**INTERPRETATION OF PRIMARY RELIGIOUS EDUCATION EXPECTATIONS**

**SPRING FIRST HALF TERM**

**YEAR 4**

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| UNIT | EXPECTATION | OUR UNDERSTANDING | PROMPT QUESTIONS |
| 4.3 Eucharist / Celebrating the Mass | **Ask and respond to questions about their own and others’ experiences and feelings, e.g. ‘Is Mass important to me? Why or Why not?’ ‘Why do people go to Mass?’** | The restrictions due to the coronavirus mean that the questions that are now most appropriate will be specific to the school and pupil. If some schools have managed to celebrate a class Mass or some pupils have been to Mass during the pandemic questions could be asked about their feelings and experiences. These could be about how the experience of Mass is different to before the virus, e.g. now there is no sign of peace, no singing, different seating arrangements and fewer people. If the experience of Mass is now too far away from the pupils then teachers could stick to the question ‘Why do Catholics/people go to Mass?’ that is dealt with on pp. 49, 50-51 of the old PB. The new PB p. 57 gives three reasons why we should go to Mass, but the old PB gives broader reasons.  However, many Year 4 pupils will be starting to prepare for their First Holy Communion at this time so it will be possible to ask pupils about why at least receiving Holy Communion for the first time is important to them. | Has anyone been to Church since you’ve been in Year 4?  Did anyone go to Church at Christmas time?  Did you go to a Mass where people receive Holy Communion?  What did you think about it?  How was the Mass different from what you remember from Mass before?  Are you hoping to make your First Holy Communion this year?  Why is making your First Holy Communion important to you?  Why do Catholics go to Mass? (links to Activities on p. 49 and 50-51 of old PB and p. 57 of new PB)  Anything in squared brackets [ ] is either for the teacher or further information that could be suitable for some pupils |
|  | **Describe the ways in which Sunday is a special day and give a reason for why it is special** | The new PB, unlike the old PB (see pp. 48-49), does not cover the importance of Sunday as a special day (there is a little bit on Sundays on p. 57 of the new PB). Teachers who no longer have access to the old PB should teach their pupils that Sunday is a special day because:   1. It is the day Christians use to worship God by going to Church to thank God for the gift of all of creation (see p. 48 old PB) and the gift of God’s Son, Jesus. [It is the Christian Sabbath day, the day set aside to worship God – one of the Ten Commandments, either the 3rd or the 4th depending on the list]. 2. Sunday is a special day of worship, because we remember that Jesus rose from the dead on Easter *Sunday* so that’s why it’s so special to Christians. | Is Sunday a special day to your family? Do you do anything special on a Sunday you don’t do on the other days of the week?  Sunday is a very special day for Catholics and other Christians. Can you say why?  What religious name is given to the day of rest? (Sabbath)  Where does the belief in having a special day to worship God come from? (One of the Ten Commandments - given to Moses by God)  After Jesus died on Good Friday, when did Jesus rise from the dead?  Why might Sunday be a good day to remember and say thank you to Jesus?  [What is more important to Catholics/Christians, Christmas or Easter? Not more exciting, more important? Can you say why?] |
|  | **Make links between the story of the Last Supper and the Mass, giving a reason for these links.** | The new PB begins the unit on the Mass with the link between the Mass and the Last Supper, the last meal Jesus had with his disciples. The Mass, specifically the *Consecration* and *Holy Communion*, is a practice that originates during the Last Supper. The old PB, and the new PB again, makes the link when it covers the Consecration (old PB pp. 56-57 and new PB pp. 63-64).  To meet this expectation, pupils should be able to describe:   1. the new thing that Jesus does during the Last Supper – the words he says about the bread and wine – and 2. make the link between the Last Supper and the Mass by showing that these words and actions are repeated at every Mass during the Consecration [which is part of the Eucharistic Prayer]. 3. Pupils should be able to say that the reason for what happens in the Mass is   a). that Jesus told us to repeat this (see Luke 22:19 Jesus says at the Last Supper, “*Do this in memory of me.*” And  b). Jesus is giving us a new gift, the gift of Holy Communion, in which we receive Jesus himself.  c). Receiving Jesus in Holy Communion gives us  the help needed to live as a good  Christian: to love one another.  Pupils will have to give at least *one* of these as reasons.  Pupils can meet this expectation by first *describing* the NEW thing that Jesus did at his Last Supper with the disciples. The Last Supper was a Passover meal [the meal celebrating the Jewish people’s escape from their slavery in Egypt] where lamb is eaten with unleavened bread (flat bread with no yeast), bitter herbs and wine is drunk. However, at this Passover meal – Jesus’ Last Supper – Jesus does something *new*. When he takes some bread, giving thanks for it, and breaking it, giving it to his disciples he says “*This is my body, which is given for you.*  (Luke **22**:19 Good News translation). Then when he took a cup and gave thanks to God, and gave it to them he says, “*This cup is God’s new covenant sealed with my blood, which is poured out for you*.” (Luke **22**:20 Good News translation). These *words of Jesus* are not part of the Jewish Passover meal. Jesus does something new: he gives us the gift of Holy Communion.  The new PB brings out the newness of what Jesus is doing by two Activity questions about the thoughts and feelings of the apostles on p. 55.  *Study the faces of the apostles in the picture above.*  *a). What questions do you think they want to ask Jesus?*  *b). How do you think they are feeling?*  Those teachers with the old PB could use the Last Supper painting by Mafa  jesus-mafa-last-supper | Liturgy  The three figures on the left of the picture next to Jesus and the one on the right closest to Jesus have expressions which appear to show surprise, even shock or worry.  A more creative activity, mindful that the Last Supper will figure in the next unit after Spring half term, is to give pupils the Mafa painting and the painting of the Last Supper by Koder below:  The Last Supper by Sieger Köder Maxi Poster 54 x 99 cm matt laminated:  Amazon.co.uk: Kitchen & Home  Pupils in pairs could be asked to reflect on the two paintings.   1. Pupils could be given cards with Positive + on one and Negative – on another and asked to say or write down what they like or don’t like about the paintings. 2. Card which asks what colours have been used, why do you think these colours are used? What about the shadow? Why is this used? 3. What feelings does the painting show?   The clip on the Last Supper from the *Miracle Maker* film (2.36) see <https://www.youtube.com/watch?v=EIrN9RJhbi0>  is also a very good thing to watch because it brings out the new thing Jesus is doing and the surprise, shock even, of the disciples when Jesus identifies the bread and wine with his body and blood.  Pupils should then be able to recognise the link between the words said by Jesus at the Last Supper and the words said by the priest during the Eucharistic Prayer at the Consecration. Teachers could give pupils the text from Luke 22:19-20 or use the new PB and give them the part of Eucharistic Prayer 2 that has the words of Consecration, see <https://www.liturgyoffice.org.uk/Missal/Text/EP2-A4.pdf> | The Last Supper Jesus had with his friends was a Passover meal. What was the Passover?  What do Jewish people eat during the Passover meal?  What new thing did Jesus do at the Last Supper?  What did he say about the bread and wine? Why do you think he says this – what’s about to happen to him on Good Friday?  When you put the words of Jesus at the Last Supper and the words from the Consecration at Mass (paragraph 102 and 103 from Eucharistic Prayer 2) side-by-side what do you notice? (The priest recalls the Last Supper “At the time he was betrayed” and then repeats the words of Jesus about the bread and wine).  [The old PB does not mention the betrayal of Jesus by Judas – Judas had agreed with the Jewish leaders in Jerusalem to point Jesus out to the soldiers so they could arrest him after the Last Supper. The new PB mentions the betrayal in passing in the section ‘The Meaning of the Last Supper’ on p. 56.]  From looking at the words of Jesus at the Last Supper and the words the priest says at the Consecration can you see a reason why the priest repeats the words of Jesus? (“Do this in memory of me”.)  What new gift does Jesus give us at the Last Supper? (Holy Communion)  When Jesus says ‘This is my body’ about the bread what does this tell us about the bread (It is Jesus)?  How does receiving Jesus in Holy Communion help us? |
|  | **Describe, with increasing detail and accuracy, the religious signs and actions of the Mass** | Most pupils experience Mass in school time. The restrictions due to the coronavirus mean that many pupils have had no experience of Mass nor experience of Church since last March 2019. Pupils will therefore benefit from a visit to the church to be reminded of its layout as a context for the celebration of Mass. This may not be possible, due to covid-safe cleaning regimes, so teachers could use photographs of the inside of their parish church or any church (see *Welcome to the Mass* resource and the new PB has photographs on pp.67-68). Alternatively, the class teacher should talk to the RE Leader about the possibility of asking the parish priest if a covid-19 safe class Mass could be celebrated in the school hall.  To meet this expectation pupils will be able to name and describe both the physical attributes and how the sign or action is used or performed. The focus is on what it is and how it is used. There is no requirement at this stage for pupils to give a meaning for why certain signs are used or why certain actions are performed, but it is likely that the activities engaged in by the pupils will lend themselves to showing a meaning for a sign or action.  The use of the word ‘describe’ indicates that what is required is not a retelling of the Mass. While teachers will, in all likelihood teach the Mass through its sequence (the PB does this), the expectation requires only that pupils describe the sign or actions of the Mass in turn. The Mass has many parts to it so pupils will work through each of these parts over a number of lessons.  This expectation also applies to looking at the individual artefacts in the Church building that have a link with the celebration of the Mass. These objects:   * Crucifix (reminds us of the death of Jesus by which he offered his life out of love for all) * Lectern * Altar * Tabernacle * Sanctuary Lamp * Genuflect   are outlined in the new PB in the section ‘Our Parish Church’ on pp. 67-69. This is why it is important for teachers to have photographs of these artefacts if a visit to the Parish Church is not possible (see supporting materials).  ***Describing the different signs and actions in the parts of the Mass:***  **Gather**: the people of the parish come together to celebrate the Mass (as we do in class for a class Mass) usually a song is sung or music is played.  As we go into church and to a bench we ***genuflect*** -(go down on right knee) – showing our reverence to the Tabernacle because Jesus – the Blessed Sacrament – is in the Tabernacle   * The priest welcomes everyone and leads the people in making the ***Sign of the Cross***: we make the sign of the cross from our head to the middle of our chest to each shoulder. (‘From my head, to my heart, I love you Lord Jesus’) * ***Greeting:*** the priest greets the people saying:   P: ‘The Lord be with you’ and the people respond:  R: ‘And with your spirit’  **Penitential Act*:*** we say sorry for the wrong we have done and ask for God’s forgiveness. We use some words like the ‘I confess’ (see new TB p. 75 or the outline of the Mass from the Liturgy Office) or we ask God to be merciful by repeating after the priest ‘Lord have mercy, Christ have mercy, Lord have mercy’.  **The Liturgy of the Word** [Listen to readings]:  This wording is not used in the PB but it is in many outlines of the order of the Mass you may use. The Liturgy of the Word is when readings from the Bible are read at the ***Lectern*** in a specific order. Pupils could also say that it is the time when *we listen to God’s Word*.  **The PB does not go into the specific order of the readings, but being in Year 4, pupils should be able to manage the fact that there are usually three readings, the last being the gospel.**  [At a weekday Mass (not Sunday) in church or in school there are usually 3 readings. The first 2 are read by one of the people, the third by the priest (or deacon). The first reading comes from the Old Testament e.g. ‘A reading from the Book of Genesis’ and after the reading the reader says: ‘*The word of the Lord*’ and the people reply ‘*Thanks be to God’*. The second reading is one of the psalms e.g. Psalm 23 ‘The Lord is my shepherd, there is nothing I shall want’. Psalms are from the Old Testament. Finally, the gospel (found in the New Testament and is about the life, death and resurrection of Jesus and contains Jesus’ words) is read by the priest. People stand to greet the gospel and as they stand we sing or say the *Alleluia* (except in Lent). The priest announces the gospel reading ‘A reading from the holy Gospel according to (Matthew, Mark, Luke or John)’ and the people reply ‘Glory to you, O Lord.’ While we say these words people make a cross sign on their forehead, lips and heart (meaning is in saying to themselves ‘Lord, be in my mind, on my lips – i.e. in what I say – and in my heart’).]  [After the readings, the priest will usually say something about the readings – particularly the gospel reading – in which he will tell us the message of the readings and show us how we can put the message into practice in our lives – this part is called the ***Homily***, some use the word ‘sermon’.]  The last part of the Liturgy of the Word is the ***Prayer of the Faithful***, often called the ‘*Bidding Prayers*’ when we pray for everyone who needs our prayers. Each of these prayers ends with the reader saying ‘Lord, in your mercy and the people reply ‘Hear our prayer.’  **Liturgy of the Eucharist**  This wording is not used in the PB but is used in some outlines of the Mass.  ***The Offertory*** - the gifts of bread and wine are taken to the altar in a procession. And the priest puts the bread on a plate called a ***paten*** and pours the wine into a cup called a ***chalice***. During this time a song may be sung and the people think about what they can do to show they are committed to Jesus by offering themselves to Him in various ways.  [The procession of the gifts of bread and wine to the altar marks the beginning of the focus on the Eucharist. While the first part of the Mass is focused on the Word of God – on the lectern - the second part is focused on the Eucharist- on the altar]  ***The Consecration*** – This is the most important part of the Mass when the priest repeats the words of Jesus at the Last Supper: ‘This is my body’ about the bread and ‘This is my blood’ about the wine and lifts up the bread and wine for all to see. The old PB pp. 56-57 and new PB pp. 63-64.  **The Communion Rite**  After the long Eucharistic Prayer that contains the *Consecration* and gives thanks to God for his goodness, the people stand and pray together the ***Lord’s Prayer***.  After this everyone gives the ***Sign of Peace*** to those they are near.  Then, those who can, go to ***receive Holy Communion*** from the priest or Eucharistic Minister (someone who helps the priest give out Holy Communion). The priest or minister says to us ‘*The Body of Christ’* and we reply ‘*Amen*’.  We go back to our seat and have time to talk to Jesus, thanking him for the gift of Himself. We may sing a song together at this time too.  The End of Mass  We stand and are blessed by the priest making *the Sign of the Cross* again and told to ‘***Go in peace, glorifying the Lord by your life’*** or ***Go and announce the Gospel’***and we reply ‘*Thanks be to God’*. | The order of the Mass can be seen online from the Liturgy Office at  <https://www.liturgyoffice.org.uk/Missal/Text/MCFL.pdf>  What happens at the beginning of the Mass? Can you use the words:  Gather  Sign of the Cross  Greeting  Penitential Act  to describe what happens?  What happens during the Liturgy of the Word?  Can you use the words:  Readings – Old Testament, Gospel, New Testament  God’s Word  Lectern  Homily  Prayer of the Faithful / Bidding Prayers  to describe what happens?  What is the Offertory and what happens?  Describe what happens at the Consecration?  Name three things that happen during the Communion Rite. Describe two of them.  What happens right at the end of Mass. Describe what happens.  Using a visit to church or photographs: can pupils say what something is and what it is used for?  What is this (lectern) what is it used for?  Which main part of the Mass is it used as the focus (the readings or Liturgy of the Word)?  What is this (altar) what is it used for? Which main part of the Mass is it used as the focus? (the Consecration or Liturgy of the Eucharist)  What is this object (tabernacle) what is used for?  What is this object (sanctuary lamp) what is used for? |
|  | **Give reasons for actions and symbols used in the Mass, e.g. the altar, lectern, bread, wine**  Information in [ ] brackets can be used to give credit at **Greater Depth** | Pupils will be able to give a reason why a sign or an action is used in the Mass or in the Church.  The parish / school / class **Gather**: by gathering we show we are members of God’s family – the Church [through our baptism].  **Sign of the Cross**: we show we belong to Jesus.  **[**We remember that Jesus died on the cross for us, we come to Mass to say thank you. The word Eucharist means ‘giving thanks’**]**  **[**We show we believe that there is one God known in three ways, God the Father, God the Son, God the Holy Spirit.**]**  **Lectern**:a stand that holds the Bible **[**Lectionary i.e. the book of readings from the Bible**]** high to show it is important because it is the Word of God.  **[**We believe that when we listen to the readings we are hearing the Word of God.**]**  **Altar**: It reminds us of the table at the Last Supper. Jesus. Jesus gave us the gift of Holy Communion at the Last Supper.  **[**Jesus gave his life for us, he showed this by saying about the bread ‘This is my body’ and about the wine ‘This is my blood’.**]**  **[**The altar is not just a table for a meal, it reminds us of the sacrifice (an offering to God) of Jesus. He gave his life for us.**]**  **Bread and wine**: we use/eat-drink bread and wine at Mass because Jesus did this at the Last Supper and he told us ‘Do this in memory of me’.  We believe that when we eat the bread and drink the wine we are receiving Jesus.  **Sign of Peace**: we give each other a greeting called the sign of peace to show that we are a group of people – community – who will love each other as Jesus loved us.  **Sanctuary Lamp**: the sanctuary lamp is lit to remind us that Jesus – the body of Christ – is in the tabernacle.  **Tabernacle**: the tabernacle is like a safe. People keep precious things they want to keep safe/secure in a safe. The most precious thing to Catholics is the Body of Christ. | Why do we make the Sign of the Cross at the beginning and the end of Mass? (we are saying that we belong to Jesus)  Why is there a crucifix in the Church? It’s to remind us that Jesus died for us.  Why is there a lectern in the Church? It is a special stand that holds the bible high to show that the Bible is important. We believe that when we are listening to the readings we are hearing the Word of God.  Why is there an altar in the Church? It’s like the table at the Last Supper, when Jesus gave us the gift of the Eucharist.  Why do we use bread and wine? Jesus used bread and wine at the Last Supper and we do in memory of Him. We also believe that when we receive the bread and wine we are receiving Jesus.  Why do we make the sign of peace? We make the sign of peace to show that we a community who love one another.  Why at the end of Mass does the priest say, ‘Go in peace, glorifying the Lord by your life’? The Mass gives us a mission to live out. We try and put the message of the readings into practice and know that we are helped to do this by receiving Jesus in Holy Communion.  Why is there a sanctuary lamp? It is lit when there is the body of Christ in the tabernacle.  [**http://request.org.uk/life/spirituality/roman-catholic-mass/**](http://request.org.uk/life/spirituality/roman-catholic-mass/) |
|  | **Make links between beliefs and actions, e.g. how do I put what I learn from the Mass into practice (receiving Jesus and his mission: ‘Go and announce the Gospel’).** | This expectation can be met first by giving pupils short passages or well-known Bible stories and asking them to reflect on the message of the passage or story for them today.  Teachers can then ask pupils how they can live out that message linking it up to the command at the end of Mass to ***‘****Go and announce the Gospel’* or *‘Go in peace, glorifying the Lord by your life’.* Pupils will need to say what effect receiving Jesus can have on us in connection to living out the mission of the Mass. | Why do we listen to the readings during the Liturgy of the Word?  Whose Word is it that we are listening to?  Choose 3 passages from the Bible. What message have they got for you?  Give an example how you can put that message into practice in your life in school or at home. |
|  | **Make links between the story of the Israelites (Ark of the Covenant) in the desert and the Tabernacle (in a Catholic Church), giving reasons for this symbolism (GD)** | This expectation is specifically connected to either a visit to the Church or a photograph of a tabernacle and its significance in a Catholic Church.  It is a greater depth expectation because it requires knowledge of the story of the Jewish people once they had left Egypt (the Exodus) and were on the journey to their promised land (Canaan).  Moses received the Ten Commandments from God and God said that the stone tablets had to be carried in a golden box – an Ark, called by the Jews the Ark of the Covenant. At the end of each day, when the people camped for the night, a covering or shelter was placed over the Ark. The Hebrew (the written language of the Jewish people) word for this covering is *Tabernacle*. When the Jews built the Temple in Jerusalem the Ark of the Covenant was placed in the Temple in a room screened off from the rest of the Temple by thick purple curtains. This place represented the shelter, the Tabernacle. This showed that the Ark of the Covenant was the most precious object for the Jews. In the same way, Catholics have a tabernacle in their churches to house their most special thing – the Body of Christ. The Tabernacle usually has a cloth covering – in the colour of the liturgical season and, if you look carefully when the priest opens the tabernacle - a curtain inside echoing the shelter over the Ark of the Covenant. |  |