**INTERPRETATION OF PRIMARY RELIGIOUS EDUCATION EXPECTATIONS**

**SPRING FIRST HALF TERM**

**YEAR 6**

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| **UNIT** | **EXPECTATION** | **OUR UNDERSTANDING** | **PROMPT QUESTIONS** |
| 6.3 Jesus the Bread of Life / Exploring the Mass | **Show knowledge and understanding of the Last Supper by making links between it and the Passover and Eucharist** (old book) | The focus of this expectation is Jesus’ Last Supper and the link there is between the Jewish celebration of Passover and the Catholic understanding of Eucharist. First pupils will be able to *recognise* the link between the Last Supper and the Passover – the Last Supper was a Passover meal (see Matthew **26**:17-19) – they will also *recognise* the link between the Last Supper and the Eucharist celebrated at Mass – the Last Supper was the first Eucharist (the same words Jesus used at the Last Supper, ‘This is my body’, ‘This is my blood’, are said by the priest at Mass during the Eucharistic Prayer, see Matthew **26**:26-27).  To move beyond recognising, pupils will need to show a knowledge of the first Passover *especially the things that God commanded about the meal* (see Exodus **12**:1-14) and then use this information to show the links with the Last Supper:   1. a young lamb is killed (sacrificed), 2. it’s blood is put on the sides and top of the door of the house (so the last plague – the death of the first born male - would not visit the house, the plague would ‘pass over’ it), 3. eat it with unleavened bread (flat bread - no yeast, so it will not rise), 4. God commands that the Israelites remember and celebrate His rescue of them every year which is why Pesach is celebrated in Judaism every year.   Once pupils have got the basic information on the first Passover they can then read the text of the Last Supper from Matthew **26**:17-19, 26-29. With a basic knowledge of the first Passover and the first Eucharist i.e. the Last Supper, teachers could ask pupils to identify some *similarities* between the first Passover and the Last Supper: similarities include:   * both are Passover meals. Like other faithful Jews, Jesus and his disciples were in Jerusalem to celebrate the Passover (this is why both Passover and Easter are celebrated at the same time of year – in the spring). So it is out of this context that the Last Supper can be understood. * both have unleavened (flat) bread * both are commanded to be remembered and celebrated again (God commands the yearly celebration of Passover (see Exodus **12**:14) and Jesus commands his disciples to ‘do this in memory of me’ (see Luke **22**:19).   Teachers can then ask pupils to identify the main differences. The point here is to set in relief the new thing that Jesus does during the Last Supper as a sign of the New Covenant relationship with God he wants to offer people. Let’s start with some basic differences:   * No wine is drank at the first Passover, but Jesus and his disciples drink wine. (However, by the time of Jesus the celebration of Passover included the drinking of wine as a sign of the joy of liberation from slavery (At modern Pesach meals wine is drank on four separate occasions). * There is no mention of Jesus and his disciples eating lamb or bitter herbs – though this doesn’t mean they didn’t eat these things because the Last Supper was a Passover meal. The writer of the gospel, wants to focus on the new thing Jesus does: the gift of himself in the bread and wine. * When Jesus offers the bread and wine to his disciples he uses words that are not part of the Passover meal i.e. ‘This is my body’, ‘This is my blood’.   These words of Jesus bring out an important difference that is more challenging to understand. The difference attaches to the words of Jesus when he says ‘This is my body’, ‘This is my blood’   * he is saying that he is giving up his life for us. The next day, Good Friday, Jesus will die on the Cross. By these words, Jesus is offering himself as a freely chosen sacrifice out of love for us * Jesus is doing a new thing (not part of the Passover celebration) because he is offering a New Covenant relationship with God. Jesus is now the way to God the Father.   Reading the text in Exodus and the text on the Last Supper and recording the similarities and differences in the texts will enable pupils to show both a knowledge and understanding of the Last Supper, particularly the fact that Jesus is offering a New Covenant through identifying the bread and wine with himself. | What happens at the first Passover?  What things does God tell the Israelites / Hebrews to do?  Why bitter herbs?  Why unleavened (flat) bread?  Why dressed to leave in a hurry?  What does celebrating Passover remember?  Read these words from the Eucharistic Prayer and compare them with Matthew **26**:26-29. What do you notice?  Are the words Jesus speaks about the bread and wine part of the Passover celebration?  What does Jesus mean by saying ‘This is my body’ about the bread and ‘This is my blood’ about the wine? |
|  | **Show knowledge and understanding of the religious signs and actions used in the celebration of the Eucharist.** | The Mass has many parts to it so pupils will work through each of these parts over a number of lessons. Pupils will show an understanding of the different parts of the Mass in turn by giving an account of what happens and the meaning given for signs or symbols used. The parts are outlined in the old PB pp. 39-46 and the new PB pp. 49-58. Teachers will judge whether a pupil has met this expectation from the sequence of this work rather than simply using a one-off assessment, although a one-off assessment could form a part of the evidence. Text in square brackets [ ] indicate further meaning or symbolism that teachers can teach if applicable for some pupils.  Pupils will probably benefit from a visit to the church as a context for the celebration of Mass. If this isn’t possible, teachers could use photographs of the inside of their parish church or any church (see Welcome to the Mass resource). Alternatively, the class teacher should talk to the RE Leader about the possibility of asking the priest if a covid-19 safe class Mass could be celebrated.  The Mass:  ***Gathering***: the people of the parish, or we at school, come together to worship God, we come together as God’s family.  [On a Sunday the parish gather following the commandment to “keep the Sabbath day holy” because Sunday is the Sabbath day for Christians, because Jesus rose from the dead on Easter Sunday.]  As God’s family we belong to God and we show this by making the *sign of the cross*. (Schools have their own symbolism for the actions of the sign of the cross that can be included here). The sign of the cross shows that we believe in God who is known in 3 ways as God the Father, God the Son and God the Holy Spirit: the Trinity. It is also a reminder that Jesus died on the cross for us – so in the Mass we are giving thanks for this (Eucharist is Greek for Thanksgiving).  [By coming together we give witness to the world that we are the People of God, brought together through Jesus into a new friendship with God that Jesus speaks about at the Last Supper – the New Covenant.]  After the sign of the cross the priest greets the people saying one of the ***Greetings***. The most common is ‘The Lord be with you’ and we respond ‘And with your spirit’. With these words we know that we are in the presence of Jesus (Matthew 18:20. "For where two or three are gathered together in my name, I am there among them") but we are also praying that through the Mass – through listening to God’s Word (and acting on it) and receiving Jesus in communion – we get ever closer to Jesus.  [In the ‘Hail Mary’ prayer it says of Mary ‘Hail Mary, full of grace, the Lord *is* with you’. Using the greeting ‘The Lord *be* with you’ we are praying that we continue to get closer to Jesus by living the life of a disciple of Jesus and the Mass helps us do this when we listen to God’s Word and receive Jesus in communion.]    ***Penitential Act*** (Rite – the word used before the Mass text changed in 2011)  To prepare ourselves to celebrate the Eucharist we acknowledge any sins that prevent us from coming closer to God / Jesus and others, we express sorrow for them and ask God to be merciful (‘*Lord have mercy*..’), trusting that He will forgive us.  [Penitential means to show sorrow and a penitent is someone who acknowledges their sins and seeks to confess them. We are reminded of the youngest son in the Parable of the Forgiving Father *"Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; treat me as one of the hired workers."* (Luke 15:18-20).]  The second activity in the old PB p. 41 and new PB p. 50 is a useful way for pupils to show an understanding of the ‘I confess’ that is part of the Penitential Act.  ***The Gloria***  The Gloria a song of praise to God is said/sung on Sundays and special feast days. The first sentence of the Gloria, “Glory to God in the highest, and on earth peace to people of good will” is the song of the angels in the story of the visit of the shepherds to Jesus at his birth (Luke **2**:13): “And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, ‘*Glory to God in the highest heaven, and on earth peace among those he favours!’* With the angels we also sing of the wonders of God and our overwhelming joy that God has sent His Son to live among us and be our saviour. The Gloria is a song of praise to the greatness of God (the pupils will know the song, ‘Our God is a great big God’), a God full of surprises: we are in awe of His greatness.  ***Liturgy of the Word***  Pupils will be able to outline the basic structure of the Liturgy of the Word: the first reading usually from the Old Testament, a psalm from the Old Testament (on Sundays and Feast days a second reading from the New Testament, often one of the letters of Paul) and then the Gospel from the New Testament that all the other readings have been leading up to – the gospel being the most important. Pupils could make a brief plan of a Liturgy of the Word for a particular theme.  [In general ‘Liturgy’ means those public (official) acts of worship through which we can encounter God, the most important being the Eucharist or Mass].  [*For the teacher only*: the word *encounter* is important because through encounters we are changed. Part of the meaning of the word encounter is a meeting that brings about the unexpected, so an encounter with God will change us if we are open to change. To think of what we are doing when we worship (particularly at Mass) as an encounter allows us to see the words of scripture (the Bible) in the Liturgy of the Word as invitations to encounter God which is an invitation to listen, be attentive and to strive to live out what we hear.]  Pupils will be taught that through the words of the Bible we are being spoken to by God. We must then listen to the Word, especially the Gospel which gives us the teaching of Jesus. It will be useful at this point for the teacher to provide some passages from the Bible for pupils to read, reflect on and communicate what it says to them (e.g. John 14:14-21 or John 15:14-17. There are more examples in the new PB, p. 51).  The sign we use when greeting the gospel can also be explained by the children: the signing of a little cross on the forehead, lips and heart.  [The word used by the Church to show that the Bible is God’s Word is “*inspired*”. The Bible text is inspired by God, meaning that the text is written by human authors over many years, but that the text is informed by God’s guidance].  ***The Liturgy of the Eucharist:***  ***The Offertory***  The procession of the gifts of bread and wine to the altar and the preparation of these gifts on the altar is called the Offertory and follows what Jesus did at his Last Supper (see Luke **22**:8). While on the surface the Offertory looks like an ‘interlude’ between the Liturgy of the Word and the Liturgy of the Eucharist, where we can sit down after standing a long time, we may even relax a bit, put some money in the basket and sing, it runs deeper than this. Firstly, the Offertory is the first part of the Liturgy of the Eucharist, not an interlude before it. Secondly, it is a time to reflect on what *we can* *offer* to Jesus, and what we can offer is represented by the bread and wine which goes to the altar. Just like in a procession celebrating the school year different things can represent what we believe, or what has happened or our work.  [The first part of the Mass is focused on the *Lectern* – the book stand from which readings are read – particularly the *Liturgy of the Word*. The Offertory is the beginning of the second main part called the *Liturgy of the Eucharist*, which is focused on the *Altar*.]  The new PB p. 52 gives a good account of the meaning of the Offertory – the offering of the bread and wine represent the offering of ourselves to God. So, with the bread and wine we offer ourselves, understood as our commitment to Jesus, all the good we have done, even what we find difficult, our disappointments and our hopes and dreams. The two activities on p. 53 should enable pupils to show their understanding of the Offertory. The old PB p.43 makes the same points but uses the phrase ‘an offering of all our *invisible* gifts’. I’m not sure the stress on invisible is helpful. Here is what Pope Francis has said about the Offertory: ““*He [Jesus] asks little of us and He gives us much. He asks us, in ordinary life, for good will; He asks us for an open heart; He asks us for the desire to be better, to welcome Him, He Who offers Himself to us in the Eucharist*.”  ***The Consecration***  The Consecration is the time in the Mass when the bread and wine are changed into the body and blood of Jesus by the words of Jesus repeated by the priest and the power of the Holy Spirit.  The Consecration happens when the priest (now acting as Jesus at the table during the Last Supper) says as he raises the bread, “*Take this, all of you and eat of it, for this is my body, which will be given up for you*”, and the wine, “*Take this, all of you and drink from it, for this is the chalice of my blood, the blood of the new and eternal Covenant, which will be poured out for you and for many for the forgiveness of sins*.”  Before these words, there was just bread and wine, after these words there is the body and blood of Jesus. (The Church also uses the language that ‘Jesus is really present in the Eucharist’.) With our eyes we see just bread and wine, but with the eyes of faith we see Jesus [This is why in Ireland the acclamation “My Lord and my God” (the words of Doubting Thomas after seeing Jesus alive) can be said immediately after the Consecration.]  That Jesus offers Himself to us in Holy Communion is a great big mystery, but we believe it because we realise we need the Eucharist to get the help to live the Christian life. One way to think this through is to say that the more we receive Jesus in Holy Communion the more we are able to become like Jesus and so are enabled to live out his new commandment: “Iove one another; just as I have loved you, you must also love one another” (John 13:34).  ***The Communion Rite***  The word ‘Rite’ means the order of how things take place.  The Communion Rite takes place after the Eucharistic Prayer – the long prayer that contains the Consecration.  ***The Lord’s Prayer: ‘Our Father’***  We pray the Our Father, the prayer Jesus taught his disciples, as we stand after kneeling or sitting through the Eucharistic Prayer. The new PB p. 56 gives a basic, but good explanation of some the lines of the Lord’s Prayer. The old PB p. 46 has an activity but there is no meaning given within the book.  *“Our Father, who art in heaven, hallowed be thy name;”* – May your name always be kept holy  *“thy kingdom come, thy will be done on earth as it is in heaven.”* – God’s Kingdom will come when all people accept God as the most important influence in their lives so that we live all by his commandment and make the kingdom more and more present here and now.  *“Give us this day our daily bread,”* – give us what we need to live physically and spiritually: to live life to the full (John 10:10).  *“and forgive us our trespasses, as we forgive those who trespass against us;”* – Forgive us in the same way as we forgive others who hurt us. In other words, we know that through the death of Jesus on the cross we have been forgiven so we must forgive others who hurt us (see Parable of the Unforgiving Servant, Matthew 18:21-35).  ***Receiving Holy Communion:*** The old PB p. 44 does not talk about receiving Holy Communion, instead the Lamb of God prayer is printed (the prayer that is said before receiving Holy Communion) and explained in terms of sacrifice. However, the meaning of sacrifice is connected in this unit with the Consecration (see next expectation). So, to avoid confusion, ***I would focus on receiving Holy Communion in the right way – reverently because it is Jesus we receive.***  If teachers using the old PB want to make the connection between the *Lamb of God* prayer, *Jesus* and *sacrifice*, it would be best to teach the connection between the lamb killed – sacrificed - at the first Passover (with its blood put on the door frame) and the lamb killed once a year in the Temple on the feast of Yom Kippur. At the first Passover, the lamb’s blood saved the Hebrews from the last plague – the death of the first born male – and rescued them from their slavery and oppression in Egypt. The high priest in the Temple in Jerusalem (before, at, and after the time of Jesus until the Temple’s destruction in AD70) sprinkled the blood of sacrificed lambs on to the Ark of the Covenant (the box containing the Ten Commandments) once a year on Yom Kippur as forgiveness for the sins of the people. The meaning of this practice is taken up by Jesus who says that his death will be for the forgiveness of sins. So Christians came to call Jesus the Lamb of God because he rescues (like the lamb and its blood at the first Passover) them from their sins by forgiving them (like Yom Kippur). [*For the teacher*: the last piece of this symbolism is found in the writing of the prophet Isaiah who spoke of a “Suffering Servant” who would be an innocent lamb sacrificed for the people to forgive their sins, see Isaiah chapter 53.]  ***Blessing at the end of Mass:***  “*Go in peace, glorifying the Lord by your life*.”  The Mass gives us a mission: we are to put God’s Word we have listened to during the readings (Liturgy of the Word) into practice and we are to know that by receiving Jesus in Holy Communion we are given the strength to put this mission into practice.  The new PB (p. 58) stresses putting our part of the New Covenant agreement into practice by living out the New Commandment (John 13:34). The activities on p. 58 of the new PB are a good way for pupils to show their understanding. | The order of the Mass can be seen online from the Liturgy Office at  <https://www.liturgyoffice.org.uk/Missal/Text/MCFL.pdf>  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 (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? (Liturgy of the Eucharist)  What does this altar represent? (the table at the Last Supper, when Jesus gave us the gift of himself (of the Eucharist) for the first time [if wanting to make the connection with sacrifice in the Temple (old book) then it is also a table of sacrifice (remembering the death of Jesus)])  What belief about God is spoken when we make the sign of the cross?  Whose cross are we talking about? So, what are we remembering every time we say and do the actions?  The Eucharist is another word for the Mass, Eucharist is a Greek word meaning ‘Thanksgiving’ or ‘giving thanks’ what are we (Catholics) giving thanks for?  What does the priest want for everyone (including the priest) when he says ‘The Lord be with you?  How can the Mass help us do this?  What does the word ‘Penitential’ mean?  Who can think of a parable where the young son acknowledged (recognises) his sins and confesses to his father?  What’s the purpose of the Penitential Act? Why is it necessary?  The Gloria’s first line come from the gospel of Luke, are there any other words of the Mass that come directly from the Bible? (The words of Jesus from the Last Supper – ‘This is my body etc. The Lord’s Prayer, ‘Our Father …’ (Matthew **6**:9-15)  Why do we (Catholics) sing of their awe, wonder and joy?  Why is it called the Liturgy of the Word?  Whose Word are we listening to?  If so, what should our attitude to it be?  What should we do with this Word?  How are the readings during the Liturgy of the Word ordered?  Why do you think they have this order?  Plan a liturgy of the Word on ….  Give an example of how God/Jesus is speaking to you through this passage from the Bible?  What do you think you may be required to do about this?  If you could send things up to the altar in the offertory procession with the bread and wine [officially this is not allowed at this point – but could happen before Mass] that represent your offering of yourself what things would you send?  What do we (Catholics) believe happens to the bread and wine?  How does this change happen?  Does the priest change the bread and wine into the body and blood of Jesus? (No! Through the words of Jesus, which the priest repeats at the Consecration, *the Holy Spirit makes the change*.)  [for those who want to use it, ‘Why do you think the acclamation after the Consecration that is used in Ireland is a good one?’]  Why do you think Jesus gave us the gift of himself in Holy Communion?  What do the different lines of the Lord’s Prayer mean?  How should we receive Holy Communion?  What should our behaviour be like? Why?  If you don’t receive Holy Communion is there a point to Mass? (What other aspects are there that are important – Liturgy of the Word)  If you were given this story or passage from the Bible what might your mission be?  What does receiving Jesus in Holy Communion do for us?  Give some examples of living by the New Commandment. |
|  | **Show an understanding of the word ‘sacrifice’ and its link with the Mass** | To meet this expectation pupils will show an understanding of ‘sacrifice’ through making a link with the words spoken about the bread and wine by the priest at the Consecration.  Pupils could begin to show an understanding of the challenging concept of sacrifice by thinking in two ways, the first is ‘giving things up’ and the second is ‘doing something extra for someone else out of love’. In terms of ‘*giving things up*’ pupils can be encouraged to think about going without things we normally do or like, e.g. especially in Lent: this can be actual things like certain food, sweets, sugar etc. teachers can use language like ‘I’m going to (choose to) give up (sacrifice) eating chocolate etc. The idea of using this language is that it is the language used by the Church in the Eucharistic Prayer: “*take this, all of you, and eat of it: for this is my body which* ***will be given up for you.”*** When we say Jesus gives up his life for us, we mean he sacrificed his life for us – he died for us. And the “for us”, means that he died to forgive our sins, because it is our sins that get in the way of our friendship with God. This is brought out in the words when the chalice is raised: “*Take this, all of you and drink from it, for this is the chalice of my blood, the blood of the* ***new and eternal Covenant, which will be poured out for you and for many for the forgiveness of sins****.*” (See the old PB p. 37 and the new PB p. 55)  Pupils can then reflect on the second aspect of sacrifice: ‘*doing something more or extra for someone else out of love*’. This emphasis shows that sacrifice is about putting others first and not thinking about yourself (Mark **10**:45 “*the Son of Man came not to be served but to serve, and to give his life as a ransom for many”).* Are pupils able to think about times they had put someone else first? This can be linked to giving up because it could be that the money saved from going without something is given to charity: the pupil is putting someone else in need first. Jesus is the best example of this (the PB talks about Jesus’ sacrifice as a perfect sacrifice) because he puts everyone first and through his death (giving up his life) he meets our need which is the forgiveness of our sins. | Why is ‘giving things up’ a good way of thinking about sacrifice?  Give some examples of giving up?  How do the words spoken by Jesus/priest at the Consecration speak about sacrifice, what is given up?  Why is doing something more or extra out of love a good way of thinking about sacrifice?  Give some examples.  How does Jesus put everyone first? |
|  | **Express a point of view about the Eucharist, giving a reason for it** | Pupils will be able to express a point of view in different areas of this unit. When exploring the each part of the Mass they could express a view about it and give a reason for their view. They can express a point of view about more difficult ideas about how God is speaking to us in the readings or a view about Jesus being present in the bread and wine or about what a sacrifice is.  Teachers could also turn this expectation on to the lives of their pupils asking each pupil to reflect on their own views of the Mass and why Catholics go to Mass. Whatever their point of view pupils will need to say why they think what they do. | Why is….  Why does the …  How does …  Do you think the Mass …  Why do you think we/Catholics go to Mass? |
|  | **Compare responses to questions about the Mass and or Eucharist** | Pupils will be able to talk in a pair-share or trio about the Mass. This could be from sharing their own views, talking it through and commenting on another’s view. |  |
|  | **Show an understanding of the saying ‘I am the Bread of Life’ by making links between it and bible sources (John 6:35 and John 6:1-14)**  (new book) | Pupils following the new PB will come to understand that the saying of Jesus that he is the ‘bread of life’ means that He, and only He for followers of Jesus, can meet all our needs: it’s another way of saying that Jesus is “*the Way, the Truth and the Life*” (John **14**:16)  These are not just physical needs but our spiritual needs as well.  Pupils will be able to give examples of spiritual hunger: things that allow us to live life to the full (John **10:**10). There are good examples in the new TB p. 36. Teacher can add to this the spiritual hunger for ‘justice’ – for what is right, that is the 4th beatitude in Matthew **5**:6 “*Happy are those who hunger and thirst for what is right, they shall be satisfied*”  The question: ‘How can Jesus be bread of life for us? (p.36), is pointing to how the Mass can show this. In listening to the readings, especially the gospel reading Jesus is speaking directly to us and guiding us so that we can live life well. [Teachers can call to mind the first temptation of Jesus when the devil tempts Jesus to turn stones into bread and Jesus replies: “*The scripture says, Human beings cannot live on bread alone, but need every word that God speaks.”* (Matthew 4:4) So listening to God’s Word and acting on it is even more necessary than satisfying our physical hunger] In Holy Communion when we receive Jesus we believe he is the bread of life for us because by receiving Jesus we are able to live out the mission of the Mass  The ‘Pause to discuss’ questions on page 45 are a good exercise to bring out the importance of feeding our bodies and souls.  The Miracle of the Loaves (John **6**:1-14) comes before the saying of Jesus that he is the ‘Bread of Life’, so the saying is used to explain the deeper meaning of the miracle. The new PB has it the other way round. Also it does not explain the connection very well. However, the *Discuss* question on p. 36 of the new TB is very good and can be used to support the expectation about giving your point of view and comparing it with others.  [It will be ok for teachers not to stress this miracle too much because the true context is the Exodus from Egypt when the Hebrews were hungry and they asked Moses (complained to Moses) and God provided Bread from Heaven – manna from heaven. Now Jesus himself provides bread / food for the people. He is acting as God acts, so he is greater than Moses, he is the Son of God. The other context is found in the beginning of the story in Jn. 6 verse 3 when Jesus went up a hill (mountain) and sat down …’ This is an echo of Moses during the Exodus going up the mountain and bringing down God’s Ten Commandments. Jesus again is acting like Moses but when he says ‘*I am the bread of life*’ at verse 35 he is again saying he is greater than Moses because what he offers is a New Covenant made with him, so what he gives in the miracle of the loaves is a taste of what he will give at the Last Supper and on Good Friday.] | What things do we need to live life to the full?  Can you sort these things into physical and spiritual needs?  How can the 4th beatitude be a physical and spiritual need?  How does Jesus help (feed us, nourish us) us at Mass? |