In the Fruits of the Holy Spirit the world can see what becomes of people who let themselves be adopted, led, and completely formed by God. The fruits of the Holy Spirit show that God really plays a role in the life of Christians
6: Dialogue and encounter	RED p93	Torah	The Torah is a special text which contains stories of the Jewish people's history and is a guide for Jewish life.

Phase 7-9

1: Creation and Covenant	YC 305: YC 306	virtue	The virtues (supernatural) are faith, hope, and charity. They are called "supernatural" because they have their foundation in God, are directly related to God, and are for us men the way by which we can reach God directly. Faith, hope, and charity, are genuine powers-bestowed by God, of course—that a person can develop and consolidate with the grace of God so as to obtain "the abundant life" (Jn 10:10).
2. Prophecy and Promise	GNT 337 YCfK 24 YC 8	prophet	A person who proclaims a message from God. The word usually refers to certain men in the Old Testament, but the New Testament speaks of prophets in the early church. John the Baptist is also called a prophet. The word 'prophet' comes from Greek and basically means messenger, foreteller, spokesman. In the Old Testament, God calls prophetesses and prophets to communicate his will to his people or to individuals. Sometimes people are called by God against their will to reveal God's plans. Prophets proclaim that God will establish a new and everlasting covenant which will bring about a radical renewal and definitive redemption.
3: Galilee to Jerusalem		parable	The word parable comes from Greek and literally means comparison. A parable is a story used to illustrate a moral or spiritual lesson, as told by Jesus in the Gospels
	YC 17	incarnation	(from the Latin caro, carnis = flesh or becoming flesh): God's act of becoming man in Jesus Christ. This is the foundation of Christian faith and of hope for the redemption of mankind. The incarnation the Christian belief that God took human form by becoming Jesus. Incarnation literally means 'to take on flesh' – or in Catholic Tradition 'the word made flesh'. For Christians the incarnation shows that Jesus was fully God and fully human.
4: Desert to Garden	YCfK 119/20 YC 108	Eucharist	The Holy Eucharist is the Sacrament in which Jesus Christ gives himself to us. In the Eucharist we receive his body, and blood. By eating and drinking him we become the Body of Christ, that is the Church. Without the Eucharist there is no Church. The Greek word for thanksgiving is '*Eucharist*'. Eucharist is another name for Holy Mass.Holy Eucharist is the Sacrament in which Jesus Christ give his Body and Blood – himself – for us, so that we too might give ourselves to him in love and be united with him in Holy Communion. In this way we are joined with the one Body of Christ, the Church.
5: To the ends of the earth	GNT 355	disciple/ship	A person who follows and learns from someone else. In the New Testament the word is used of the followers of John the Baptish and especially of the followers of Jesus, particularly the 12 Apostles. In Christianity, a disciple is dedicated follower of Jesus. This term is found only in the New Testament Gospels and in the Acts of the Apostles. In the ancient world, a disciple is a follower of a teacher.

	YKfK 146 YC 86	Pope	The word 'pope' comes from the Greek pappas (father). The Pope is the successor to St. Peter. To him Jesus said "You are Peter and on this rock I will build my Church…" That is why he is the first among all bishops and the representative of Christ on earth. Pope (from Greek pappas = father) successor of the apostle Peter, Bishop of Rome. Because Peter was the first among the apostles, the Pope, as his successor, presides over the college of bishops. As Christ's Vicar or representative, he is the supreme pastor, priest and teacher of the Church.
	CCC 946-962 RED	communion of saints	The 'communion of saints' is made up of all people who have placed their hope in Christ and belong to him through Baptism, whether they have already died or are still alive. Because in Christ we are one Body; we live in a communion that encompasses heaven and earth. The one Church is a communion of all the faithful of Christ. This communion of saints is made up of all people who have placed their hope in Christ and belong to him, whether they have already died or are still alive: those who are pilgrims on Earth, the dead who are being purified, and the blessed in heaven.
6: Dialogue and encounter	GNT337 YC 61	Passover	The Israelite festival on the 14th day of the month (about 1st April) which celebrated the freeing of the Hebrews from their captivity in Egypt. The Angel of Death killed the firstborn in the Egyptian homes but passed over the Hebrew homes. The Jewish name for this festival is Pesach. The Passover was the feast celebrating the liberation of Israel from slavery in Egypt. Jesus went to Jerusalem in order to free us in an even deeper way. He celebrated the Paschal feast with his disciples. During this feast he made himself the sacrificial Lamb so as to establish once and for all the definitive reconciliation between God and mankind.
		Ramadan	
	YC 102	liturgy	(from Greek *leiturgia* = public work, service achievement and for the people) In the Christian Tradition, liturgy means that the People of God participate in the 'work of God'. The centrepiece of liturgical celebrations is the Holy Eucharist; the other liturgies for example – the celebration of othetr sacraments, devotions, blessings, processions, and the Liturgy of the Hours are ordered to it.
		rite	A rite represents a Church tradition about how the sacraments are to be celebrated. They are laid down by the Pope in Rome.
Phase 9-11			
1: Creation and Covenant		Commandments	The commandments are directions of God, concerning particular matters, which He wanted observed with reference to circumstances as they arose. In the bible the 10 Commandments were given to Moses.

	CCC 1996-98, 2005, 2021 YC 187 188	Grace	By grace we mean God's free, loving gift to us, his helping goodness, the vitality that comes from him. Through the Cross and Resurrection, God devotes himself entirely to us and communicates himself to us in grace. Grace is everything God grants us, without our deserving it in the least. 'Grace' is being looked upon by God, our being touched by his love. Grace is not a thing, but rather God's communication of himself to people. God never gives less than himself. In grace we are in God. Grace is infused in us from God and cannot be explained in terms of natural causes. It makes us (especially through Baptism) children of God and heirs of heaven.
		Fall	The event in the Bible in Genesis when Adam and Eve are forced to leave the Garden of Eden because they have sinned against God.
2: Prophecy and Promise	CCC 1145-1152 GNT 335 YC 109	anointing	God knows that we are not only spiritual but also bodily creatures; we need signs and symbols in order to perceive and describe spiritual or interior realities. To pour or to rub olive oil on someone in order to honour them or to appoint them to some special work. The Israelite kings were anointed when they took office, and so the king could be called 'the anointed one'. Christ, the Greek word for 'The Anointed One' is the title of the one whom God chose and appointed as Saviour and Lord. The incarnate Son of God gives us human signs in which he is living and active among us; bread and wine, the water of Baptism, the anointing with the Holy Spirit. Our response to God's sacred signs instituted by Christ consists in signs of reverence: genuflecting, standing whilst listening to the Gospel, bowing etc.
		antiphon	An Antiphon is a passages (usually from Scripture) meant to be sung before and after verses from the Psalms or canticles of Holy Scripture.
	RED	Salvation History	
3: Galilee to Jerusalem		Beatitudes	The beatitudes are promises of happiness made by Christ to those who faithfully accept his teaching and follow his divine example. Preached on the Sermon of the Mount they are recorded in Matthew's Gospel 5:3-11
		Petition	A prayer of petition is a way of communicating with God. It is a request for God to help them or that asks him to fulfil a need. By prayer of petition, Catholics acknowledge their dependence on God. Folded hands in prayer are the original gesture for petition.
	YCfK 64	Sacraments	Sacraments are sacred signs instituted by Christ. God acts in us through them. They bring about what the words signify and what is expressed through the signs. The Sacraments are seven meeting points where God himself is present, waits for you, blesses you and leads you deeper into the community of the Church. Some Sacraments are unique and have a lasting effect on your life, other encounters happen repeatedly. Baptism, Reconciliation, Eucharist, Confirmation, Matrimony, Holy Orders, Anointing of the Sick.

	YC 104		(Latin *sacramentum* = oath of allegiance; the usual translation for the Greek *mysterion* = mystery) Sacraments are holy, visible signs instituted by Christ of an invisible reality, in which Christians can experience the healing, forgiving, nourishing, strengthening presence of God that enables them to love in turn. This is possible because God's grace works in the sacraments.
4: Desert to Garden	CCC 1776-1779 YCfK 168 YC 295	Conscience	Conscience is the inner voice in a person that moves them to do good under any circumstances and to avoid evil by all means. At the same time, it is the ability to distinguish the one from the other. In the conscience God speaks to us. All people basically want to act well or consider their actions to be good that is why people like to refer to their personal conscience when they consciously decide against a commandment. In order to make sure a decision of conscience, however, you need to have a well-educated conscience. Conscience is compared with an inner voice in which God manifests himself in a person. God is the one who becomes apparent in the conscience. When we say "I cannot reconcile that with my conscience," this means for a Christian "I cannot do that in the sight of God." Many people have gone to jail or been executed because they were true to their conscience.
		Fasting	Fasting, according to the Bible, means to voluntarily reduce or eliminate your intake of food for a specific time and purpose.
		Holy Week	Holy Week, the final week of Lent, begins on Palm Sunday, the Sunday before Easter until Easter Sunday. Holy Week is a time when Catholics gather to remember and participate in the Passion of Jesus Christ. The Passion was the final period of Christ's life in Jerusalem. It spans from when he arrived in Jerusalem to when he was crucified, died and rose again.
5: To the ends of the Earth	YC 121	Chrism	(from Greek *chrisma* = oil of anointing; and *christos* = anointed one) Chrism is an ointment made out of a mixture of olive oil and balsam. On the morning of Holy Thursday, the bishop consecrates it so that it can be used in Baptism, Confirmation, priestly and episcopal ordination and also the consecration of altars and bells. Oil is a symbol of joy, strength, and health. People anointed with chrism are supposed to spread 'the aroma of Christ.'
	YC 187	Baptismal Grace	In Baptism God grants us the 'righteousness of God through faith in Jesus Christ. Through the Holy Spirit, who is poured out into our hearts, we take part in the death and Resurrection of Christ – we die to sin and are born to new life in God. The divine gifts of faith, hope and charity cover over us and make us able to live in the light an to obey God's will.
	YC 248	Martyr	(from Greek *martyria* = witness, testimony) A Christian martyr is a person who is ready to suffer violence or even to be killed for Christ, who is the truth, or for a conscientious decision made on the basis of faith.

			The deacon Stephen was the first Christian martyr. On account of his commitment to the truth of the Gospel, he was stoned to death outside the gates of the city of Jerusalem between AD36 and 40.
		Saint	Saints are persons in heaven (officially canonised or not) who lived heroically virtuous lives, offered their life for others, or were martyred for their faith and are worthy of imitation. Saints add their payers in heaven to those offered by Christians still living. In this way they would 'intercede' with God on behalf of those who asked for their aid through prayer.
6: Encounter and Dialogue		Tanakh	The Tanakh are Hebrew Scriptures comprising the books of law, the prophets and collected writings including the Torah.
		Shema	The Shema is a Jewish prayer that serves as a centrepiece of the morning and evening Jewish prayer services.
		Worldview	A worldview is a collection of attitudes, values, stories and expectations about the world around us which informs our every thought and action. World views are expressed in how we think, judge and act.
		Catholic Social Teaching	Catholic Social Teaching (CST) is an area of Catholic doctrine which is concerned with human dignity and the common good in society. It addresses oppression, the role of the state, subsidiarity, social organisation, social justice and wealth distribution.