

Religious Education Policy

St Mary's Horsforth Catholic Voluntary Academy

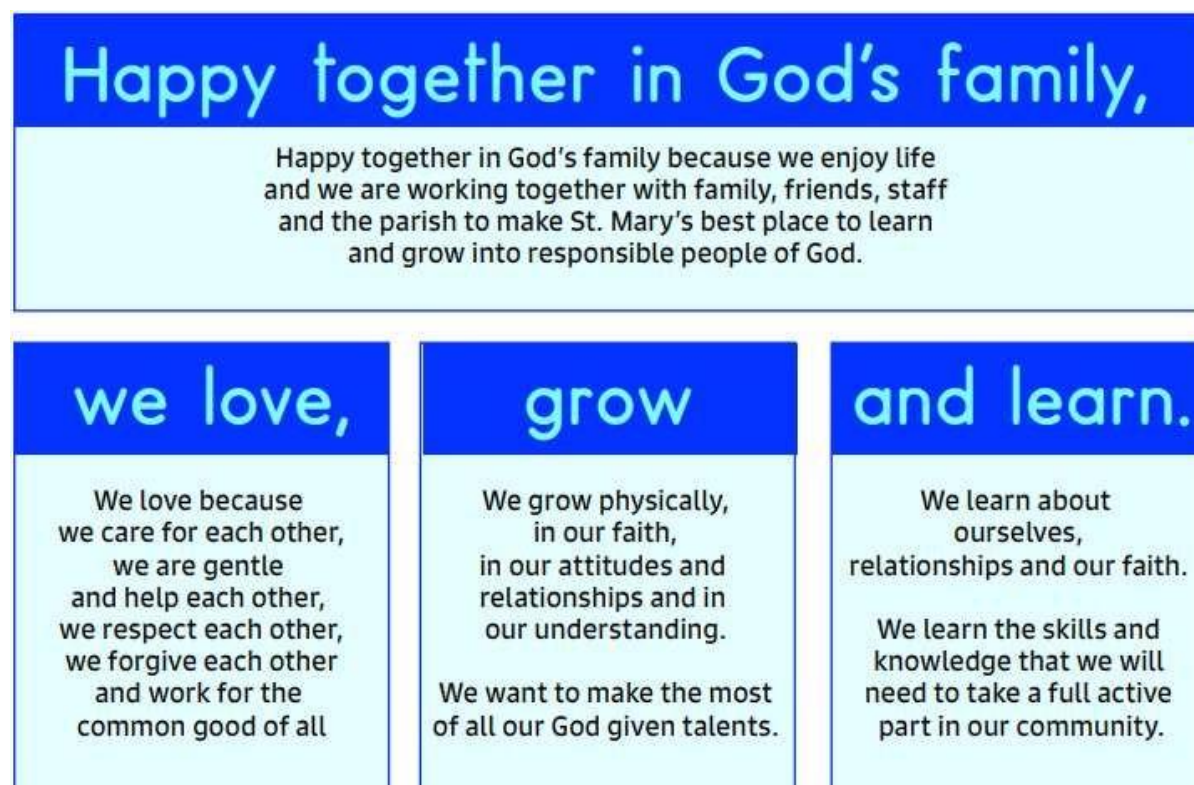


"Happy together in God's family,
we love, grow and learn."

Approved by:	Aoibheann Kelly-Edwards	Date: July 2025
Last reviewed on:	July 2025	
Next review due by:	July 2027	

The school is committed to safeguarding and promoting the welfare of children and young people and expects all staff, volunteers, contractors and visitors to share this commitment.

Mission Statement



'Religious education is more than just one subject in the curriculum. In Catholic schools it is the core of the "core curriculum".'

(Pope St. John Paul II, 1988)

Our Religious Education Curriculum Intent at St. Mary's.

We are a Catholic school, and we are committed to the Catholic Faith, recognising and valuing every individual as special and unique in the image and likeness of God. Religious Education at St. Mary's respects and promotes each child's innate capacity for wonder, awe, reverence and spirituality.

Our Religious Education curriculum offers opportunities for reflection so that our pupils can relate their Catholic faith to their daily life helping them to develop their social and moral values and develop an awareness of God's presence in their lives and the lives of others. They learn about their Christian responsibilities as we understand the importance of social action and teach our children about how they can practically help others so that they can contribute fully to society now and in later life. Metacognition plays a key part in our RE curriculum and children have regular opportunities to think and reflect on their learning, helping them to develop spiritually and morally.

A feature of our curriculum is the study of the faith and traditions of other religious communities to foster respect and understanding of World Faiths. This prepares our pupils for life in modern Britain, giving them an understanding of the beliefs of others. This in turn will improve social cohesion and contribute to the common good by increasing mutual respect between those of different religions.

Our Religious Education curriculum is designed, at every stage of a child's learning, to explore, understand and reflect on the Catholic Faith, working closely with families, the local parish and community to develop, enhance and enrich our curriculum.

Purpose of and rationale for religious education: fully religious and genuinely educational

Religious education

The Catholic school is a community of faith in God the Father, God the Son and God the Holy Spirit, and religious education is where that faith seeks understanding. At the heart of Catholic education lies the vision of the human person as one 'created in the image and likeness of God, unfaithful to God but redeemed by Christ and destined to eternal life.'¹ This vision is expressed and explored in religious education. In Catholic schools religious education is not understood as the study of a distinct area of experience named 'religion' which sits alongside other distinct areas called 'science', 'mathematics', 'art', 'politics' and 'economics.' The subject matter of religious education is the mystery of God and everything in relation to that mystery as source, life and destiny. Therefore, religious education is never simply one subject among many, but the foundation of the entire educational enterprise in a Catholic school. The beliefs and values studied in Catholic religious education inspire and draw together every aspect of the life of a Catholic school.² This means that every curriculum area, in so far as it seeks the true, the good and the beautiful, participates in the school's Christian vision and is implicitly religious, because everything that exists has its source and destiny in the mystery of God.

Religious education

The curriculum subject of religious education includes within itself the disciplinary approaches of theology, philosophy and the social sciences and presents the same demand for rigour and for being systematic as any other subject. As an academic subject, it respects the critical space for enquiry which is a hallmark of all genuine academic pursuits. While for some in the classroom, religious education may well be received as catechesis, deepening and enhancing their personal faith, and for others received as evangelisation, as Good News by those who discover answers to the deepest questions of life and find reasons for the hope which is in them (1 Peter 3:15), nevertheless, the primary criteria by which it is judged are educational.

Dialogue and encounter

While the primary aim of Catholic religious education is to engage in a comprehensive and systematic study of the mystery of God, of the life and teaching of Jesus Christ, the teachings of the Church, the central beliefs that Catholics hold, the basis for them and the relationship between faith and life, the religious education classroom must be a place of respectful dialogue: a safe place to discuss difference. Religious education has an important part to play in this dialogue, by securing a curriculum that includes a study of other religious traditions and worldviews. There are good reasons why a Catholic religious education curriculum must include the study of other religions and worldviews. The first reason is because the Church itself teaches that by virtue of their baptism, Catholics are called to engage in dialogue with others. The Church teaches that a shared commitment to the promotion of peaceful societies requires educational institutions to allow various cultural expressions to coexist and in that context to promote respectful dialogue. In Catholic schools, where the presence of partners in dialogue occurs naturally due to their diverse nature, religious education becomes ideally placed to facilitate this dialogue. The dialogical attitude is nurtured by the Catholic school through its provision of a pluralistic religious education curriculum and its modelling of respectful dialogue in classroom practice. The second reason is that it prepares Catholic pupils for the world they will encounter outside of the Catholic atmospheres of the home, parish, and school. In addition, the provision of a

¹ *The Religious Dimension of Education in a Catholic School*, 84. Congregation for Catholic Education (1988).

² 'Religious Education in Catholic Schools'. The Catholic Bishops' Conference of England and Wales, 2000, 4, 6.

pluralistic curriculum that opens for pupils the opportunity to engage in meaningful interreligious and intercultural dialogue gives a rationale for the subject that explains its relevance to all pupils, not just to those who are Catholic. (RED, 2023)

The primacy of religious education in the school curriculum

1. Religious education is the core of the core curriculum and is to be the source and summit of the whole curriculum.
2. Religious education is an academic discipline with the same systematic demands and rigour as other disciplines. It must be organised, led, coordinated, taught, resourced and quality assured as a core subject.
3. Religious education is to be delivered within a broad and balanced curriculum, where it informs every aspect of the curriculum. Every other subject is to be informed by religious education and have a strong relationship with it.
4. In primary schools there is to be a Coordinator of Religious Education who is to have at least parity in status and remuneration with those of any other curriculum area.

Aims of religious education

1. To engage in a comprehensive and systematic study of the mystery of God, of the life and teaching of Jesus Christ, the teachings of the Church, the central beliefs that Catholics hold, the basis for them and the relationship between faith and life.
2. To enable pupils continually to deepen their religious and theological understanding and be able to communicate this effectively.
3. To present an authentic vision of the Church's moral and social teaching to provide pupils with a sure guide for living and the tools to critically engage with contemporary culture and society.
4. To give pupils an understanding of the religions and worldviews present in the world today and the skills to engage in respectful and fruitful dialogue with those whose worldviews differ from their own.
5. To develop the critical faculties of pupils so to bring clarity to the relationship between faith and life, and between faith and culture.
6. To stimulate pupils' imagination and provoke a desire for personal meaning as revealed in the truth of the Catholic faith.
7. To enable pupils to relate the knowledge gained through religious education to their understanding of other subjects in the curriculum. (RED, 2023)

Outcome of religious education

The outcome of excellent religious education is religiously literate and consciously engaged young people who have the knowledge, understanding, and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who recognise the demands of religious commitment in everyday life. (RED, 2023)

Compliance with the Religious Education Directory (2023) and Catholic School Inspection

Catholic schools are required to comply with the *Religious Education Directory*. Primary schools should ensure full curriculum compliance by September 2026.

Catholic primary schools in the Diocese of Leeds must teach religious education using the *Lighting the Path* programme as the principal resource from September 2025 in EYFS and key stage 1. *Lighting the Path* must be the principal resource in key stage 2 from September 2026.

In each year of compulsory schooling, religious education is to be taught for at least 10% curriculum time within each repeating cycle of the regular school timetable.

The importance of the religious educator

In our Catholic context, it remains desirable, as far as possible, that teachers of religious education should be committed Catholics. Where religious education is taught by a person who bears witness to their belief, they can bring the lived dimension of a life in Christ into their classroom community. However, we are full of gratitude for the commitment of every teacher whether Catholic or not who is part of the noble endeavour to teach religious education in a spirit of dialogue to the next generation. Every teacher of religious education requires a genuine expertise in the subject. Therefore, developing the skill set of all teachers must form a critical part of professional development to facilitate appropriate levels of theological literacy. Religious education teachers also need to become guardians of dialogue. As well as being competent in subject knowledge, they must be agile conductors of classroom debate, resilient custodians of religious wisdom, and sensitive mentors to enquiring pupils and students. (RED, 2023)

Curriculum provision: EYFS-KS2

To fulfil the aims of religious education and to ensure compliance with the norms set out in the *Religious Education Directory* (RED, 2023) our curriculum provision for religious education follows the model curriculum from the RED and is structured in the following way:

Curriculum branches

The curriculum is structured in six curriculum branches – a branch each half term. The branches are rooted in the story of salvation history and lead pupils/students on a journey each year that gives sequence and progression to their learning. As they revisit each branch in each year of school they come to a deeper understanding of its significance for Catholic belief and practice, as well as other Christian denominations and other religious traditions. The six curriculum branches are:

Creation and Covenant

Prophecy and Promise

Galilee to Jerusalem

Desert to Garden

To the ends of the Earth

Dialogue and Encounter

Knowledge lenses

The first five curriculum branches are divided into four sub-sections called knowledge lenses that set out the object of study for pupils/students. These four sections are:

Hear: focuses on the Word of God which we hear: the Word made flesh, Jesus Christ, a person in whom God is fully revealed, whom we know by faith and who is revealed to us through the Sacred Scriptures and the living tradition of the Church.

Believe: focuses on the content of the Church's own profession of faith, what she believes, professes, defines, and teaches. In this lens we look at those doctrines that constitute the Catholic faith: trinity, incarnation, the Holy Spirit, the communion of saints, the role of the Blessed Virgin Mary, and salvation and eternal life.

Celebrate: deals with the liturgy in which the Church celebrates the Paschal mystery of Christ which accomplished the work of salvation. In this lens we look at prayer, liturgy, and sacrament, sacraments of initiation, the Eucharist, sacraments of healing, sacraments at the service of communion, and other liturgies and sacramentals.

Live: focuses on the impact of faith on how Christians live. In this lens we look at the dignity of the human person; freedom, conscience, and virtue; law, grace, and sin; Catholic Social Teaching; and the relationship between faith and life as expressed in art, in culture, and in the lives of those who are exemplars of Christian living: the saints.

Two other knowledge lenses constitute the sixth and final curriculum branch: Dialogue and Encounter.

Dialogue: is an exemplification of the Church's teaching on the relationship between Catholicism and other Christian traditions, between Catholicism and Judaism, between Catholicism and other religions, and between Catholicism and non-religious or atheistic worldviews. It is called 'dialogue' because it focuses on the importance of dialogue as the only authentic way of living faithfully in a pluralistic world.

Encounter: pupils are expected to engage in a discrete study of other faiths, religions, and worldviews. As they progress, pupils will study:

- Other Christian denominations
- Judaism
- Islam
- Dharmic religions and pathways
- Other religions and worldviews, including non-religious worldviews.

The study of other religions is a study of how those who profess that religion or worldview understand it on their own terms.

Ways of knowing

There are three ways of knowing: *Understand, Discern and Respond*, that set out the skills that pupils should develop as they progress through the religious education curriculum. They are called ways of knowing since they describe the holistic ways human beings experience education: as a growth in understanding, as a creative and critical assimilation, and as a recognition of the application of learning to one's own life. Each age phase has its own exemplification of the ways of knowing.

Expected outcomes

The expected outcomes are a synthesis of the content outlined in the knowledge lenses and the skills described in the ways of knowing. Each age phase has a set of outcomes that indicate what pupils are expected to know, remember, and be able to do, using the language of the ways of knowing and applying it to the knowledge within each lens (In EYFS there are no prescribed outcomes).

EYFS – KS1

The curriculum from the early years to the end of key stage 1 is taught through the Oxford University Press religious education programme entitled *Lighting the Path* which is approved by the Diocese of Leeds. The programme follows the model curriculum from the RED.

Early Years

Branch 1 Creation and covenant	Branch 2 Prophecy and promise	Branch 3 Galilee to Jerusalem
HEAR	HEAR	HEAR
God made our beautiful world and everything in it. God made me. The words and actions of the sign of the cross: 'In the name of the Father, and of the Son and of the Holy Spirit. Amen'. God created the world and said, 'Indeed it is very good' (Genesis 1:31). The whole of Creation shows God love for us.	Mary was going to have a baby. His name will be Jesus (Lk 1:26-31, 38). Jesus was born in Bethlehem (Lk 2:4-7). Shepherds hurried to see Mary and Joseph and baby Jesus (Lk 2:8-20). The Annunciation (Lk 1:26-31, 38). The Nativity (Lk 2: 4-7). The Shepherds visit the manger (Lk 2:8-20).	The Wise Men visit Jesus (Matt 2:1-12). Jesus welcomes the little children (Mk 10:v16). Jesus blesses the little children (story retold). The visit of the Magi (Matt 2:1-12). Jesus blesses the little children (Mk 10:13-16). Feeding of 5000 (Jn 6:1-14).
BELIEVE	BELIEVE	BELIEVE
God made me. God loves me. God loves everyone. God made the wonderful world. God is love. God made each one of us. God loves each one of us as a unique person. God made a wonderful world and what God creates is good. God tells us we must take good care of them. It is an important job! Stewardship.	Mary had a baby called Jesus. Mary was chosen by God to give birth to his Son. Jesus was born in a stable and laid in a manger. Shepherds were told by angels to visit him.	Jesus was born for everyone. The Magi visited Jesus with gifts. Jesus is God's Son and came for everyone. Jesus' birth is celebrated at Christmas. Jesus came to show God's love and welcomes everyone. Jesus takes care of everyone. The Glory Be is a special prayer. That the Church prays the 'Glory Be' as a response to the coming of Jesus.
CELEBRATE	CELEBRATE	CELEBRATE
The words and actions of the sign of the cross. Give thanks for God's wonderful world. Celebrate God's beautiful world. We enter God's family, the Church, through baptism	Advent wreath. The tradition of the crib. Nativity celebration. The tradition of the crib to tell the story of Jesus' birth.	Show love to everyone like Jesus.
LIVE	LIVE	LIVE
Look after me. Look after God's world. Care and love for self, family, others, and God's world. God made each of us, so each one of us is very special. We must treat others in a caring way because God made them too.	Celebrate Advent, it is a time to get ready for Christmas. God sent Jesus to love us all. Various cultures celebrate Jesus' birthday in different ways. By our work in Advent, we help others and ourselves and we show our love to God. Everyone should be able to work safely so that it helps them because God loves them.	We welcome and show love to everyone in our words and actions as Jesus does. We are called to help the poor and hungry. You need food, water, a house, your school, a good doctor, and a job for the grown-up who takes care of you. But many people do not have these things. Jesus wants us to take extra care of these people.
Branch 4 Desert to Garden	Branch 5 To the ends of the earth	Branch 6 Dialogue and Encounter
HEAR	HEAR	DIALOGUE

A simplified version of key events of Holy Week especially Good Friday and Easter Sunday (to enable pupils to recognise key events). The great commandment (Lk 10:25-28)	Jesus went back to his Father. He sent a special friend, the Holy Spirit, to look after us. Story of Pentecost (Simple Telling). The early Christian community (Acts 2:42-47).	Friends of Jesus: Hear a simple life of St Peter and St Paul, friends of Jesus (linking to their feast day). Invite someone in from the local parish to talk about their faith and why it matters to them to be a friend of Jesus. Explore a range of pictures of Jesus from a non-European tradition.
BELIEVE	BELIEVE	ENCOUNTER
Listen to and talk about the season of Lent and Easter. Jesus died on Good Friday and rose again on Easter Sunday. Easter is a celebration that Jesus is with us still. Easter celebrates new life. Simple religious symbols in Lent and Easter. Simple signs of Lent – colour purple, seeds, growing. Simple signs of Easter – colour white, growth, Easter Garden.	The Holy Spirit is our friend. The Holy Spirit looks after us. Coming of the Holy Spirit at Pentecost. The Good News of Jesus lived out by the early Christian community.	Invite someone into the class from the local area or a school community member to talk about their local (faith) community and why it matters to them. Develop opportunities to engage children in a broad sensory curriculum about the music, food, smells, tastes, and specific clothing worn, to enrich understanding.
CELEBRATE	CELEBRATE	
The Church uses purple and ashes as signs of Lent and being sorry. Representations of Holy Week and Easter: palms, the cross, Easter gardens and symbols of new life. Care for others. Celebrate with signs and symbols – hot cross buns, garden growth, Easter eggs.	The parish church is a special place where we meet our friends. We sing and say prayers. Pentecost is a special celebration in the Church. Sunday is a special day for the Church to celebrate.	
LIVE	LIVE	
Various cultures celebrate Lent and Easter in different ways, for example: pancakes, hot cross buns, Easter eggs. Trying to help others by what we do in Lent. Could include Raasa Parade (Kerala) and other Lent customs around the world. Every single person on Earth needs these things: food, water, work, clothes, a home, a school, and a doctor. Some people have what they need, but many people don't. Jesus wants the people who already have what they need to help these others.	The parish church and the parish family meet there to celebrate. Jesus knows that people can be happy with families and friends. He tells us that we can let these important people help us. He asks us to help them too. We need each other. We Are Called to Live as Family and Community. All people are God's children. That makes us brothers and sisters. We are connected to each other. It is as if everyone in the world held hands! We can be very different from each other, but we are still one family — God's family.	

Year 1

Branch 1 Creation and covenant	Branch 2 Prophecy and promise	Branch 3 Galilee to Jerusalem
HEAR	HEAR	HEAR
The Creation story in Genesis 1:1-4, 24-26 as an ancient, prayerful, poetic reflection on God's world. • The opening of the Nicene Creed 'I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible'. • An introduction to the ideas presented in Laudato Si' 13	The Annunciation (Lk 1: 26-38, focusing on 1:26-32, 38) • The Visitation (Lk 1:39-45) • The Birth of Jesus (Lk 2:4-8) • The Visit of the Shepherds (Lk 2:8-20)	The Presentation (Lk 2:22-38) • Finding in the temple and the hidden life (Lk 2:41-52) • Jesus announces his mission (Lk 4:16-22) • The call of the disciples (Lk 5:1-11) • Little children (Lk 18:15-17) • Zacchaeus (Lk 19:1-9)
BELIEVE	BELIEVE	BELIEVE
That all that is comes from God. • God is our Father. • God's love and care for humanity is experienced through the beauty and order of Creation. • Prayer is a way we draw closer to God.	Because God loves us, he gave us his only Son, Jesus. • God called Mary to be the mother of his Son, Jesus. • Mary said 'Yes' to God's call. • Angels bring God's message and are a sign that Jesus is the Son of God • The stories about Jesus are in a special book called the Bible.	Jesus grows up and reveals the love of the Father to us. • Some people that encounter Jesus recognise that he is the Son of God who has come to save all. • Jesus is the 'light to all nations'
CELEBRATE	CELEBRATE	CELEBRATE
That praying is a way people draw close to God. • That, as a community, the Church prays the Creed and the Our Father to pray to God and worship him.	We ask Mary to pray with us and for us and to comfort us in times of need, especially using the prayer Hail Mary • Hear and begin to join in with the words of the Hail Mary. • Hear or sing the first	The Feast of the Presentation of Jesus is celebrated by Christians around the world and is known as Candlemas in Britain

	phrase of the Gloria, recognising it as the angels' song of praise to God.	
LIVE	LIVE	LIVE
God wants us to love and care for the world because the world is God's gift to us. • Caring for the world is one of the ways we love and care for each other • How a community in another part of the world cares for Creation.	How Catholics around the world show honour to Mary, including diverse representations in art, sculpture, and music. • How Christians in their local community celebrate the birth of Jesus.	All Christians are called to follow Jesus and share the Good News with others. • Christians are called to take care of each other, especially those most in need, such as the poor.

Branch 4 Desert to Garden	Branch 5 To the ends of the earth	Branch 6 Dialogue and Encounter
HEAR	HEAR	DIALOGUE
Jesus enters Jerusalem (Lk 19:28-38) • Jesus teaches in the temple (Lk 19:47-48) • The widow's mite (Lk 21:1-6) • The last supper (Lk 22:7-23) • The Crucifixion and death of Jesus (Lk 23:33-46) • The angel's message (Lk 24:1-8)	The road to Emmaus (Lk 24:13-35) • Promise of the Spirit and the Ascension (Acts 1:1-11) • Pentecost (Acts 2:1-4)	The Church is the community of all those who belong to Christ. • The cross is a symbol of Christianity. • The shortest summary of the Catholic faith is the sign of the cross. Learning about their local parish community. • Learning about their local parish church. • Experience music, art, or religious objects that reflect Christian communities in a place outside their local parish.
BELIEVE	BELIEVE	ENCOUNTER
That Lent is a special time for praying, fasting, and helping others as Jesus taught us to do. • Jesus died and rose again	When people open their hearts to the Holy Spirit they are changed, as the apostles are changed. • The mission of the Church begins at Pentecost.	Aspects of modern Jewish life in Britain, including specific vocabulary about the Jewish belief in one God and the Torah as a special text which contains stories of the Jewish people's history and is a guide for Jewish life.
CELEBRATE	CELEBRATE	
Some simple words, actions, and symbols from the Ash Wednesday liturgy and the Palm Sunday liturgy. • Lent is when Christians prepare for Easter by thinking about how they could be closer to God by praying, giving up things that are not needed (fasting), and giving to those in need. • Experience music or art that reflects how Christian communities in another part of the world celebrate Lent and the last week of Jesus' life.	That the Church celebrates the Ascension and Pentecost on special days of celebration (holydays of obligation). • The words of the 'Glory Be' prayer. • An age-appropriate hymn referencing the Holy Spirit.	
LIVE	LIVE	
Fasting in Lent is a way of giving things up to help others and for Catholics, CAFOD Family Fast Day is a way of responding to this call. • Fasting, praying, and giving to others are ways of following Jesus' example	How Pentecost is celebrated in another part of the world. • How artists and musicians around the world celebrate the work of the Holy Spirit and the mystery of the Trinity	

Year 2

Branch 1 Creation and covenant	Branch 2 Prophecy and promise	Branch 3 Galilee to Jerusalem
HEAR	HEAR	HEAR
The story of Noah, focusing on God's covenant (promise) with Noah and all living beings in the sign of the rainbow (Gen 9:7-17).145 • 'Through Noah, who remained innocent and just, God decided to open a path of salvation. In this way he gave humanity the chance of a new beginning. All it takes is one good person to restore hope!' • Psalm 139 in praise of God's Creation of each of us and his love for us.	The Annunciation of John the Baptist (Lk 1:5-20) • The Annunciation of Jesus (Lk 1:26-38) • The Visitation (Lk 1:39-50, 53) • The birth of John the Baptist (Lk 1:57-58) • Zechariah's voice is restored (The circumcision of John the Baptist) (Lk 1:59-66, 67,76) • The Birth of Jesus (Lk 2:1-8) Including, for the season of Advent: • Is 7:14, 9:1-2, 5-7 (Extracts from the book of Immanuel)	The preaching of John the Baptist (Lk 3:2-6, 10-17) • Jesus is baptised (Lk 3:21-22) • The Temptation in the wilderness & Jesus begins to preach (Lk 4: 1-15) • Cure of a paralytic (Lk 5:17-26) • The choice of the twelve (Lk 6:12-16) • The calming of the storm (Lk 8:22-25) • Parable of the lost sheep (Lk 15:4-7) For the Feast of the Epiphany • Matt 2:1-12: The visit of the Magi
BELIEVE	BELIEVE	BELIEVE
God makes a covenant (promise) with Noah to save all living things. • That people in the story of Noah turned away from God and chose to act badly; this is behaviour called sin. • The Sacrament of Baptism is when a	That prophets and prophetesses communicate God's message inspired by the Holy Spirit. John the Baptist is born to be a prophet. • Christians believe that the person Isaiah spoke of was Jesus. In Isaiah's words, Christians	John the Baptist is a prophet who calls people back to God by encouraging them to say sorry. Baptism is a sign of forgiveness. • That when people make bad choices (sin), they turn away from God. Jesus teaches that God loves

person becomes part of the Christian family and promises to love God. • That the Christian Bible is split into two parts, the Old Testament, and the New Testament.	recognise Jesus as a light in the darkness and Immanuel, 'God-with-us'. • Advent is the season when Christians prepare for the coming of Jesus Christ at Christmas. • That Mary is the mother of God and our mother who is trusted with all our prayers.	and forgives and that being sorry helps us to change and become better people. • Jesus' miracles are signs that show he is the promised one (Messiah). • Jesus' parables are simple comparisons that invite people to know more about God. • Jesus brings healing in different ways
CELEBRATE	CELEBRATE	CELEBRATE
Psalms are prayers to praise God. • Sacraments are living signs of Jesus' love for all people. • Baptism is the first sacrament which welcomes people into the Christian family.	Some words of Mary's prayer, the Magnificat in which she gives thanks to God and prays for his just world to come. • Advent is a time Christian preparation for Jesus' coming. • That the Advent wreath is a symbol of the coming of the light. • How the Christmas story is celebrated in song: carol services.	How water is used as a symbol of a new start in the Sacrament of Baptism. • How Catholics say sorry to God in prayers: • Act of Sorrow (Contrition) • Asking for forgiveness in the 'Our Father'
LIVE	LIVE	LIVE
Ways in which we can show care for God's world (stewardship) as part of our care for each other. • How a baby is baptised in the Catholic Church.	About some daily/weekly commitments that enable Christians to live in a way that prepares them for Jesus' coming. • Advent preparations in different cultures. • The meaning and interpretations of the candles/wreath in different cultural contexts. • How CST can help to guide Christians to 'share the light' with others	The importance of saying sorry to God and to others. • The importance of showing you are sorry, for example, through practical Acts of Penance

Branch 4 Desert to Garden	Branch 5 To the ends of the earth	Branch 6 Dialogue and Encounter
HEAR	HEAR	DIALOGUE
Jesus enters Jerusalem (Lk 19:28-38*) • The last supper (Lk 22:7-23*, 28-34) • The Crucifixion and death of Jesus (Lk 23:33-46*) • The angel's message (Lk 24:1-8*) • Peter at the tomb (Lk 24:9-12)	Jesus appears to the apostles and the Ascension (Lk 24:36-53) • Pentecost and Peter talks to the crowd (Acts 2:1-9, 12-13) • Conversion of Saul (Acts 9:1-19) • Fruits of the Holy Spirit (Gal 5:22-23)	The parable of the Good Samaritan (Lk 10:25-37) Christians should collaborate in service of humanity. Learning about their local Christian community. • Learning about ways Christians where they live come together to support the local community.
BELIEVE	BELIEVE	ENCOUNTER
That Jesus gave us the Sacrament of Reconciliation to heal and restore our friendship with God and through this ourselves. • That Lent is a time of preparing our hearts and minds for Easter through reconciliation and forgiveness. • The Easter Vigil Mass is the high point of the year and is rich in symbols of light and darkness.	God is love. Love is God's first gift poured into our hearts by the Holy Spirit. • The fruits of the Spirit are the visible signs that a person is led by the Holy Spirit. • The fruits of the Spirit are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.	Recognise links and simple connections between some Jewish religious laws, beliefs, worship, and life. (e.g., keeping the Sabbath day holy and how this is celebrated in the synagogue and in Jewish homes). • Recognise that most Jewish religious words are in Hebrew (the original language of the Torah and other sacred Jewish/Christian texts). • Listen to the religious experiences of others from different communities in the class and the local area.
CELEBRATE	CELEBRATE	
Some prayers and actions that are ways in which Catholics turn back to God, in the Sacrament of Reconciliation, for example, a simple Examen or an act of sorrow and in the Penitential rite, for example, the Kyrie Eleison (Lord have Mercy). • Some simple words, actions, and symbols of the Easter Vigil, focusing on light and water.	In all prayers, Christians welcome the Holy Spirit and open their hearts to God. • Christians pray to the Holy Spirit for help ('Come Holy Spirit')	
LIVE	LIVE	
The importance of saying sorry to God and to others. • That prayer can help people say sorry for their sins. • That making bad choices damages relationships and damages them.	That there are different symbols of the Holy Spirit in art: wind, fire, and dove, e.g., Taizé, Marlene Scholz's 'Blessed Trinity'. • The example of a saint who showed examples of peacebuilding in their lives, e.g., St Catherine of Siena, St Bernardine of Siena (IHS), St Rita of Cascia, St John Henry Newman, Pope St Pius X, St Francis of Assisi. Some examples of saints and holy people who lived the fruits of the Holy Spirit in their lives, e.g., St Oscar Romero, St Teresa of Avila.	

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 3	The Christian Family	Mary our Mother	Jesus the Teacher	Reconciliation	Celebration Easter and Pentecost	Being a Christian
Year 4	The Bible	Trust in God	Celebrating the Mass	Jesus the Saviour	The Early Christians	The Church
Year 5	Creation	God's Covenants	Inspirational People	Reconciliation	Life in the Risen Jesus	The Transforming Spirit
Year 6	Called to Serve	Justice	Exploring the Mass	Jesus the Messiah	The Kingdom of God	Catholic Social Teaching

Teaching of other religious traditions and worldviews

The study of the faith and traditions of other religious communities to foster respect and understanding of World Faiths is an important part of our RE curriculum. World Faiths are taught throughout the year and our curriculum has been designed to allow children to make links and connections with their learning. The Long Term Overview for RE highlights coverage of World Faiths throughout school.

Equal Opportunities and Special Educational Needs and/or Disabilities

At our Catholic primary school, we are committed to meeting the needs of all pupils in Religious Education, recognising and honouring the God-given dignity, uniqueness, and value of every child. We ensure that all children, including those with Special Educational Needs and/or Disabilities (SEND), can access and fully participate in the RE curriculum through thoughtful differentiation, scaffolded learning, and appropriate adult support. Teaching resources are carefully selected to avoid stereotypes and to reflect the rich diversity of our school community and wider society. In line with the Catholic Education Service's *RED Guidance for Special Educational Needs and/or Disabilities*, we strive to create inclusive and supportive RE experiences that promote the spiritual growth of every learner. For further detail, please refer to our school's SEND Policy.

Sacramental Preparation

Sacramental Preparation is a collaborative journey shared between the school, parish, and families, with parishioners playing a key role in supporting and leading aspects of the programme. Working alongside clergy and school staff, parish volunteers help to prepare children for the Sacraments of Reconciliation and First Holy Communion through catechetical sessions, prayer, and shared liturgies. Their witness and involvement offer children a lived experience of faith within the wider parish community, reinforcing the importance of these sacraments in their spiritual lives.

Assessing and Recording Achievement

As a Catholic school our main concern is with the development of:

the whole person

the formation of character

the ability to take their place in society

the fulfilment of academic potential

In this broad context, we use assessment against the *expected end of unit/year outcomes provided in Lighting the Path (EYFS and KS1) and The Way, the Truth and the Life (KS2)*.

Assessment at St. Mary's

Formative assessment takes place throughout each topic studied. Staff assess each expectation through learning objectives which are taken from the Lighting the Source planning (EYFS/KS1) and 'I Can' statements (KS2). These learning objectives are ticked if they have been achieved or dotted if the child hasn't achieved, and post teach will take place to secure understanding.

Summative assessment takes place at the end of each term. Children are deemed to be either WTS (working towards the expected standard), EXS (working at the expected standard) or GDS (working at greater depth standard). Staff arrive at these summative judgements based on formative assessment data collected during each topic. Pre and post assessments are also used to inform staff judgements (KS2). Staff record this summative assessment on Sonar.

- Moderation meetings are held during the school year, and with the wider Bishop Wheeler Catholic Academy Trust schools (BWCAT).
- Monitoring of teaching and learning in RE takes the form of lesson observations and work/planning scrutiny as well as informal learning walks and book looks.
- Progress and achievement in Religious Education is reported to parents/carers in a written report at the end of each academic year.
- The RE Lead reports to governors at the end of the year communicating highlights in RE data as well as other achievements in the subject throughout the year. Any barriers to achievement are also noted as well as points for development in subsequent years.

Roles and responsibilities

Governors

draw up the RE policy, in consultation with relevant staff.

ensure the policy provides adequate coverage of the RED (2023) and approved GCSE specifications and post-16 A' Level and General RE.

ensure the policy is available to parents.

ensure the policy is in accordance with other whole school policies, e.g. Catholic ethos / spiritual and moral policy, SEND policy and in accordance with Equalities Act 2010.

ensure parents know of their right to withdraw their children.

establish a link governor or a group of governors to share in the monitoring and evaluation of religious education.

Headteacher

The headteacher takes overall responsibility for the implementation of this policy but can delegate the operational responsibility to a RE Coordinator or subject leader for religious education. The headteacher has overall responsibility for liaison with the governing board, the Trust, and the Diocese of Leeds.

RE Coordinator / Subject Leader for religious education

The RE Coordinator (or Subject Leader) in a Catholic primary school plays a vital role in promoting and nurturing the Catholic life and mission of the school. They are responsible for leading the planning, delivery, and assessment of Religious Education across all year groups, ensuring it reflects the teachings of the Church and follows diocesan guidelines. The RE Coordinator supports staff with resources, professional development, and guidance to deliver high-quality RE lessons. They monitor pupil progress, oversee collective worship, and work closely with the leadership team, clergy, and wider school community to strengthen the spiritual development of all pupils.

Parents and carers

Catholic schools exist to assist parents, who are the primary educators of their children, in the education and religious formation of their children (*Christ at the Centre*, A1.2). It is essential therefore, that there is a close relationship and a dialogue between parents and the school to support pupils' religious formation and growth in religious literacy.

We provide clear overviews of the Religious Education (RE) curriculum at the start of each academic year, ensuring parents are well-informed about the content, themes, and spiritual objectives their children will encounter. Pupil progress in RE is tracked and shared regularly through reports and assessments, and we offer opportunities for dialogue during parent consultation meetings, where faith development and academic growth are jointly discussed. To further support learning at home, parents are informed in half termly curriculum newsletters about what their child will be learning. By maintaining open channels of communication and fostering strong partnerships, we aim to nurture the faith and understanding of each child in collaboration with their family.

Right to Withdraw

Parents and carers have the right to withdraw their children from all or part of religious education. The law provides parents with a conscience clause; this should not be understood as a general opt out of religious education. Should parents wish to withdraw their children they are asked to notify the school by contacting the headteacher in writing. Before granting such a request it is good practice for the headteacher to discuss this request with parents and if appropriate with the child to ensure that their wishes are understood and to clarify the nature and purpose of religious education. The school/college will want to document this process to ensure a record is kept.

Relationship to other policies and curriculum subjects

This policy supports and complements the following policies:

Prayer and Liturgy Policy

Relationship Policy

Consultation process

This policy was drawn up by governors in consultation with staff of St Mary's Catholic Voluntary Academy and will be reviewed on a yearly basis.

Primary RE Coordinator Job Description (for RE not Prayer and Liturgy)

'God has appointed in the Church first apostles, second prophets, third teachers.' (1 Cor 12:28)

The leader of religious education, alongside the headteacher, has general responsibility for supporting other members of staff in the implementation of this policy and will provide a lead in the dissemination of information relating to religious education.

Key areas of responsibilities include, but are not limited to:

To be responsible to the headteacher for the monitoring of teaching, assessment and planning of religious education based on the development of the children at each stage. Monitoring occurs in order to support staff and should include classroom observation, work scrutiny, planning, discussion with pupils and feeding back findings to staff and actioning next steps.

To manage resources and facilities for religious education.

To liaise with the Vicariate for Education particularly through attendance at the RE network meetings and inform the headteacher and colleagues of current standards and developments within religious education.

Ensure that religious education is given 10% of the curriculum time.

Encourage and support colleagues to obtain the CCRS certificate.

Ensure that initiatives of the Church, diocese and parish are fully embraced and implemented within school.

Ensure that religious education contributes positively to the broad and balanced curriculum of the school through co-operation and dialogue with other subject leaders.

To advise individual colleagues and induct new members of staff as required on the religious education processes and teaching methods.

Meet the professional needs of colleagues by organising continuing professional development.

To plan alongside the headteacher and leadership team the implementation plans for the RED to ensure compliance by the target date of September 2026 for RED.

To facilitate in-house moderation of pupil work every term.

To track data and use, in consultation with the headteacher, to set realistic targets in religious education.

In consultation with the headteacher to communicate with parents, governors and the parish community regarding religious education.

To maintain a subject leader's file containing:

the religious education policy and any guidelines

Medium term plans which represent schemes of work in school.

Assessment and monitoring procedures for teaching and learning and evidence of that monitoring

RE action planning and audits and reports to headteacher/governors about progress made in RE.

A record of staff professional development in RE

Data and current targets in RE.

Working with the headteacher and colleagues, to undertake a regular review of religious education in line with the school development/improvement plan.

To be familiar with the current CSI inspection framework and to consult with the headteacher to complete the school's Catholic Self Evaluation Document.

To keep up to date with developments regarding the Religious Education Directory, *Lighting the Path* RE programme, the Prayer and Liturgy Directory, the forthcoming Catholic Life and Mission Directory and attend relevant training.

Review the RE policy and update when necessary.

Liaise with appropriate outside agencies both within the diocese, deanery, parish and wider community to ensure the promotion of religious education within the school.

The post holder is also required to:

Promote and support the Catholic ethos and mission of the school.

Undertake duties set out in the School Teachers' Pay and Conditions document.

Undertake such duties which the headteacher or in his/her absence the senior leadership team may reasonably direct.