

God Matters: Supplementary Guidance

Year One: Catholic Social Teaching



'I tell you, whenever you did this for one of the least important of these followers of mine, you did it for me!' Matthew 25:40

Rationale

The focus for this unit is introducing the children to the concept of reaching out to those in need as enshrined in Catholic Social Teaching, and standing in solidarity with our brothers and sisters in Christ, particularly the poor and vulnerable, wherever they are. The unit also explores our role as stewards of God's Creation.

Theology

Our Christian duty to support those in need and stand in solidarity with them is linked to the message found in the parable of the sheep and goats.

REVISED PROFILE OF THE YEAR ONE CHILD IN RE

AT1: KNOWLEDGE AND UNDERSTANDING ('learning about')
<p>Developing Knowledge and Understanding</p> <ul style="list-style-type: none"> • Throughout key stage one, the children experience a rich diet of Bible stories, from both the Old and New Testaments. They hear about and can recognise key figures in the history of the People of God and can describe a key feature of their life or work. Children begin to develop a religious time line, for example, before Jesus, during the time of Jesus, after Jesus returned to Heaven. • In Year One, they hear the stories being read to them or through video, and are given opportunities to talk about them, reflect on them and act them out. The pupils are given opportunities to show they recognise the stories by sequencing or recording a few key events and/or characters in the narrative through word and/or illustration, drama, hot seating, freeze frames. More able will be able to retell, in any form, a narrative that corresponds to the scripture source used. • Thinking skills activities are used or adapted to provide a scaffold for pupils to record their thoughts in a few words or sentences or illustrations, depending on their ability. • Pupils now have an individual book for RE. • Children are introduced to common religious signs and symbols and are provided with opportunities to talk about how people pray, including how we worship together in school, home and in church. Introduced to some of the special occasions we come together to worship, e.g. mass, baptism and weddings. This is supported by visits to church, and/or visitors, e.g. priest, deacon. • The meaning behind some of the more common prayers, e.g. Sign of the Cross and Our Father, is explored. Pupils are more confident in joining in common, and any specific school, responses to prayer. • Children are able to write their own simple prayer following a structure/framework/example given to them. • They are developing an awareness of the liturgical year/colours and key festivals. As they go through the year, they are introduced to different types of prayer to reflect the season. • Children are told about a range of religious beliefs and they are helped to record the key aspects. • At a simple level, examples are shared of how people's faith mean they act in a particular way. Examples are used that are wider than praying together and going to church – examples of living out of Catholic social teaching are used without using this terminology. The actions of everyday people, e.g. people in our family, school, parish, neighbourhood are used as well as people who are known more widely. Children begin to see how actions come from people's religious beliefs, and they begin to show their understanding of how they are linked. • Introduced to some of the different roles in the church, e.g. parish priest, deacon, religious sisters (if local to the school), the Pope. • Where appropriate, this work is also linked to the school's mission statement.
<p>Religious and Specialist Vocabulary</p> <ul style="list-style-type: none"> • Begin to build up a religious and specialist vocabulary through their study of the various <i>God Matters</i> units.
AT2: ENGAGEMENT AND RESPONSE ('learning from')
<p>Meaning and Purpose</p> <p>Say what they wonder about and <u>begin</u> to ask wondering questions about all the areas of study. Teachers share some questions that are difficult to answer.</p> <p>Use of focussed questions linked to unit being studied.</p> <ul style="list-style-type: none"> • Regular use of talk partners. • Response to questions can be expressed through photos, artwork, drama. • Record in class Big Book.
<p>Beliefs and Values</p> <p>Talk about their own feelings, experiences and the things that matter to them and <u>begin</u> to ask and respond to questions about their own and others' feelings, experiences and things that matter to them.</p> <ul style="list-style-type: none"> • Plan opportunities for them to share their opinions and consider opinions of others, for example, favourite part of a parable, scripture story – why? • Begin to look at different perspectives within stories/events. • Reflecting on a Bible story – what will you do differently now? • Following discussion, writing/recording what they liked/disliked about the story. • Debates – record key discussion points, thoughts in class Big Book. • Explore multi-faith resources. • Discuss others' beliefs – identifying similarities between other faiths and the Catholic faith.



YEAR ONE: CATHOLIC SOCIAL TEACHING

Builds on the work in the Creation unit to explain how we are given the important role of being stewards of God's Creation.

Explores links between Catholic Social Teaching and parables told by Jesus.

Explores the Church's social teaching, particularly the Christian duty to reach out to those in need.

Key Scripture

- Genesis 2:15
- Parable of the Sheep and Goats (Matthew 25:34-40)

Key vocabulary

Catholic Social Teaching - Catholic Social Teaching (CST) is based on a tradition of episcopal and papal writings on political, economic and social issues facing our time. CST provides us with a structure on how to encompass and apply these reflections to our daily lives. More importantly, it guides us on how we should respond to our faith as individuals, and actively respond to God's call to work towards a common good.

Parable – a simple story used to illustrate a moral or spiritual lesson, as told by Jesus in the Gospels.

Poor - lacking sufficient money to live at a standard considered comfortable or normal in a society. People can also be poor in other areas, e.g. spiritually poor.

Solidarity - mutual support within a group.

Stewardship - recognising that everything we have and everything we are is a gift from God and being grateful and generous with those gifts.

Sustainability – meeting the needs of the present without impacting on future generations.

Resources

- [CAFOD website](#)
- [CAFOD – CST Project – Teachers Notes](#)
- Caritas

Key and Supplementary Questions

Key Question: *How can we share God's love for the world?*

What did God do next after the seventh day?

Why did God need to put someone in charge of his Creation?

Who do you know that is a good steward of Creation? Why? *Can be someone well-known or someone in school, home, local community etc.*

What would a bad steward be like? What would happen if we had too many bad stewards?

Why should we help those in need?

Do you know any other stories about helping those in need?

What does solidarity mean?

If I don't have much can I/should I still help others?

OPPORTUNITIES TO DEMONSTRATE EXPECTED STANDARDS IN RE FOR AGES 5 = 7

<p>Developing Knowledge and Understanding</p> <ul style="list-style-type: none"> Recognise religious stories Retell, in any form, a narrative that corresponds to the scripture source used Recognise religious beliefs Recognise that people act in a particular way because of their beliefs Describe some of the actions and choices of believers that arise because of their belief Recognise key figures in the history of the People of God Describe the life and work of some key figures in the history of the People of God Recognise key people in the local, national and universal Church Describe different roles of some people in the local, national and universal Church Recognise religious signs and symbols used in worship, including the celebration of the Sacraments. Describe some religious symbols and the steps involved in religious actions and worship, including the celebration of the Sacraments. <p>Religious and specialist vocabulary</p> <ul style="list-style-type: none"> Use religious words and phrases. 	<p>Links to unit/scripture Creation Parables</p> <p>Links to Catholic Social Teaching</p> <p>Links to Catholic Social Teaching</p> <p>Jesus</p> <p>Roles within CST</p> <p>See list of key vocabulary</p>	<p>What does it mean to be a steward of God's Creation?</p> <ul style="list-style-type: none"> What do they remember about their work on Creation? What was the last thing that God created? What do they think happened next? Take suggestions, then explain that the Bible goes on to say that <i>'God placed man in the Garden of Eden so that he might work it and care for it'</i>. What do they think this meant? Who is meant by 'man' – us. What was the man supposed to do? Compile a list of jobs for the man. As part of the Creation unit they had to choose something from Creation they thought was 'really good' – make a list of some of their choices. What needs to happen so that their choice is cared for? Write the words <i>'Steward'</i> and <i>'Stewardship'</i> on the board. What do they think these words mean? Explain that <i>stewardship</i> is all about caring for the many gifts that God has given us. This includes our environment, God's Creation. All living things are connected so we must use God's gifts responsibly to meet the needs of everyone, now and in the future. A <i>steward</i> is a job, what do they think the job of a steward is? Who do they know that is a good example of a steward? Each child to take their 'really good' choice and draw two pictures – one where it is cared for as it should, and a second where it is neglected and not looked after. Write sentences under each explaining why it is thriving or not. Either take them on a walk around the school or use photos – where can they see evidence of good stewardship or poor stewardship – if possible, look out of the school as well. Think about sustainability/waste as well as the environment. From their findings, in groups, can they come up with 6 top tips – 3 things to do, and 3 things to stop doing. Turn into a poster with a link to stewardship/scripture and share with school leaders and other classes. <p>Is it just the environment God wants us to take care of?</p> <ul style="list-style-type: none"> Watch the video of the Parable of the Sheep and Goats. Watch it through once then watch again stopping at different points to ensure they understand what is going on/message etc. Ensure they understand that God wants us to care for each other as well as for the environment and that is also part of being a steward. Sorting activity – photos of various things happening to sort into sheep or goat actions. Have some that don't fit easily – can they justify where they place these? Capture responses. In small groups, challenge them to come up with a new scenario to illustrate the difference between sheep and goats. Same scenario, once as a goat and then a sheep. Act out for rest of class. Within an outline of a sheep and a goat, (with relevant scripture quote underneath each one Matt 25:40 or 45), write down words to describe how they act/things they do/don't do etc. Introduce the idea of <i>'option for the poor and vulnerable'</i>. Explain how the Church wants us to make a special effort to help those who are poor and vulnerable and putting those in most need first. We need to see everyone as our brothers and sisters and do what we can to make their lives better – this is being in <i>solidarity</i> with them. This means we are connected to people and places all over the world. Explore the international links that are already present in the class through cultural and family links, places visited etc. Create a display entitled, <i>'We have brothers and sisters all over God's world.'</i> <p>Who most need our help/care?</p> <ul style="list-style-type: none"> Get the children to think back to the parable and what this might mean today – hungry, thirsty, stranger, naked, sick, prisoner. Instead of stranger you could think of refugee, instead of naked, someone who owns nothing, instead of prisoner, someone in trouble. As a class, decide on a project to support linked to the <i>'option for the poor and vulnerable'</i> – it could be local or international, e.g., through CAFOD. Ideally, have 3 or more possibilities representing different groups in need. Children to record which one they would like to support and why. If just one option, why do they think it is a good one. Produce a class action plan for the project, include links to CST.
<p>Meaning and Purpose</p> <ul style="list-style-type: none"> Say what they wonder about Ask wondering questions about all of the areas of study and recognize that some questions are difficult to answer 	<p>Will come from discussions on above</p>	<ul style="list-style-type: none"> In small groups, challenge them to come up with a new scenario to illustrate the difference between sheep and goats. Same scenario, once as a goat and then a sheep. Act out for rest of class.
<p>Beliefs and Values</p> <ul style="list-style-type: none"> Talk about their own feelings, experiences and the things that matter to them Ask and respond to questions about their own and others' feelings, experiences and things that matter to them 	<p>Opportunities will come from discussions on above</p>	<ul style="list-style-type: none"> Produce a class action plan for the project, include links to CST.
<p>GREATER DEPTH OPPORTUNITIES</p>		
<ul style="list-style-type: none"> Take responsibility for taking their stewardship poster to the headteacher and explaining what it means. Write prayers asking for God's help for those who are in need. Group of greater depth children to take parable of sheep and goats and link it to school based actions (do not have to be hungry, thirsty etc. but more school based, e.g. <i>I was struggling with my work ...</i>) and then act out for rest of class. 		

- Take part of the parable of the sheep and goats (Matthew 25:34-40) that shows how people helped Jesus. Take each example and turn into an action for the class ... hungry and thirsty; stranger; naked; sick; prison (those in trouble), e.g. *I forgot my breaktime snack and you shared yours; I was new to the class and you welcomed me.*

CATHOLIC SOCIAL TEACHING

Catholic social teaching calls us to work for the common good, help build a just society, uphold the dignity of human life and work for justice and the dignity of all our brothers and sisters, especially those in the greatest need.

So what is Catholic Social Teaching?

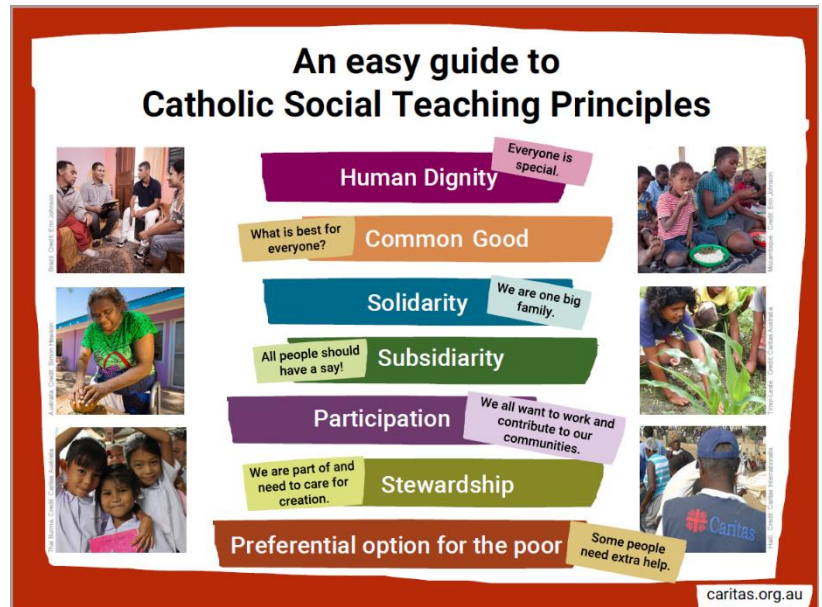
Catholic Social Teaching Catholic social teaching (CST) is deeply rooted in the Catholic tradition. Pope John Paul II wrote, “The Church’s social teaching finds its source in Sacred Scripture, beginning with the Book of Genesis and especially in the Gospel and the writings of the Apostles. From the beginning, it was part of the Church’s teaching.

Catholic **Social** Teaching

Catholic social teaching is social. Pope Benedict XVI wrote, “No man is an island, entire of itself. Our lives are involved with one another, through innumerable interactions they are linked together. No one lives alone. No one sins alone. No one is saved alone. The lives of others continually spill over into mine: in what I think, say, do and achieve. And conversely, my life spills over into that of others: for better and for worse.”

Catholic Social **Teaching**

Catholic social teaching is an expression of the Church’s ministry of teaching. The Bishops call Catholic social teaching a “constitutive” part of the Church’s mission to the world. It is not only the prerogative of the institutional church, but of the entire community. “It is the expression of the way that the Church understands society and of her position regarding social structures and changes. The whole of the Church community—priests, religious, and laity—participates in the formulation of this social doctrine.”





Key CST Information

Primary

Stewardship is all about caring for the many gifts that God has given to us. These include our environment, our own talents and other resources.

All living things are connected so we must use God's gifts responsibly to meet the needs of everyone, now and in the future.

Our earth is talking to us and we must listen to it and decipher its message if we want to survive.'

*Pope Benedict XVI,
July 24, 2007*

'...the world we have received also belongs to those who will follow us.'

*Pope Francis,
Laudato Si' (Praise be), #159, 2015*

Stewardship

Sofia the Sloth
(a big fan of stewardship)



'The Lord God took the man and put him in the garden of Eden to till it and keep it.'

Genesis 2:15

'We received this world as an inheritance from past generations, but also as a loan from future generations, to whom we will have to return it!'

*Pope Francis,
Ecuador, July 7, 2015*



Key statement

We are guardians of God's creation, living sustainably and enhancing the wellbeing of our planet.

CAFOD and Stewardship

Caring for the earth is integral to our task of tackling the scandal of global poverty, vulnerability, inequality, injustice and exclusion. It is neither optional nor secondary. Following an integral ecology approach we hear the inseparable cry of the earth and cry of the poor and respond holistically.



Key CST Information

Primary

A preferential option for the poor means that we think first about the needs of those who are the most vulnerable.

Jesus taught that when we feed the hungry, welcome the stranger, clothe the naked, look after the sick and visit those imprisoned, we are looking after Him.

Preferential Option for the Poor

Poppy the Pōpokotea
(a big fan of preferential option for the poor)

'The measure of the greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty!'
Pope Francis, July 26, 2013

'Learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.' *Isaiah 1:17*



"The [Option for the Poor] affects the life of each Christian as he or she seeks to imitate the life of Christ" *St Pope John Paul II, On Social Concern #42*

"You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich."

St Ambrose, quoted by St Pope Paul VI in The Progress of Peoples 1967

CAFOD and Preferential Option for The Poor



Key statement

The needs of the poor and vulnerable should be put first.

We work wherever the need is greatest. We refuse to accept the suffering of our brothers and sisters. No one should be beyond reach of the love and support they need.



Key CST Information

Primary

Being in solidarity is recognising others as our brothers and sisters and actively working for their good.

We are connected to people and places all over the world.

Solidarity

Shristi the Sun Bear
(a big fan of solidarity)

'We are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it.' Pope Francis, *Lenten message, February 4, 2014*

'... all of you are one in Christ Jesus.'

Galatians 3:28

'The word 'solidarity'... refers to something more than a few sporadic acts of generosity...[it is about] community and the priority of the life of all...' Pope Francis, *Evangeli Gaudium (The Joy of the Gospel), #188, 2013*



'I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security...while at our door people are starving and Jesus does not tire of saying to us: 'Give them something to eat' (Mark 6:37) Pope Francis, *Evangeli Gaudium (The Joy of the Gospel) #49, 2013*



Key statement

God created us as one global family called to support our brothers and sisters.

CAFOD and Solidarity

By coming together in hope as individuals, families, communities, organisations and nations, we can achieve transformative change for the common good. Together, we can expose the fault lines that drive poverty - vulnerability, inequality, injustice, exclusion - and that harm the environment, opening them to change. When we unite and make a stand for what we believe in, we can achieve remarkable things.