

Resource Framework for Religious Education in Catholic Schools in the Diocese of Westminster
Produced by: **Dr. Margaret Carswell**



Year C (C 4): From Easter to Pentecost

Year 4 to 6 - Summer Term 1 – 2019

This framework of learning is intended as the resource for Summer Term 1, in the academic year 2018/2019. This resource continues the work undertaken in the lead up to Easter by celebrating the resurrection, before moving to the next liturgical season, Pentecost.

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 by Romy Hoster and Dee Abbott at Christ the King for their pupils, please contact Dee at Christ the King Catholic Primary School, Tollington Park, Islington, N4 3QW - dee@ctks.co.uk. Please note that CTK provide their planning only to schools who subscribe to this framework. Please remember that Romy and Dee's gift to you is not part of your subscription.

This resource has been changed a little and differs slightly from the 2016 resource.

1. Age Related Standards:

The Age Related Standards for Knowledge and Understanding only have been placed alongside the current Level outcomes. As the age related standards are going to be clarified with content in the writing of the new Curriculum Directory, I have included these simply to show you the overlap, in language, expectation and content, between the new standards and the old levels. 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 new standards.

2. The second focus area has changed.

As this resource picks up Luke's use of 'bridge people' again (those who connect one time or era to the next – see video) the second focus area asks us to learn about some of the 'bridge people' who have brought Christianity to England. This information is provided as **Resource 3**. 'Cards' about some of the people you might learn about, are in a power-point (ready to print), on the website. What you might do with information is described in this resource.

3. There are two power-points on the website: one for Shavu'ot (Pentecost) and one with cards on it for your modern bridge characters.

If you haven't been using the idea of bridge characters, refresh them in the Advent/Christmas resource!

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

The key content covered in this resource is the story of Easter – from the resurrection through to the coming of the spirit at Pentecost. It tells 4 stories to track the life of Jesus after the resurrection.

Areas you may wish to cover with staff are analysis of the story and, in particular, observation of the Shavu'ot PowerPoint to allow teachers to become familiar with this festival as it was celebrated in the time of Jesus. The first Pentecost in Jerusalem was a celebration of Shavu'ot.

There is new content in the second focus area.

Luke uses characters in his Gospel as bridges, people who walk between and connect two eras or times. Having a foot in two 'worlds' they form a bridge, making a track for others to follow.

Mary, Zechariah, Elizabeth and John the Baptist are the bridge between the Old and the New Testament; they connect the time of Israel to the time of Jesus. **Peter, Mary Magdalene, and the other disciples are the bridge between Luke's Gospel and Acts of the Apostles;** they connect the time of Jesus to the time of the Church.

This information invites you to name and learn a little about other people who have been bridges: taking the message of Jesus to a new time or era. Those highlighted in yellow have a very simple information card made for them on the power-point; they also all have a wiki page which will provide you with more information than you can reasonably need.

Choose to find out about some of those whose names you know; especially those remembered in the names of schools, traditions and history today. They are our modern day bridge people.

The outcome for this new knowledge is only AT 1 (iii) Level 3 – knowing the names of some people and what they did. This low level allows for a wider sense of what happened rather than a deep narrower level. This is deliberate, to begin to develop in pupils, a sense of the history of the Church as it came to and developed in the UK.

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)

<p>Revelation 1.4.5. Christ Our Light: Redemption through the Paschal Mystery (514-560)</p> <p>C The Resurrection of Jesus: redemption accomplished and the promise fulfilled (631-658)</p> <p>a A historical event involving Christ's physical body i Testified to by those who saw the Risen Jesus ii Verified by the empty tomb</p> <p>b A transcendent event in which Jesus is no longer bound by space and time i The Resurrection is not a resuscitation or a return to earthly life c The significance of Christ's Resurrection</p>	<p>i Confirmation of Jesus' divinity and of his words and teachings(651,653) ii Fulfilment of the promises in the Old Testament and of Jesus' earthly promises (652) iii A promise of our own resurrection (1 Cor 15) d We participate in the mystery of redemption through the sacramental life of the Church, especially the Holy Eucharist</p> <p>D The Ascension and glorification of Jesus culminating in the sending of the Holy Spirit at Pentecost (659-667) a The Ascension marks the entrance of Jesus' humanity into heaven (659) b Jesus' promise to be with us forever (Mt28:20); the sending of the Holy Spirit as part of the promise</p>
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AGE GROUP STATEMENTS FROM THE RECD

<p>Pupils will learn about:</p> <p>Revelation (5-7)</p> <ul style="list-style-type: none"> • The main events, characters and places in the life of Jesus: Easter Sunday (5-7) • The story of the coming of the Holy Spirit at Pentecost (5-7) <p>The Church (5-7)</p> <ul style="list-style-type: none"> • Ways of belonging to the community (5-7) [Pentecost] <p>Celebration (5-7)</p> <ul style="list-style-type: none"> • Prayers from Scripture and tradition (5-7) 	<p>Revelation: (7-11)</p> <ul style="list-style-type: none"> • The Gospel accounts of key events in the life of Jesus: resurrection and ascension (7-11) • The Gospel accounts of the coming of the Holy Spirit at Pentecost and the transformation of the disciples (7-11) <p>The Church (7-11)</p> <ul style="list-style-type: none"> • How the local Church is 'good news' for people and how everyone can have a part in this (7-11) <p>Celebration (7-11)</p> <ul style="list-style-type: none"> • A variety of prayers and prayer forms, formal and informal used for personal and community prayer (7-11)
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PLEASE NOTE:

Text in **black font** by Dr. Margaret Carswell

Text in **blue font** by Dee Abbott & Romy Hoster

Text in **green font** – answers

Text in **purple font** – New Framework/Age Related Standards

Year 4 - 6: From Easter to Pentecost Year C - (C 4) Summer Term

Linked to Levels of Attainment

Cognitive Outcomes:

By the end of this framework pupils will be able to:

- a. Retell the events of the Easter Season from the writing of Luke (AT 1 (i) Levels 1-2)
- b. Know that the resurrection of Jesus is a fundamental belief of Christians. (AT 1 (i) emerging Level 3)
- c. Explain how the Resurrection and Post-Resurrection appearances confirmed belief in the divinity of Christ. (AT 1 (i) Level 3).
- d. Make connections between two sources of revelation by finding belief in the resurrection within the Creed. (AT 1 (i) Level 4)
- e. Show how belief in the resurrection has developed from the time of Jesus to the writing of the Creed and to the present day. (AT 1 (i) Level 5)
- f. Recognise, describe and give reasons for the actions of Christians. (AT 1(iii) to Level 3)

Spiritual Outcomes:

It is hoped that pupils will develop:

- A strengthened sense of belief in the resurrection of Jesus
- A sense of how the resurrection provides a way of living
- A willingness to accept the obligation to care for those less fortunate than ourselves
- An appreciation of those how have gone before in faith.

Age related standards: Knowledge and Understanding ONLY

5-7 years

Recognise religious stories

Retell, in any form, a narrative that corresponds to the scripture source used

Recognise religious beliefs

Recognise that people act in a particular way because of their beliefs

Describe some of the actions and choices of believers that arise because of their belief

7-9 years

Retell a narrative that is accurate in its sequence and details and that corresponds to the scripture source used

Describe, with increasing detail and accuracy:

- A range of religious beliefs
- Those actions of believers which arise as a consequence of their beliefs

Make links between:

Beliefs and life, giving reasons for actions and choices

9-11 years

Show knowledge and understanding of a range of scripture passages that corresponds to the scripture source used.

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

Other Curriculum Links:

English: Comprehension of stories/Literacy strategies

Art: Drawing, photography/displays

Maths: Timeline/counting and number

History: Chronological order/ Timeline

PSHE/SMSC: Personal Reflection

IT: Internet search and gathering of information

Key Terminology:

New life, appearances, Ascension, Resurrection, Pentecost, caritas, charity, Easter, Holy Spirit, Apostles, Disciples, Fire, Wind,

Focus Question: How does Luke record the events from the Resurrection to Pentecost? AT 1 (i)

Key Information for Teachers

The Resurrection begins a new liturgical season: the season of Easter. This season, celebrated with white or gold vestments and altar cloths, includes the Feast of the Ascension and concludes with the Feast of Pentecost. **This year, 2019, the Ascension is on May 30th, Pentecost on June 9th.**

Burial Traditions:

In the time of Jesus the body would be wrapped in cloth and placed on a stone 'slab' within a burial cave or hollowed out part of a hill. It would be left there for a year or more until the flesh had decayed away and only the bones were left. The bones would be collected carefully and then placed in a stone box called an ossuary. Perfumes and spices were placed around the body to keep it smelling fresh as it decayed.

Post resurrection appearances:

Luke tells us that Jesus appears to two disciples on the Road to Emmaus, Simon (at a place not named) and then the group of disciples in Jerusalem. The Emmaus story (Lk 24: 13-35) is very well known and easy to tell. If you can, tell this story. If not, the appearance to the group in Jerusalem (Lk 24: 36-49) is shorter and easier to read.

Matthew's gospel records that some people thought Jesus' body had been stolen by his disciples. The appearances of Jesus to the disciples showed that this had not occurred – Jesus had truly risen from the dead! **Belief that Jesus rose from the dead (the resurrection) is one of the most basic beliefs of Christians.**

The Ascension:

The Ascension recalls and celebrates Jesus' departure from his life on earth. Luke records the ascension of Jesus in both the Gospel (Lk 24: 50-53) and in his second book, The Acts of the Apostles (Acts 1: 6-12).

Pentecost:

Luke is the only writer to describe what happened at Pentecost as he is the only Gospel writer to describe the activities (actions) of the early community. (Paul does so in his letters as well). The Feast of Pentecost ends the season of Easter. On Pentecost Sunday we place red cloths on the altar and the priest wears red.

NOTE: Jesus would have used the Aramaic word 'ruach' when he spoke about the spirit. It means breath or wind.

Learning Objectives	Teaching & Learning Strategies	Pupil Activities including differentiation	Assessment/ Questioning
<p>Lesson 1:</p> <p>I understand the events leading up to the Resurrection</p>	<p>TEACHER INFO:</p> <p>DISPLAY BOARDS AND PRAYER FOCUS should reflect Easter Liturgical colours which are GOLD AND WHITE (for length of topic – 5 weeks)</p> <p>Prepare to Hear the Word:</p> <p>As you begin, place this new content into context. Recall Luke's</p>	<p>Stick the following in pupils' books:</p> <ol style="list-style-type: none"> Title page Topic target sheet. See Resource sheet 6 <p>Discuss Key Vocabulary on title page.</p> <p>Remind the pupils that we are in the Liturgical Year C – the Year of Luke. Remind them that in our topic</p>	

<p>'line of continuity' and his use of 'bridge people' to link the Old Testament to his Gospel (Mary, John the Baptist, Elizabeth, Zechariah, Anna and Simeon). Now he will use different 'bridge people' to link the time (era) of Jesus to the time of the Church. Go back to any timelines you did to add the content of this resource. If you didn't make any, consider this now...(See Advent to Christmas)</p> <p>Contextualise what is to come: the resurrection, post resurrection appearances, the ascension and, finally, Pentecost.</p> <p>Recall the events of the Passion briefly to contextualise the next period of time.</p>	<p>on Advent to Christmas we learnt about some special people - Mary, John the Baptist, Elizabeth, Zechariah, Luke uses these 'bridge people' to link the Old Testament to his Gospel.</p> <p>In our new topic Easter to Pentecost, Luke will use different 'bridge people' to link the time (era) of Jesus to the time of the Church (Pentecost).</p> <p>Explain to the pupils that over the next few lessons we are going to learn about the resurrection, post resurrection appearances, the ascension and, finally, Pentecost.</p> <p>Explain that we are going to create a timeline of the events leading up to the Resurrection.</p> <p>Class discussion:</p> <ul style="list-style-type: none"> • What is a timeline? • What does it show? • How does it help us? • Why is it called a timeline? <p>If you have not used timelines before you may wish to show pupils the website link below: http://www.readwritethink.org/files/resources/interactives/timeline/ OR http://www.teachology.com/web_tools/materials/bigtimeline/</p> <p>Pupils create a timeline in their RE books of what has happened so far in the Passion story i.e.: Events of Holy Week up to the Resurrection: Pupils will need to label each event and write a brief explanation under the label to show what happened.</p> <ul style="list-style-type: none"> ▪ PALM SUNDAY - Jesus enters Jerusalem on a donkey ▪ HOLY/MAUNDY THURSDAY – Last supper, praying in Garden of Gethsemane, Jesus arrested ▪ GOOD FRIDAY – Trial and Crucifixion, death and burial ▪ EASTER SUNDAY – Jesus is risen - Resurrection
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GENERAL TEACHING POINTS:

- Explain that over the next few lessons you are going to learn the story of the Easter Season: the stories of Easter Sunday to Pentecost.
- Explain that these stories are crucial to the development of the Church, as what happened in these days and weeks were the reason the Church began – these stories are our 'premium' or 'gold class' stories; without them the Church would never have begun.
- In the resurrection we learn once and for all that Jesus really was God in human form.
- Explain that all of the stories the pupils will study were written by the same author, Luke. Some of them come from his Gospel (his story of the life of Jesus) and others come from his

second work, The Acts of the Apostles. The Acts of the Apostles (Acts) tells what happened after the death and resurrection of Jesus as the early Church begins to form.

- Remind pupils that Luke was not a witness to these events, he heard about them from other people and recorded them on the basis of what he has come to believe about Jesus and wanted to pass on to others. His work is a work of (gospel of) faith; not a biography.

<p>Lesson 2:</p> <p>I understand the events and meaning of the Resurrection</p> <p>I can explain how the Resurrection shows the belief in the divinity of Christ. (AT 1 (i) Level 3)</p> <p>NEW FRAMEWORK: K&U AT1. (9-11)</p> <p>SKILL: Understand: Correctly perceive the meaning of beliefs, practices and sources, actions and the links between them.</p> <p>TASK VERBS: infer, make sense of,</p>	<p>Hear and Encounter the Word:</p> <p>1. The Resurrection:</p> <ul style="list-style-type: none"> Remind pupils that on Good Friday Jesus died and his body was placed in a rock burial cave (tomb). Luke tells us that Jesus dies on a Friday. Explain that Jewish law said that nobody could work from Friday night to Saturday night (it was the Sabbath) so it was Sunday morning before the women could go to the tomb to place perfumes and spices around the body. <p>KEY INFO FOR TEACHERS: In Jewish custom the body of the deceased was buried as soon as possible after death. It would be wrapped in cloth and placed on a stone 'slab' within a burial cave or hollowed out part of a hill. Caves were often prepared for this purpose. Perfumes and spices were placed around the body to keep it smelling fresh as it decayed.</p> <p>The body would be left in the tomb for a year or more until the flesh had decayed away and only the bones were left. The bones would be collected carefully and then placed in a stone box called an ossuary. The ossuary had to be big enough to hold the longest bone of the body – the thigh bone – so no bones were ever broken.</p>	<p>Have pupils find Acts and read the first few verses (his reference to Theophilus), to see it as the 'second volume' of Luke's work.</p> <p>Put a copy of Lk 24:1-12 on the IWB. Give each pupil a copy of the passage as well – stick in books. Do a careful reading through it.</p> <p>Explore the passage with some of these activities:</p> <ul style="list-style-type: none"> From the Scripture reading discuss key words, clarify misconceptions Identify the key words/phrases – highlight or underline eg: spices; stone rolled away; 2 men in dazzling clothes; terrified, etc Why are they important to this story? Use the pictures on Resource sheet 2 to explain what the tomb was like. Note the shape of the stone (rock) used to roll over the opening. Show pupils the picture of an ossuary in Resource sheet 2. <p>OPTIONAL HOMEWORK ACTIVITY (creative art): Make the tomb found on this link. http://www.mylittlehouse.org/the-easter-story1.html</p> <p>Pupil classroom activity: Have pupils sequence the story (Lk 24:1-12) into four sections and to draw what occurs. Annotate how the women's faith changes through the story.</p> <p>NOTE TO TEACHERS: It is important that each of the 4 pictures/drawings portray the state of the women's thoughts, feelings and beliefs in the moment – so that at the end of the 4 depictions, it is clear that they now understand the divinity of Christ through his Resurrection</p> <p>You may wish to organise the format of recording according to the abilities in your</p>	<p>Explain how the Resurrection shows the belief in the divinity of Christ. (AT 1 (i) Level 3).</p> <p>NEW FRAMEWORK: K&U AT1. (9-11)</p> <p>Show Knowledge and Understanding of a range of beliefs</p> <ul style="list-style-type: none"> What do Catholics believe about the Resurrection why? Why do Catholics believe the Resurrection is important? Catholics believe the Resurrection shows the belief in the divinity of Christ. What does this mean?
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<p>interpret, deduce, show understanding of, have knowledge of, take meaning of, be conscious of, show meaning of,</p>		<p>class, eg: comic strip, speech bubbles, grid, annotated drawings, etc .</p> <ul style="list-style-type: none"> ▪ As they set off, do they think Jesus will have risen? No – because they are following the Jewish tradition of anointing the dead body with spices. They were expecting to find Jesus’ dead body as they knew he had been crucified and had died on the cross, then been laid in the tomb. ▪ On the way do they expect to find an empty tomb? No - as they expected to find Jesus’ dead body as had been laid out on ‘Good Friday’ when Jesus had been taken down from the cross and laid in the tomb given to them by Joseph of Arimathea (Luke 23: 50-56) ▪ When they get to the tomb what do they think has happened? They are terrified and “perplexed” – the suggestion is that they don’t understand or know what has happened – perhaps they think the body has been stolen? ▪ What is the moment when they suddenly believe? When the 2 men in dazzling clothes tell them the words: ‘He is not here he has been raised!’ (Luke 24: v5). The women remember Jesus’ words and return to the disciples to tell them what has happened. (Luke 24: v11) <p>Pupils to write paragraphs to show their understanding of the following:</p> <ul style="list-style-type: none"> • What do Catholics believe about the Resurrection ... why? • Why do Catholics believe the Resurrection is important? • Catholics believe the Resurrection shows the belief in the divinity of Christ. What does this mean? 	
<p>HOMEWORK ACTIVITY: (for display)</p>	<p>Provide pupils with a copy of the Resurrection story. Ask them to make a list of the characters in this passage who found out that Jesus had risen from the dead. Pupils to choose one character – draw and colour in on A4 (Portrait) bring back to school.</p> <p>Teacher to begin a bridge’ display: these are Luke’s bridge people who will link from the time of Jesus to the time of the Church.</p> <p>Use the characters drawn by the pupils and place onto the bridge. You will add characters from other passages you study to this display.</p>		
<p>Lesson 3: I understand the post-resurrection appearances of Jesus</p>	<p>2. Jesus appears to the disciples:</p> <p>KEY INFORMATION FOR TEACHERS:</p> <p>Post resurrection appearances: Luke tells us that Jesus appears to two disciples on the Road to Emmaus, Simon (at a place not named) and then the group of</p>	<p>YEAR 4 & 5:</p> <p>1. Divide pupils into pairs or small groups and give them the passage the Appearance in Jerusalem. (Lk 24: 36-49) - https://www.catholic.org/bible/book.php?id=49&bible_chapter=24</p> <p>See Key Information for Teachers on the left</p>	

disciples in Jerusalem. The Emmaus story (Lk 24: 13-35) is very well known and easy to tell. If you can, tell this story. If not, the appearance to the group in Jerusalem (Lk 24: 36-49) is shorter and easier to read.

Matthew's gospel records that some people thought Jesus' body had been stolen by his disciples. The appearances of Jesus to the disciples showed that this had not occurred – Jesus had truly risen from the dead!

Belief that Jesus rose from the dead (the resurrection) is one of the most basic beliefs of Christians.

2. Ask each group to read their passage carefully and use a Y chart to analyse it. Pupils can make a group Y chart on large sugar paper or they can draw an individual Y chart in their RE books but still work as a group to complete it.

In each section of the Y chart place one question below:

- Who are the characters?
- Where does this event take place?
- What happens? (Describe the events in four or five bullet points)

Groups of pupils to feedback to the whole class findings on their Y chart: What do the stories have in common? What are the differences?

Teacher to decide: You may wish to prepare the names of characters to add to the bridge display or you may wish to ask pupils to draw a character from the story. Place the characters/names of characters from the story on your bridge.

YEAR 6:

1. Divide pupils into pairs or small groups and give them the passage of the Appearance on the road to Emmaus - Lk 24: 13-35 https://www.catholic.org/bible/book.php?id=49&bible_chapter=24

See Key Information for Teachers on the left

2. Ask each group to read their passage carefully and use a Y chart to analyse it. Pupils can make a group Y chart on large sugar paper or they can draw an individual Y chart in their RE books but still work as a group to complete it.

In each section of the Y chart place one question below:

- a. Who are the characters?
- b. Where does this event take place?
- c. What happens? (Describe the events in four or five bullet points)

Groups of pupils to feedback to the whole class findings on their Y chart: what do the stories have in common? What are the differences?

Teacher to decide: You may wish to prepare the names of characters to add to the bridge display or you may wish to ask pupils to draw a character from the story. Place the characters/names of characters from the story on your bridge.

<p>Lesson 4:</p> <p>I can explain how the Post-Resurrection appearances lead to belief in the divinity of Christ.</p> <p>NEW FRAMEWORK: SKILL: EXPLAIN Make something clear and easy to understand by giving a detailed account focusing specifically on causes and reasons.</p> <p>To show the meaning of a text or area of study in context.</p>	<p>Following on from previous lesson remind pupils about the work that they have completed on the Y charts.</p>	<p>Provide the pupils with a copy of the passage:</p> <p>Year 4 & 5: Lk 24: 36-49 https://www.catholic.org/bible/book.php?id=49&bible_chapter=24</p> <p>Year 6: Lk 24: 13-35 https://www.catholic.org/bible/book.php?id=49&bible_chapter=24</p> <p>Tell the pupils that in this lesson they will be looking closely at the moment the disciples come to know it is Jesus.</p> <p>Use the questions below to enable the pupils to understand and explain the moment the disciples recognise that it is Jesus.</p> <p>In pairs the pupils discuss the following questions:</p> <ul style="list-style-type: none"> • What does Jesus say to the disciples? • What does he do? • How do the disciples react? <p>Feedback to class.</p> <p>Pupils should write paragraphs explaining their understanding:</p> <p>In this scripture passage ...(give reference) Jesus reveals himself to the disciples whenHe says He does ... The disciples react</p> <p>Further class discussion:</p> <p>What does this story teach us? / What does Luke want us to know about Jesus (God)?</p> <ul style="list-style-type: none"> ▪ Everything that is written about Jesus in the Law of Moses, in the Prophets and in the Psalms, was destined to be fulfilled. ▪ Jesus suffered, was crucified and died ▪ He rose from the dead on the third day – as it was told to us in the scriptures ▪ Jesus is the son of God <p>Pupils should then write an explanation of what Luke wants us to know about</p>	<p>Explain how the Post-Resurrection appearances lead to belief in the divinity of Christ. (AT 1 (i) Level 3).</p> <p>Working towards expected standard: Begin to show knowledge and understanding of a range of religious beliefs e.g: pupils are beginning to show knowledge and understanding of the divinity of Christ – that he rose from the dead and appeared to his disciples</p> <p>Working at expected: Show knowledge and understanding of a range of religious beliefs e.g: pupils show knowledge and understanding of the divinity of Christ – that he rose from the dead and appeared to his disciples</p> <p>Working at greater depth within the expected standard: Show knowledge and understanding of a range of religious beliefs e.g: pupils show knowledge and understanding of the divinity of Christ – that he rose from the dead and appeared to his disciples – including using a range of religious vocabulary widely, accurately and appropriately.</p>
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		<p>Jesus (God)?</p> <p>Encourage pupils to include in their explanation that the disciples did not really understand what Jesus had meant when he said that he would rise from the dead to be with them. This is why they did not recognise him and were shocked when he showed himself to them</p> <ol style="list-style-type: none"> 1. Emmaus – by the breaking of the bread 2. Jerusalem – showing the wounds on his hands and feet 	
<p>Lesson 5:</p> <p>Year 4: I can show my understanding of the Ascension story as told in Luke</p> <p>Year 5 & 6: I can show my understanding of the Ascension story as told in Luke and the Acts of the Apostles</p>	<p>3. <u>The Ascension:</u></p> <p>KEY INFORMATION FOR TEACHERS:</p> <p>The Ascension: The Ascension recalls and celebrates Jesus' departure from his life on earth. Luke records the ascension of Jesus in both the Gospel (Lk 24: 50-53) and in his second book, The Acts of the Apostles (Acts 1: 6-12).</p> <p><u>TEACHER INFO:</u> We want the pupils to recognise that God is in us, around us, in nature, in people we meet, in our actions, in our words, how we live our lives; we are made in the image of God.</p>	<ul style="list-style-type: none"> • Explain the words 'ascend' and 'ascension'. <p><u>Year 4:</u></p> <ul style="list-style-type: none"> • Read, tell or place Lk 24: 50-53 on the IWB. https://www.catholic.org/bible/book.php?id=49&bible_chapter=24 • Do a careful reading. (ie Read the passage carefully explaining any words, roles or customs). • Place the characters in this passage on your bridge display. <p>Teach the pupils the following:</p> <ul style="list-style-type: none"> • Luke tells us that Jesus ascends into heaven. Perhaps a better way of saying this is that Jesus returned to being only God (not human any more). That means that he gave up his human body and became a spirit again. • Often we talk about God being in heaven, as if God left us. This is not the case. The Church teaches that God is in the world: we are a sacramental people; the world is God's place, so Jesus' ascension returns him to his 'spirit life' in the world. <p><u>Class discussion:</u></p> <ul style="list-style-type: none"> • But where is God? Elicit responses from pupils. ▪ HOW is he above us? Around us? In front of us? Can you give examples? • Based on the class discussion - Ask pupils to write a different ending from verse 51 to try to explain better what we believed happened to Jesus. <p><u>Year 5 & 6:</u> Explain to the pupils that they are going to look at 2 passages written by Luke about the Ascension of Jesus into Heaven. One passage is from his Gospel and the other is from the Acts of the</p>	

		<p>Apostles</p> <ul style="list-style-type: none"> • Invite pupils to compare the two passages which describe the Ascension: Lk 24: 50-53 https://www.catholic.org/bible/book.php?id=49&bible_chapter=24 • and Acts 1: 6-12. https://www.catholic.org/bible/book.php?id=51 • Use the 2 column grid on Resource sheet 4 to gather the information on the Ascension story: characters; events (plot) and setting. Stick the grid in RE books. • Discuss using the questions below as a guide: <ul style="list-style-type: none"> ○ Which account is longer? ○ Which account is more detailed? ○ Are there any direct contradictions between the two passages? ○ What beliefs do BOTH stories contain? ○ Why might Luke have recorded the event differently? (Remember he was not there! He has heard about the ascension from other people!) ○ Does one story emphasise one aspect of the story more? ○ One story ends the Gospel; one story begins the journey of the Church. Does the position of the story explain some of the difference? <p>EXTENDED WRITING PIECE:</p> <p>Using the questions above, pupils write paragraphs to explain their understanding of the Ascension stories.</p>
<p>Key Information for Teachers</p>		
<p>Luke is the only writer to describe what happened at Pentecost as he is the only Gospel writer to describe the activities (actions) of the early community. (Paul does so in his letters as well). The Feast of Pentecost ends the season of Easter. On Pentecost Sunday we place red cloths on the altar and the priest wears red.</p>		
<p>Lesson 6: We are learning about</p>	<p>Before you begin this section you may wish to look at a detailed Power Point on the Festival of Shavu'ot – (There is a simpler one provided with this resource that you will go</p>	<p>Have pupils find the Acts of the Apostles in a Bible. Note that in his very first verse Luke talks about Theophilus again: this is his second volume of his account of the life of Jesus...and now the early Church.</p> <p>Discuss:</p>

<p>the Jewish festival of Shavu'ot in the time of Jesus.</p>	<p>through with the pupils)</p> <p>Teacher info – Shavu'ot PP - Shavu'ot https://www.catholic.org/bible/book.php?id=51 power point</p> <p>4. Pentecost:</p> <ul style="list-style-type: none"> • Make sure pupils understand that this was (and still is) a Jewish religious festival. • Christian celebration of Pentecost occurs at the same time as Shavu'ot now but remembers a different event – the coming of the Holy Spirit. 	<p>Talk about the word 'pent' a Greek word meaning 5. Show a picture of a pentagram or the Pentagon. Pentecost happens 50 days after Passover. This reminds us that it is a Jewish festival!</p> <p>Watch the Shavu'ot PP (simple one) to explain the customs and rituals of Shavu'ot in the First Century. Explain what the First Century means – the first 100 years after Christ was born.</p> <p>Class discussion using the following questions as a guide:</p> <ul style="list-style-type: none"> • What is Shavu'ot? • What does the word Shavu'ot mean? • What does Shavu'ot remember? • What were the 3 offerings the Jews used to begin the Shavu'ot feast? • What did the Jews do when they visited the temple during Shavu'ot? • What happened to the lamb and bread offerings? • What was the atmosphere like in Jerusalem during the feast of Shavu'ot? <p>Extension question:</p> <ul style="list-style-type: none"> • What is the difference between the Jewish Shavu'ot and the Christian Pentecost? <p>Teacher to scribe pupils' ideas on the IWB.</p> <ul style="list-style-type: none"> • Explain to the pupils that they will watch the PP for 2nd time. • Introduce the Shavu'ot Think Pad Resource sheet 5 • Give the pupils a copy each to stick in their books. • Have pupils make notes about the festival in the time of Jesus as they watch the PP.
<p>Lesson 7:</p> <p>We are learning about the feast of Pentecost</p>	<ul style="list-style-type: none"> • Luke does not record what the disciples did or said at the arrival of the Holy Spirit. • Focus on Verses 5-13. Luke describes the crowd as being bewildered, amazed and astonished by what the disciples told them and by the way they spoke (in many languages). • Luke says that some thought the disciples were drunk. (vs 13). 	<p>Read, tell or place Acts 2: 1-13 on the IWB. Explore the passage. http://bible.oremus.org/?q=379055329</p> <ul style="list-style-type: none"> • Have pupils learn Acts 2:1-13 using 'And Then' or 'Mind the Gap.' http://www.teachscripture.com/Encountering-the-Events.php • Place Verses 5-13 on IWB. Read through with class and ensure pupils understand key vocabulary etc. <p>Class discussion – key questions:</p> <ul style="list-style-type: none"> • How does Luke describe the crowd? Luke describes the crowd as being bewildered, amazed and astonished by what the disciples told them and by the way they spoke (in many languages).

		<ul style="list-style-type: none"> • What does Luke say what some people thought about the disciples? (Verse 13). Luke says that some thought the disciples were drunk. (vs 13). <p>Role play/Drama:</p> <ul style="list-style-type: none"> • In pairs -imagine you are one of the disciples and you are being interviewed by a member of the crowd • explain what has happened • explain what the disciples have come to believe • Write a reply to the accusation (some thought the disciples were drunk on new wine), explaining what has happened and what the disciples have come to believe. Include in your explanation what Luke meant in saying the spirit was like fire and wind – what was Luke trying to say (wind and fire are powerful forces, can be seen as cleansing forces, the can clear things away so can be seen as a fresh start/new beginning – link to the beginning of the church – PENTECOST IS THE BIRTHDAY OF THE CHRISTIAN CHURCH) • Compare with what Luke says (Acts 2:22-24) 	
<p>Lesson 8: ASSESSMENT OPPORTUNITY</p> <p>I can explain how the Resurrection and post-resurrection appearances led to the belief that Christ was God in human form (AT 1 (i) Level 3).</p> <p>I can make connections between two sources of revelation by finding belief in the resurrection within the Creed. (AT 1 (i) Level 4)</p>	<p>Explain how the Resurrection and Post-Resurrection appearances lead to belief that Christ was God in human form.</p> <p>KEY INFORMATION FOR TEACHERS:</p> <p>The third source of revelation is Tradition. In the tradition we find the revelation of God in such things as prayer, the sacraments, creeds, in actions and rituals. Scripture and the Traditions of the church are often called the two sides of one coin as what we read is often lived in the traditions of the Church and vice versa</p>	<p>Remind the pupils of the 4 Sources of Revelation – Scripture, Tradition, Creation and Human Experience.</p> <p>Explain that in this lesson we will be thinking about the sources of Scripture and Tradition.</p> <p>Tell the pupils that in Tradition we find the revelation of God in such things as prayer, the sacraments, creeds, in actions and rituals. Scripture and the Traditions of the church are often called the two sides of one coin as what we read is often lived in the traditions of the Church and vice versa</p> <ul style="list-style-type: none"> • Place a copy of the Nicene Creed on the IWB and discuss with pupils, i.e remind them that these are statements of our Catholic beliefs. • Give each pupil a copy of the Nicene Creed – ask them to find the statements that reflect the beliefs of: <ol style="list-style-type: none"> 1. the Resurrection 2. the Ascension 3. Pentecost 	<p>At Level 3 pupils will be able to link Christian beliefs to the passages they are drawn from. (page 6)</p> <p>At Level 4, pupils will engage with two sources: Page 4 should show expression of belief in both Scripture and the Tradition (Creed.) They will be able to see the beliefs found in Scripture expressed</p>

<p>I can show how belief in the resurrection has developed from the time of Jesus to the writing of the Creed and to the present day. (AT 1 (i) Level 5)</p>		<p>Discuss pupils' findings. Ensure pupils understand the Catholic beliefs expressed in the Creed.</p> <p>Recorded Activity: Pupils to write paragraphs explaining the following:</p> <ol style="list-style-type: none"> 1. How the Nicene Creed expresses belief in the resurrection 2. How does our school acknowledge the resurrection? 3. The events of the Easter season are important for Christians because they express the belief that <p>To achieve Level 5 pupils will need to explain how belief in the resurrection has developed from the time of Jesus to the writing of the Creed and to the present day.</p>	<p>in the Creed.</p> <p>At Level 5 pupil's books will be complete and show the development of belief in the resurrection and incarnation across 4 periods of time.</p>
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Focus Question: Who are the bridge people in the world today? AT 1 (iii)

Key Information for Teachers

Luke writes in such a way to show a single timeline between the time of Israel, to the time of Jesus to the time of the Church. For his Gentile audience this was important: it showed them that God had been faithful to Israel and so would be faithful to them: even though they were not the 'chosen people', they were still loved by God and invited to be disciples.

Luke uses some of his characters as 'bridge people' to show how the 'baton' is passed from one group to the next. Standing on a bridge between two 'worlds' is not easy. Some have done it well; others have done it badly.

Luke uses characters in his Gospel as bridges, people who walk between and connect two eras or times. Having a foot in two 'worlds' they form a bridge, making a track for others to follow.

- ✚ **Mary, Zechariah, Elizabeth and John the Baptist are the bridge between the Old and the New Testament;** they connect the time of Israel to the time of Jesus.
- ✚ **Peter, Mary Magdalene, and the other disciples are the bridge between Luke's Gospel and Acts of the Apostles;** they connect the time of Jesus to the time of the Church.

This information invites you to name and learn a little about other people who have been bridges: taking the message of Jesus to a new time or era. Those highlighted in yellow have a very simple information card made for them on the power-point; they also all have a wiki page which will provide you with more information than you can reasonably need.

Choose to find out about some of those whose names you know; especially those remembered in the names of schools, traditions and history today. They are our modern day bridge people.

The outcome for this new knowledge is only AT 1 (iii) Level 3 – knowing the names of some people and what they did. This low level allows for a wider sense of what happened rather than a deep narrower level. This is deliberate, to begin to develop in pupils, a sense of the history of the Church as it came to and developed in the UK.

Learning Objectives	Teaching & Learning Strategies	Pupil Activities including differentiation and on-going assessment	Assessment/ Questioning
<p>Lesson 9 and 10:</p> <p>I can explain how walking with God helps a person decide how to live or act</p> <p>NEW FRAMEWORK: Making Links and Connections – beliefs and life: Sometimes Catholic Christians talk about God walking with us. How might ‘walking with God’ help a person decide how to live or act?</p>	<p>This section needs planning by individual schools.</p> <p>This section provides a brief ‘taster’ of some of those who brought Christianity to England and in particular to Westminster. Resource 3 (see Margaret’s plan) contains the storyline and some of the people involved, for your consideration. These people are our bridge people: modern day people of faith who connected the beliefs of their generation or time, to the next. Passing on the baton, we now live in the latest stage of the story that Luke began. Many of the people involved you will have heard of; perhaps what they did we know less about.</p> <p>Aim for AT 1 (iii) Level 3 only – that means at best your pupils will be able to name people, what they did and why.</p> <p>Decide how many people you wish to place on your bridge – use the bridge you made for the first focus area, or, make a new one: from Rome to England. Decide on people on the basis of familiarity, age of pupils and your own interest. If you know of someone else (your school, parish name for example) use them.</p> <p>Select from among the activities below, or make up your own!</p> <ul style="list-style-type: none"> • Tell the basic storyline: get from Paul to Rome to England. Use a long sheet of paper to plot, simply, what happens. You may be able to link this to figures studied in history: Henry VIII for example. • Choose those you want to highlight. Talk about them. Give only brief information. When they lived and, simply, what they did. • Put the people you study on your bridge. • Use the print out of the powerpoint ‘cards’ to play memory, snap, Celebrity head/who am I (card on 	<p>CHRIST THE KING PLAN:</p> <p>Lesson 9 & 10:</p> <p>Teacher Information Resource 3 contains a brief taster of some of those who brought Christianity to England and in particular to Westminster. It contains the storyline and some of the people involved.</p> <p>These people are our bridge people: modern day people of faith who connected the beliefs of their generation or time, to the next. Passing on the baton, we now live in the latest stage of the story that Luke began. Many of the people involved you will have heard of; perhaps what they did we know less about.</p> <ul style="list-style-type: none"> • Tell the basic storyline: get from Paul to Rome to England. Use a long sheet of paper to plot, simply, what happens. You may be able to link this to figures studied in history: Henry VIII for example. • Choose those you want to highlight. Talk about them. Give only brief information. When they lived and, simply, what they did. • Put the people you study on your bridge. <p>Your focus will be for your pupils to be able to name people, what they did and why. Recognise, describe and give reasons for the actions of Christians.</p> <p>Evidence in books:</p> <p>Picture plus short resume of chosen bridge people</p> <p>PROMPT QUESTIONS:</p> <ul style="list-style-type: none"> ▪ Who were they? – birthday ▪ Where did they live? ▪ What did they do? <p>Some good examples of bridge people:</p> <p>St Mellitus</p>	<p>Make links: Show the relationship between a variety of sources as evidence to inform knowledge and understanding.</p> <p>TASK VERBS: make links, make connections between..., relate, find evidence for..., give examples of...</p>

	<p>head).</p> <ul style="list-style-type: none"> • Enlarge the power-point cards and put them on a string to hang around pupil's necks. Physically order them (put them in a line): make sure pupils know the 'world' they lived in and what they did. • Find artistic images of the people. Make a mural or collage of them. • Use the Westminster website to find schools that have the names of these people. Look on the school website to see if their logo, motto, site acknowledges their life. • Turn the power-point into a slide to include information on each person. This could be done in groups. Use the Wiki pages: keep expectations simple (born, died, did what, where, what was happening in the world at the time.) • Invite an auxiliary Bishop of Westminster to your school to speak to you, or go in to visit the Cathedral (or take a virtual tour) http://www.westminstercathedral.org.uk/tour.php 	<p>Vincent Nichols St Bernadette Mother Theresa</p> <p>Character profile and picture</p> <p>How does this person show, that by walking with God helps them to decide how to live and act?</p> <p>As this task work is designed as an overview or introduction, offer pupils the chance to decide how they will show you what they have learned.</p> <p>They need to show they can recognise someone? And describe what they did, and explain why they did it? Most pupils would be able to do this with at least one person.</p> <p>Extension Questions::</p> <ul style="list-style-type: none"> ▪ Are these people bridge characters? ▪ Who did they make a track for? ▪ What places/ people did they connect? ▪ Thinking of all Luke's bridge characters and these ones as well, who do you like and respect most? Why? 	
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RESOURCES

Resource 1: How to make a story ball

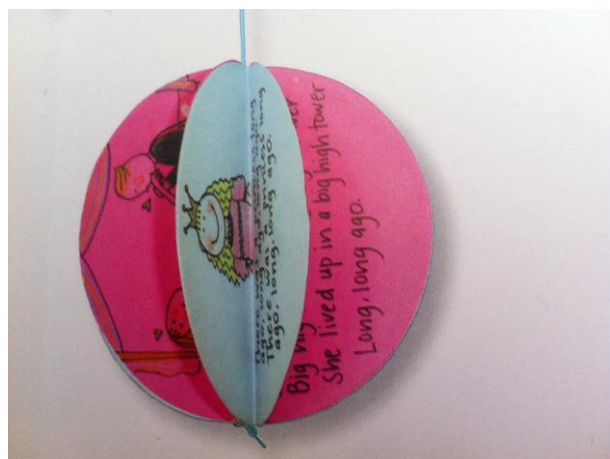
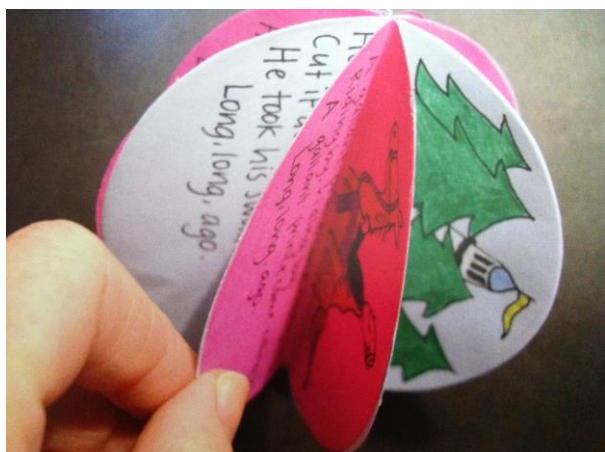
I strongly suggest you make a storyball before you begin working with pupils so you know how it works.

This activity could be a good cross-age activity where older pupils help their younger 'buddy' prepare their ball in advance.

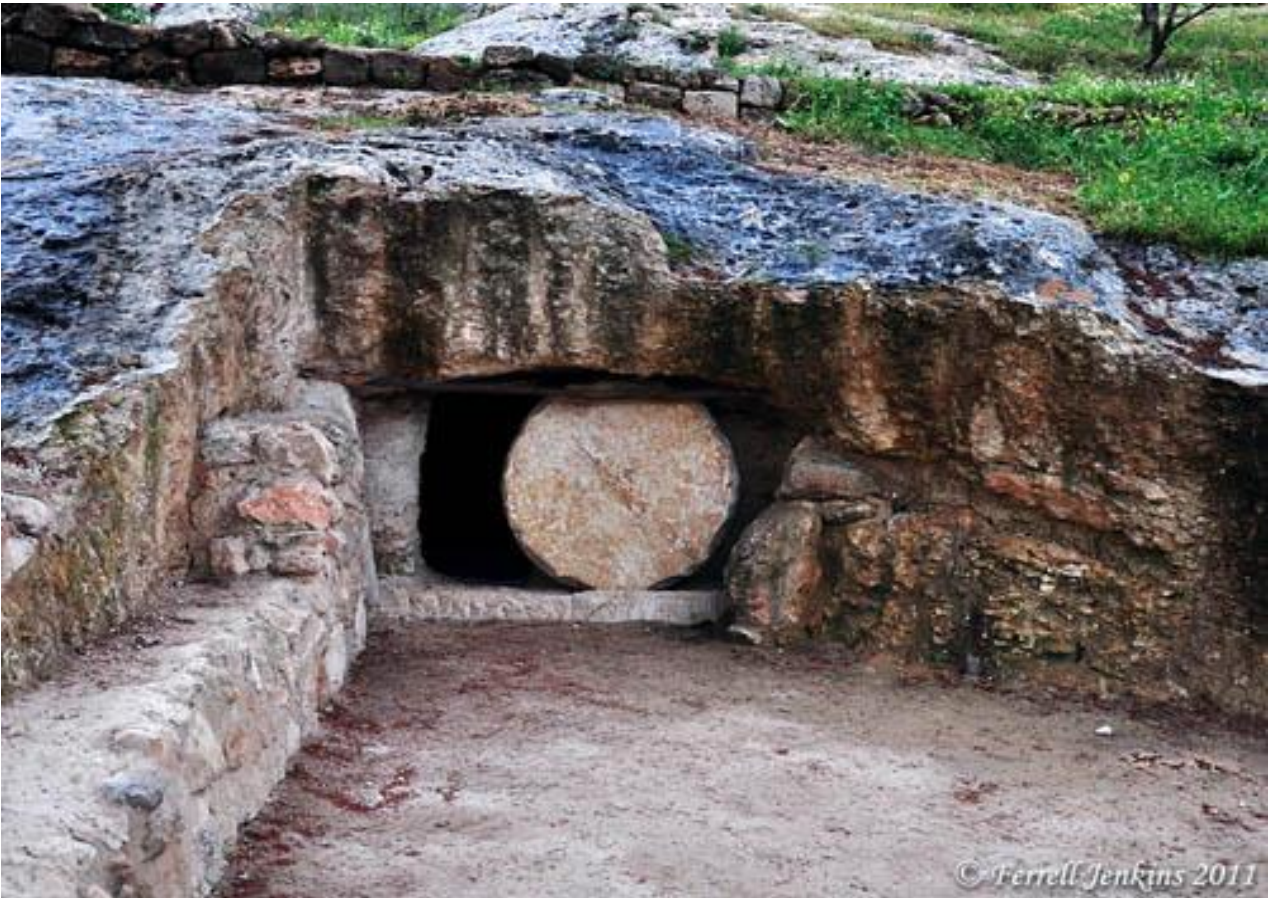
Have each pupil:

1. Cut 4-8 circles about 15 cms in diameter in firm cardboard. The cardboard must be able to be folded in half so don't make it too thick.
2. Fold each circle in half.
3. Make a ball with the 'pages' by placing the folded edges into the centre of the ball. Show pupils the ball you have made.
4. Explain how the ball works as a book – with the half circles being pages in the ball. Number the pages so that pupils know what order to one to complete their story.
5. Have pupils complete their retelling of the story so that when the ball is hung up the story can be read.

Remind pupils that they need to make sure their story has the setting, characters and events in their retelling.



Resource 2: Tomb and Ossuaries



Resource 3: From Rome to England: Bridge People

Bridges connect places, crossing water, the ocean and of course land.

Luke uses characters in his Gospel as bridges, people who walk between and connect two eras or times. Having a foot in two 'worlds' they form a bridge, making a track for others to follow. Mary, Zechariah, Elizabeth and John the Baptist are the bridge between the Old and the New testament, they connect the time of Israel to the time of Jesus. Peter, Mary Magdalene, and the other disciples are the bridge between Luke's Gospel and Acts of the Apostles; they connect the time of Jesus to the time of the Church.

This information invites you to name and learn a little about other people who have been bridges: taking the message of Jesus to a new time or era. Those highlighted in yellow have a very simple information card made for them on the power-point; they also all have a wiki page which will provide you with more information than you can reasonably need.

Choose to find out about some of those whose names you know; especially those remembered in the names of schools, traditions and history today. They are our modern day bridge people.

The bridge from Rome to England.

The full name of the Catholic Church is the **Roman** Catholic Church. This reflects its 'head office' in Rome, where Paul had settled (Acts 28). For many centuries after Christ there was only one Christian Church; the Pope in Rome, was the head of this Church.

In 597, Pope Gregory 1st sent **Augustine of Canterbury** (card) and 40 missionaries from Rome to England to evangelise those in England. This mission was the first official Papal mission, intended to found a Christian church in England. With the help of Christians already living in Kent Augustine established the Diocese of Canterbury, the old capital of Kent.

The first problem Augustine had to deal with was the date for Easter: Churches in Scotland, founded by **Columba** (card), celebrated Easter on a different date from Rome. A series of synods were held to resolve the matter, the final one, the Synod of Whitby in 644, declared that all Churches in England should follow the Roman calendar.

In 1066, control of the Church passed to the Normans. One of the priests associated with this was **Anselm** (card). Anselm was a philosopher and believes that like philosophy, faith should be 'reasonable', able to be thought about. Reason, he said should help us understand our faith. Anselm is remembered for his saying that Christianity was 'faith seeking understanding. He is an important Doctor of the Church.

During the years of Augustine, Columba and Anselm, the Christian Church did well. It grew enormously and became very influential. Monasteries, convents, universities and schools were established by the many religious communities that flourished. The Christian Church, with its head office in Rome, and so governed by the Pope, was in a good place.

An argument on the bridge.

However, in 1534, during the reign of **King Henry VIII** (card), things changed. Henry wanted the Pope to annul (cancel) his marriage to Catherine of Aragon so he could marry Anne Boleyn, but the Pope would not do it. Determined to marry again, Henry sought to separate the Church in England (which would be called the Anglican Church) from the Roman Church (the Catholic Church). Henry would make himself, and any subsequent monarch, the Supreme Head of the Church in England.

In his determination to take control, Henry disbanded the monasteries, convents and friaries throughout England, Wales and Ireland. He took whatever money they had, disposed of their assets and sold the land and buildings. Those who criticised Henry were regarded as traitors and executed: **Thomas More** (card), and **John Fisher** (card), among others. (recall the work on Tyburn martyrs)

It is strange that although Henry wanted to be head of his own Church, he still maintained many traditional Catholic practices during his reign. His founding of the Church in England (the Anglican Church) certainly occurred, but it set up a time of confusion for those living in England, and for the kings and queens that would follow him.

For the next two hundred years, those crowned King or Queen of England and Wales would hover between support for the Catholic Church in Rome and the Anglican Church in England.

King Edward VI (1547 to 1553) didn't like Roman authority and favoured the Church in England.

Queen Mary I, (1553), was the opposite: Mary was determined to re-established the Catholic Church. In fact, in her enthusiasm Mary executed more than 300 people whom she felt were against her. It did not win her popularity; she earned the name 'Bloody Mary'.

Queen **Elizabeth 1** (card), (Mary's sister) immediately reversed her sister's re-establishment of Catholicism. In 1558 she made it against the law for any foreign prince or prelate (including any Pope in Rome) to have authority in England. She also implemented the Oath of Supremacy, which meant that any person taking public or church office in England had to swear allegiance to the monarch as the Supreme Governor of the Church of England.

Pope Pius V I (the Pope at the time) declared that Elizabeth was not the rightful Queen and should be deposed. He formally excommunicated her and obliged all Roman Catholics to attempt to overthrow her. In response, in 1581, Elizabeth made it high treason to be reconciled to "the Romish religion" and banned Celebration of Mass under penalty of a fine and imprisonment.

In 1585 she declared that Jesuits and Priests were not welcome in England. Anyone helping them to hide or stay would be charged.

The number of English Catholics executed by Elizabeth was huge. It included **Edmund Campion** (card), **Robert Southwell** (card), and **Margaret Clitherow** (card).

In spite of all this, by the end of her reign, probably 20% of the population, mostly in rural or country regions, were still Catholic. Living in houses alongside their Anglican neighbours, ordinary people got on quite well.

Elizabeth 1 died in 1603 without and children and so without an heir. The throne went to James 1 (James VI of Scotland).

James I (1603–1625) was much more tolerant of Catholics.

Charles I (1625–49), (son of James I), and Charles II (son of Charles I) were also more open to the views of Catholics. Both men married Catholics: Charles I gave his wife (Henrietta Maria) her own royal chapel and her own chaplain. Charles II became Catholic himself on his deathbed.




James II, brother of Charles II, was also a Catholic. James II was Britain's first openly Catholic monarch since Mary I . he was also its last.






He was ousted by Parliament less than three years after ascending to the throne. While James II and his descendants would continue to claim the throne, all Catholics (such as James II himself and his son Charles) were barred from the throne by the Act of Settlement of 1701. This Act meant that any Catholic or anyone who married a Catholic could never become King or Queen of England. It remains in force today.

The Westminster bridge

As persecution of Catholics lessened under King James and Charles, vicars were appointed by Rome to care for Catholics in England. In 1623, there was one; by 1840 there were 8, each one with their own district.

The vicar responsible for the London district was **Nicholas Wiseman** (card). He became the first Archbishop of the Diocese of Westminster. Each Bishop has a wiki page.

Archbishops of Westminster			
From	Until	Incumbent	Notes
1850	1865	 <u>Nicholas Wiseman</u>	<p>Previously <u>Vicar Apostolic of the London District</u> (1849–1850). Appointed on 29 September 1850 and elevated to cardinal on 30 September 1850. Died in office on 15 February 1865.^[10]</p>
1865	1892	 <u>Henry Edward Manning</u>	<p>Previously Anglican <u>Archdeacon of Chichester</u> (1840–1851) and <u>Roman Catholic Priest</u> of Westminster (1851–1865). Appointed on 16 May 1865 and <u>consecrated</u> on 8 June 1865. Elevated to cardinal on 15 March 1875. Died in office on 14 January 1892.^[11]</p>
1892	1903	 <u>Herbert Vaughan</u>	<p>Previously <u>Bishop of Salford</u> (1872–1892). Appointed on 8 April 1892 and elevated to cardinal on 16 January 1893. Died in office on 19 June 1903.^[12]</p>

1903	1935		<u>Francis Bourne</u>	Previously <u>Bishop of Southwark</u> (1897–1903). Appointed 11 September 1903 and elevated to cardinal on 27 November 1911. Died in office on 1 January 1935. ^[13]
1935	1943		<u>Arthur Hinsley</u>	Previously an <u>Apostolic Delegate</u> in Africa (1930–1934) and <u>Titular Archbishop</u> of Sardes (1930–1935). Appointed on 1 April 1935 and elevated to cardinal on 13 December 1937. Died in office on 17 March 1943. ^[14]
1943	1956		<u>Bernard Griffin</u>	Previously an <u>Auxiliary Bishop</u> of <u>Birmingham</u> (1938–1943). Appointed on 18 December 1943 and elevated to cardinal on 18 February 1946. Died in office on 20 August 1956. ^[15]
1956	1963		<u>William Godfrey</u>	Previously <u>Archbishop of Liverpool</u> (1953–1956). Appointed on 3 December 1956 and elevated to cardinal on 15 December 1958. Died in office on 22 January 1963. ^[16]
1963	1975		<u>John Heenan</u>	Previously Archbishop of Liverpool (1957–1963). Appointed on 2 September 1963 and elevated to cardinal on 22 February 1965. Died in office on 7 November 1975. ^[17]

1976	1999		<u>Basil Hume</u> <small>OSB</small>	Previously Abbot of Ampleforth (1963–1976). Appointed on 9 February 1976 and consecrated on 25 March 1976. Elevated to cardinal on 24 May 1976. Died in office on 17 June 1999. ^[18]
2000	2009		<u>Cormac Murphy-O'Connor</u>	Previously Bishop of Arundel and Brighton (1977–2000). Appointed on 15 February 2000 and elevated to cardinal on 21 February 2001. Resigned on 3 April 2009, but continued Apostolic Administrator until 21 May 2009. ^[19]
2009	<i>incumbent</i>		<u>Vincent Nichols</u>	Previously Archbishop of Birmingham (2000–2009). Appointed on 3 April 2009 and installed at Westminster Cathedral on 21 May 2009. ^[20] Elevated to cardinal on 22 February 2014.

The Diocese of Westminster is divided into 24 deaneries and 217 parishes.

For information on the RCDOW (Roman Catholic Diocese of Westminster) <https://rcdow.org.uk/diocese/>

Site includes information about the Archbishop, a virtual tour (on which you can find your school) and the names of the auxiliary Bishops.

Resource 4: The Ascension

Comparison Chart – The Ascension

Luke 24: 50-53 THE ASCENSION	Acts 1: 6-12 THE ASCENSION
Who are the characters?	Who are the characters?
Where does the story take place? (Setting)	Where does the story take place? (Setting)
What are the events?	What are the events?

Resource 5: Shavu'ot Think Pad

SHAVU'OT THINK PAD	
1. What is Shavu'ot?	2. What does the word Shavu'ot mean?
3. What does Shavu'ot remember?	4. What were the 3 offerings the Jews used to begin the Shavu'ot feast?
5. What did the Jews do when they visited the temple during Shavu'ot?	6. Explain what happened to the lamb and bread offerings.
7. What was the atmosphere like in Jerusalem during the feast of Shavu'ot?	Year 6 – Explain the difference between the Jewish Shavu'ot and the Christian Pentecost.

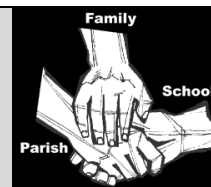
From Easter to Pentecost**BLOCK 2 TARGETS**

Agreed Levels of Understanding	Topic Targets
<p>Recognise some religious stories (AT 1 (i) Level 1)</p> <p>Retell some special stories about religious events and people (AT 1 (i) Level 2)</p>	<p>I can retell some of the events of the Easter Season:</p> <ul style="list-style-type: none"> • the Resurrection, • the journey to Emmaus • the Ascension • the Coming of the Holy Spirit at Pentecost <p>according to the Gospel of Luke and the Acts of the Apostles (AT 1 (i) Levels 1-2)</p>
<p>Make links between religious stories and beliefs (AT 1 (i)emerging Level 3)</p>	<p>I can explain beliefs evident in these -the Easter stories (AT 1 (i) Level 3)</p>
<p>Describe and show understanding of religious sources, beliefs, ideas, feelings and experiences; making links between them. (AT 1 (i) Level 4)</p>	<p>I can explain the links between Scripture and the Nicene Creed. (AT 1 (i) Level 4)</p>
<p>Identify sources of religious belief and explain how distinctive religious beliefs arise. (AT 1(i) Level 5)</p>	<p>I can plot development in belief in the resurrection of Jesus through 4 periods in time. (AT 1(i) Level 5)</p>
<p>Give reasons for certain actions by believers (AT 1 (iii) Level 3)</p>	<p>I can describe and explain the work of Caritas Westminster. (AT 1 (iii) Level 3)</p>
<p>Show understanding of how religious belief shapes life (AT 1 (iii) Level 4)</p>	<p>I can name the actions of someone living the values of caritas. (AT 1 (iii) Level 4)</p>
<p>Identify similarities and differences between peoples' responses to social and moral issues because of their beliefs. (AT 1 (iii) Level 5)</p>	<p>I can discuss the different reasons someone undertakes works of caritas. (AT 1 (iii) Level 5)</p>

From Easter to Pentecost - Year C

Linking School, Parish and Home

Insert school
logo here



Religious Education

Key Idea: Easter to Pentecost

This resource continues learning about Easter by exploring the Season of Easter, the period from Easter Sunday to Pentecost. Belief in the resurrection is presented as one of the founding beliefs of Christians. This resource teaches from the Gospel of Luke and Acts of the Apostles, also written by Luke. It uses Luke's technique of 'bridge people' to explore those who brought Christianity to England.

Attitudes and Spiritual Dispositions

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

- A strengthened sense of belief in the resurrection of Jesus
- A sense of how the resurrection provides a way of living

- An appreciation of those how have gone before in faith.

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.

- Easter is a time of reflection, thanksgiving and celebration. Make a point of spending time in a Church this Easter.

An idea for prayer at home

Prayer Activity



Loving God,

In loving you we are called to pass on the message of your love to others.

We thank you for all those 'bridge people' who have made a road for us to walk.

May we be like them; setting a path for others to follow.

Amen



References

Children's Literature

Hope and New Life, An Easter Story by Jonny Zucker and Jan Barger

The Easter Story (Candle Bible for Kids)

The Easter Story by Brian Wildsmith

The Easter Story. Lion Hudson Publishers.

Teacher Resources

BOOKS USED IN THE WRITING OF THIS FRAMEWORK

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

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

Taize: Jesus remember me

Were you there when they crucified my Lord

There is a green hill far away

Abba Father