

# God Matters: Supplementary Guidance

## Year Four: Catholic Social Teaching



***‘If one member of Christ’s body suffers, all suffer. If one member is honoured, all rejoice.’ 1 Corinthians 12:26***

### **Rationale**

The focus for this unit is ‘Solidarity and the Common Good’. Solidarity is based on the belief that we are all responsible for one another because we all belong to the human family created and loved by God. At the very heart of the idea of solidarity is the understanding that we must take care of each other and unite against anything that harms another person. At the heart of solidarity is the commitment to working for justice and peace. The vision of the church’s teaching on solidarity is the Common Good brought about through each person working for that builds up the whole and not just their own immediate needs or family.

### **Theology**

Solidarity arises when we remember that we belong to each other. We reflect on this in a special way at Mass. The Catechism of the Catholic Church states, “The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognise Christ in the poorest.”

**REVISED PROFILE OF THE YEAR FOUR CHILD IN RE**

**AT1: KNOWLEDGE AND UNDERSTANDING ('learning about')**

**Developing Knowledge and Understanding**

- This year very much builds on the work begun in Year Three, linking the teachings expressed through the stories and example of Christ, and the saints, to our beliefs. They are also developing a timeline of the history of the People of God and key figures that had an impact. They are able to retell a narrative that is accurate in its sequence and details and corresponds to the scripture source used.
- Children are able to describe a range of religious beliefs and the actions of believers which arise as a consequence of their beliefs.
- Building on the work in Year Three, children continue to study a variety of celebrations and rituals. The work is supported with visits from local clergy and opportunities to visit the local church, leading the children to be able to describe the different roles of people in the local, national and global Church.
- In their class worship, the children, with support from an adult, take the prime role in planning and leading them.
- Big questions are used to stimulate debates/discussions. They can take a story/message from scripture and consider it within current issues.
- They can rewrite key prayers using modern wording to show their understanding of what the prayers mean.

**Making Links and Connections**

- Teachers take the opportunity to model how to make links within their responses, e.g. 'In this story, the father is like God, and when he forgives his son, it shows that, like God, we should always be ready to forgive', 'The story of the good Samaritan helps us understand why ....', 'When St Francis gave up everything he possessed it reminds us that as Christians we ....'.
- They are now beginning to link parts of the celebrations/rituals with scripture, e.g. Eucharist/Last Supper, the basis for the Our Father.
- Pupils are able to use an example from scripture, e.g. one of the parables, or other religious source, e.g. an example from the life of the school's patron saint, to explain why they or others might act in a particular way.
- They are able to make links to show how feelings and beliefs affect their behaviour and that of others. Link with Catholic Social Teaching.

**Religious and Specialist Vocabulary**

- The children can use a wider range of religious vocabulary to give accurate descriptions of religious symbols and the steps involved in religious actions and worship

**AT2: ENGAGEMENT AND RESPONSE ('learning from')**

**Meaning and Purpose**

**Ask and respond to questions about their own and others' experiences and feelings about each of the areas of study, in relation to questions of meaning and purpose.**

- Children are given opportunities to demonstrate how they apply any message to their own lives and real life situations to support their opinions. Children listen to, and comment on, others' responses. At this stage they can consider many/different sides of an 'argument'.
- The teacher provides opportunities to use post-its, Venn diagrams, peer responses, in response to questions.
- Children look at inspirational figures – of Catholic faith, other faiths and no faith – and how their experiences changed them.

**Beliefs and Values**

**Make links to show how feelings and beliefs affect their behaviour and that of others.**

- Towards the end of the year, the children are encouraged to collect together a number of linked stories to explain why we believe/act in certain ways, for example, 'What stories, events or quotes can we find that show why as Christians we should care for the poor?' This is to be very much modelled/scaffolded to begin with so children become very familiar with the process and how to record their findings. The majority of children would carry this out in small groups or pairs, with an expectation that they would be doing this independently in upper Key Stage 2.
- Children make links to show how feelings and beliefs affect their behaviour and that of others and are encouraged to look beyond themselves at this stage – beyond 'helping someone who has fallen over in the playground'.
- The children are able to describe a range of religious beliefs with increasing detail and accuracy. They can make links between beliefs & sources, worship and life. They can give reasons for beliefs, the actions and symbols used, and the actions and choices people make because of these religious beliefs.
- They look at links to saints and how they can influence our lives.

**AT3: ANALYSIS AND EVALUATION**

**Use of Sources as Evidence**

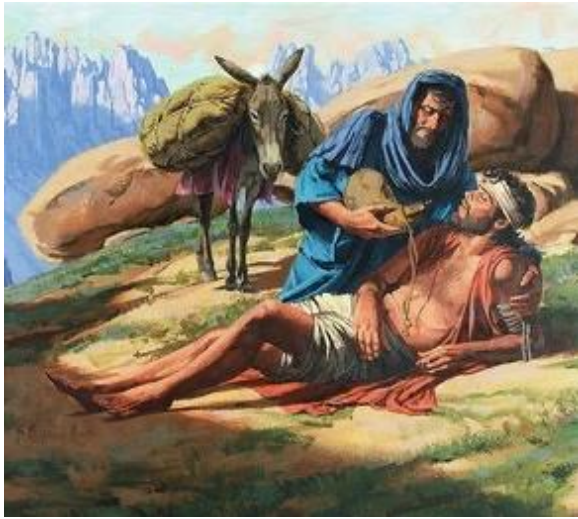
- Children can use a given source to support a point of view, linking evidence from scripture.

**Construct Arguments**

- They express a point of view, discussing key questions and arguing points from the viewpoint of other people that they might not agree with.

**Make Judgements**

- Children are able to express a preference in relation to a concept.



## YEAR FOUR: CATHOLIC SOCIAL TEACHING

Explores links between Catholic Social Teaching and the Gospels.

Explores the Church's social teaching, through the vehicle of Pope Francis' encyclical *Fratelli Tutti* (*all brothers and sisters*) and the question posed to Jesus, 'Who is my neighbour?'.

### Key Scripture

- Luke 10:25-37 (The Good Samaritan)
- 1 Corinthians 12:12-26 (Christ is like a single body)
- John 13:34 (A new commandment)

### 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.

**Common Good** – this is about respecting the rights and responsibilities of all people and leaving no one behind.

**Dignity** – quality of being worthy of respect.

**Fratelli Tutti** – a special letter (encyclical) written by Pope Francis on being one family.

**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.

### Resources

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

### Key and Supplementary Questions

#### Key Question: *Who is my neighbour?*

What is the message of the parable of the Good Samaritan?

Who would Jesus put into the parable if he told it today?

Who do you know that is a good example of a Good Samaritan? In your family, your school, your country, internationally, historically ...?

How can someone you never met or don't know be a neighbour?

What stops people being a good neighbour?

Which Catholic Social Teaching theme do you think is the most important if we are to change our world?

Which is the 'biggest wall' we need to break down to bring about Pope Francis' vision in *Fratelli Tutti*?

## OPPORTUNITIES TO DEMONSTRATE EXPECTED STANDARDS IN RE FOR AGES 7 - 9

<p><b>Developing Knowledge and Understanding</b></p> <ul style="list-style-type: none"> <li>Retell a narrative that is accurate in its sequence and details and that corresponds to the scripture source used.</li> <li>Describe, with increasing detail and accuracy: <ul style="list-style-type: none"> <li>a range of religious beliefs</li> <li>the life and work of key figures in the history of the People of God</li> <li>different roles of people in the local, national and universal Church</li> <li>religious symbols and the steps involved in religious actions and worship, including the celebration of the Sacraments</li> <li>those actions of believers which arise as a consequence of their beliefs</li> </ul> </li> </ul> <p><b>Making links and connections</b></p> <ul style="list-style-type: none"> <li>Make links between: <ul style="list-style-type: none"> <li>beliefs and sources, giving reasons for beliefs</li> <li>beliefs and worship, giving reasons for actions and symbols</li> <li>beliefs and life, giving reasons for actions and choices</li> </ul> </li> </ul> <p><b>Religious and specialist vocabulary</b></p> <ul style="list-style-type: none"> <li>Use a range of religious vocabulary</li> </ul>	<p><b>Links to unit/scripture</b> Good Samaritan</p> <p>Catholic Social Teaching Pope Francis Fratelli Tutti</p> <p>Catholic Social Teaching Fratelli Tutti</p> <p>See key vocabulary</p>	<p><b>What does the parable of the Good Samaritan teach us?</b></p> <ul style="list-style-type: none"> <li>Give the children a copy of the Parable of the Good Samaritan – ensure it starts from verse 25 as the reason for Jesus sharing the parable is a key factor. Following their reading of the parable, get them to complete a bubble diagram with what they know/understand about the parable.</li> <li>Pose the following questions as a class or in groups, after a short while provide then with the background information on the parable on the following pages ... <ul style="list-style-type: none"> <li>Who did the scribe (a teacher of the Law) think was his neighbour at the start of the passage?</li> <li>Why did the first two passer-by's not stop to help? <i>Have you ever made excuses not to do the right thing?</i></li> <li>Why was it surprising that it was a Samaritan that stopped? <i>Who would you be surprised to hear stopped to help a stranger today?</i></li> <li>Do you think the scribe was changed after his encounter with Jesus? How might he describe who his neighbour is now? <i>Does this parable challenge how you think about others?</i></li> </ul> </li> <li>Children to update their bubble diagram with any new information they have gained from the discussion.</li> <li>Rewrite the parable of the Good Samaritan in a modern setting.</li> </ul> <p><b>Who is my neighbour today?</b></p> <ul style="list-style-type: none"> <li>Share 1 Corinthians 12:12-26. How does St Paul's letter help us answer the question, 'Who is my neighbour today?' Take the final two verses and challenge the children to illustrate this through art, dance, drama or music.</li> <li>Show the class the Cafod animation of 'Fratelli Tutti'. Watch twice – once for them to simply view it and a second time to note any key points that will help them answer the question 'Who is my neighbour today and how can we become neighbours to all?'.</li> <li>Discuss Fratelli Tutti with the children. Why do they think Pope Francis felt the need to write this special letter? Share that Jesus' teaching in the Gospels is clear on how we should treat others, and from this we get Catholic Social Teaching. Fratelli Tutti is the Pope's response to the fact we haven't responded as well as we could have done to the message Jesus gave us, and he wants to encourage us to do better. How would they sum up Pope Francis' concerns, what does he see as the way forward? Do they agree? How does the message of Fratelli Tutti link with St Paul's letter?</li> <li>Give them a copy of the script to the animation and ask them to annotate by highlighting/underlining what they feel is important and add their ideas for starting to put the Pope's ideas into action.</li> <li>Take the phrase that resonates most strongly with them, e.g. 'bending down to touch and heal the wounds of others', 'a single family living in a common home', or perhaps 'It is time to dream a new dream', and write and then illustrate a prayer to ask for help in bringing this about.</li> </ul> <p><b>What does Catholic Social Teaching show us about being a good neighbour?</b></p> <ul style="list-style-type: none"> <li>Remind them at the end of the animation it mentioned 'common good' and 'human dignity' and 'end poverty'; explain these are linked to Catholic Social Teaching. Common good is usually called <i>solidarity and the common good</i>, and poverty best links to '<i>preferential option for the poor</i>'. Depending on how much the children already know about CST provide some background information on what it is and briefly explain the key themes.</li> <li>Split the class into three, provide them some background information on one of the three CST themes above, and ask them to investigate how it links to being a good neighbour. Can they find a scripture passage to support their findings? Is there someone they see as a role model in living out the theme of their CST focus – in their school, family, locally, nationally, historically, a saint ...? Why?</li> </ul> <p><b>How can we break down walls and build bridges instead?</b></p> <ul style="list-style-type: none"> <li>In Fratelli Tutti, Pope Francis talks about breaking down walls and building bridges instead. Class discussion - what walls stop us being good neighbours (think about this both individually and as a society)? Write each suggestion onto a brick to represent the wall we need to break down. What bridges can we (individually and as a society) build to bring us closer to our neighbours both far and near?</li> <li>Final task - write how they would answer the question 'Who is my neighbour?', to include reference to scripture, Fratelli Tutti, links to Catholic Social Teaching and finish by saying how we can start breaking down walls and building bridges instead.</li> <li>Round off the topic by celebrating a class worship, you might want to use the one provided by Cafod as a basis but incorporate some of the prayers written by the children from their work on Fratelli Tutti.</li> </ul>
<p><b>Meaning and Purpose</b></p> <ul style="list-style-type: none"> <li>Ask and respond to questions about their own and others' experiences and feelings about each of the areas of study, in relation to questions of meaning and purpose</li> </ul>	<p>Key questions/discussions linked to above.</p>	
<p><b>Beliefs and Values</b></p> <ul style="list-style-type: none"> <li>Make links to show how feelings and beliefs affect their behaviour and that of others</li> </ul>	<p>Key questions/discussions linked to Catholic Social Teaching</p>	
<p><b>Analysis and Evaluation</b></p> <ul style="list-style-type: none"> <li>Use a given source to support a point of view</li> <li>Express a point a view</li> <li>Express a preference</li> </ul>	<p>Within key discussions, responses to key assessment questions.</p>	

### GREATER DEPTH OPPORTUNITIES

- In Fratelli Tutti the Pope used the parable of the Good Samaritan to help illustrate the message he wanted to get across, what other examples from scripture could he have used instead?
- Rank the Catholic Social Teaching themes from the one they see as most important in changing our world for the better to the least important. Can they justify why they chose their top and last themes?
- Which is the 'biggest wall' we need to break down to bring about Pope Francis' vision in Fratelli Tutti?

## 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?

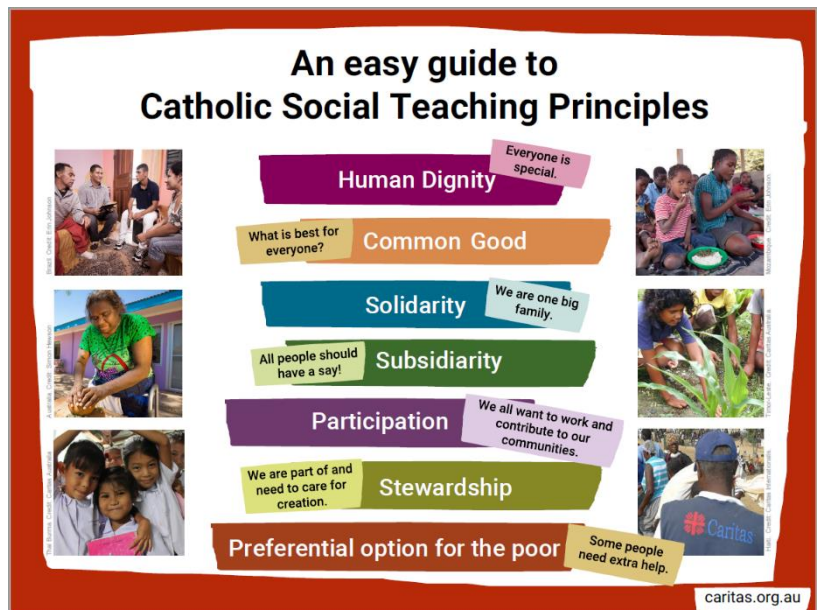
**Catholic Social Teaching** Catholic social teaching (CST) is deeply rooted in the Catholic tradition. Pope John Paul II wrote, “The Church’s social teaching finds its source in Sacred Scripture, beginning with the Book of Genesis and especially in the Gospel and the writings of the Apostles. From the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



## The Good Samaritan: Bible Background

### What's a Parable?

The Parable of the Good Samaritan is one of the most well-known stories in the New Testament. Stories have tremendous power; they teach, evoke emotions and inspire thought. Stories grab the attention and kindle the imagination of the listener. The Jewish tradition was rich in stories and Jesus was a master storyteller. Jesus often taught using parables. In fact, over one third of Jesus' teaching in the gospels is recorded in parables.

Jesus told parables to answer questions or to explain concepts. A parable uses everyday images to illustrate something about God, God's kingdom or a particular spiritual truth. Parables are sometimes referred to as "earthly stories with heavenly meanings." Jesus used everyday objects and common situations in the parables he told. The use of the common or well-known image helped the listeners understand the lesser-known concept. The images familiar to first century Palestine might not be as familiar to us today. *What images might Jesus use today to convey the same truths?*

Parables require the listener to think and reflect upon the story and its meaning. Parables allow the hearers to understand the message on different levels to accommodate their different abilities and willingness to accept the message. Jesus often said that the unwilling and those without faith would not understand the deeper meanings of the parables he told. To these people, a parable was simply a story. But for those who listened with willing, open hearts and faith, the message could be life transforming! This is true for us today as well!

### Provocative Parables

Many of Jesus' parables were told as a result of confrontation with the Pharisees. The Pharisees regularly criticized Jesus for his association with tax collectors and other "sinners." According to the Pharisees, respectable religious people didn't associate with people who disobeyed God's laws. Jesus often attacked this formalism – accusing the Pharisees of caring more for their rules and "outward show" than truly loving people and helping them.

The parable of the Good Samaritan is an example of this. It is told in response to a question from a lawyer, "a teacher of the Law," one who studied and interpreted the Jewish law. He would have been considered an expert in Scripture because civil and religious laws were essentially the same. The lawyer asks, "Teacher, what must I do to inherit eternal life?" Luke describes this question as a "trap," implying evil intent. This is the type of question, though, that Jewish scholars would love to debate with one another. As one whose credentials were established, he may have wanted to see if this popular teacher knew the correct answer.

The inheritance in question is God's promise to the covenant people. God had promised to make the Jews a great people, to bless them, and to give them a land (Genesis 12:1-3). Over time the understanding of the promised inheritance became more future-oriented and came to mean the gift of eternal life in God's kingdom.

Jesus turned the question back on him, asking, "What do the Scriptures say? How do you interpret them?" The man responds in classical fashion, with what we call the *Greatest Commandment*. It is based on Deuteronomy 6:5 and Leviticus 19:18. Jesus affirms his answer. The man presses on, however. Luke tells us that he wants to "justify himself," so he asks Jesus, "Who is my neighbour? Who must I love as I love myself?" Jesus responded by telling the parable of the Good Samaritan.

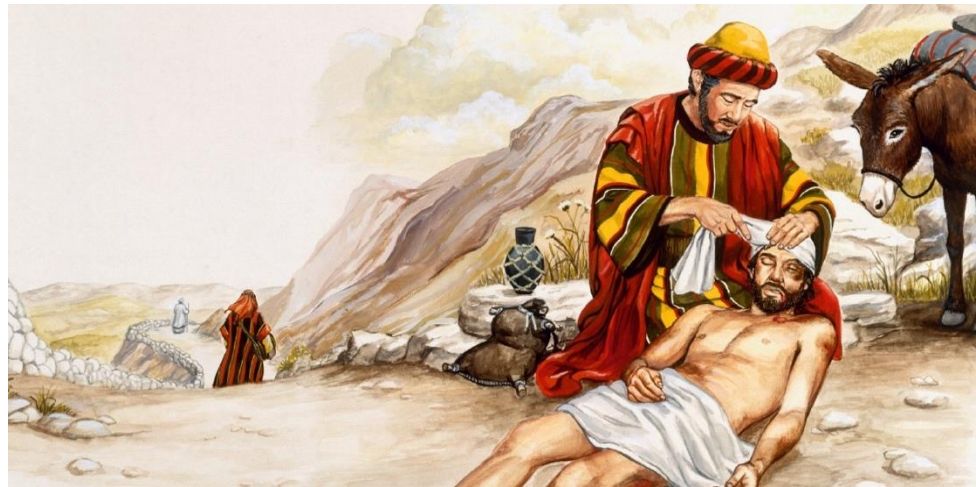
### The Parable

Jesus tells the story of a man who was going "down" from Jerusalem to Jericho (probably returning home after being at the Temple). That road literally went "down," dropping 3,300 feet in elevation in the course of 17 miles. It went through rocky wilderness areas, perfect hideouts for bandits and robbers. And this is exactly what happened; the man was attacked, robbed, beaten, stripped, and left for dead.

A Jewish Priest and a Levite, in turn, passed by on the other side of the road -- though the Levite took a good look first! Why didn't they stop? Were they worried about being attacked themselves? Or were they worried that they would become unclean by touching a dead body? No reasons are given why neither one stopped to help the injured man, but we can surmise it was probably related to their temple duties and the need to avoid being ritually unclean by touching an outcast and someone who was injured. Touching a dead or bleeding body would have made Jewish men ritually unclean – meaning they would not be able to worship without an elaborate ritual of steps and a lengthy time-frame to re-establish their cleanliness. More than likely, the Levite and the priest didn't want to help the injured man because of the sacrifice it would mean to them personally.

Then a Samaritan comes along. Jesus tells us the man's heart is "filled with pity." He applies such first-aid as was available in the day--bandages, wine and olive oil. He puts the man on his animal to ride, while he walks. He takes the man to an inn, stays with him overnight, pays for his care, and guarantees any future expenditures that would be needed.

To get the full impact of the story, it is helpful to remember that both the priest and the Levite were officials involved with worship at the Jerusalem Temple. They would have known the Law, and might have been expected to help the man in need--especially presuming the victim was a member of the Jewish community. A Samaritan, however, was



quite the outsider. He would have been the person least expected to help!

Samaritans and Jews were related. Samaria was a region near Israel, between Galilee and Judea. The *city of Samaria* was the capital of the Northern kingdom of Israel (during the time of the divided kingdoms). When many Israelites were taken into exile by the Babylonians, (587-539 BC), the Samaritans were among those left behind. They developed their own worship practices, differently than the Jews, primarily by building a new Temple and creating an alternate centre of religion there. Their language evolved into a slightly different version of Aramaic (the Hebrew dialect Jesus spoke) and they had a slightly different version of the Scriptures. Many Samaritans intermarried with the neighbouring Canaanites. Because of these changes, the Jews considered them to be "impure" religiously and "half-breeds" racially.

Samaritans, on the other hand, claimed they were the true keepers of the faith (after all, they had not been exiled to a foreign land!). The Jews and Samaritans separated themselves by living in different towns. Their two capitals were only 42 miles apart. To outsiders, Jews and Samaritans would have appeared nearly identical, yet by Jesus' time there was strong antagonism between Jews and Samaritans.

After finishing the story, Jesus asked the teacher of the law, "Which one of these three acted like a neighbour toward the man in need?" The answer was obvious. The man could not bring himself to use the word "Samaritan" but had to admit that "the one who was kind to him" was the one who best kept God's Law. Jesus responded, "Go then, and do likewise."

### **Why is This Story Important?**

Matthew and Mark both have accounts of the lawyer's questioning of Jesus that include a statement of the greatest commandment. (Matthew 22:34-40; Mark 12:28-31) Luke, however, is the only gospel to include the story of the Good Samaritan, staying true to his focus on the outcasts of society (in this case the Samaritan) who truly acts out of love for neighbour. This story shatters the boundaries that we like to draw to define our "neighbours." If our neighbours are the people next door, or our best friends, then loving them is a relatively easy task. But if a despised Samaritan is our neighbour, and acts neighbourly to a stranger, the challenge is much greater. By telling the story so that the hated outcast is the hero, Jesus, in typical fashion, abolishes all societal boundaries and confronts the religious leaders with their hypocrisy. EVERYONE is our neighbour -- even the hated Samaritans!

This parable also teaches us that our actions are an important part of the way we honour God. The priest and the Levite probably believed the right things, but it was the Samaritan who put his love for God into action by helping the person in need. Jesus concluded the story with "Go and do likewise."



# **Fratelli Tutti animation script**

Fratelli Tutti. Brothers and Sisters all - is a letter from Pope Francis urging us all to build a better world based on fraternal love.

In the letter he writes:

For years it seemed that we had learned a lesson from our many wars and disasters, and we were working together towards a shared dream for the future of our global family.

Overcoming divisions and working towards peace.

But we have allowed dark clouds to form over our shared dream, and things are now beginning to go backwards.

We are growing distant from one another, seeing others as competitors or enemies.

We are building a culture of walls; walls of the heart and walls on the land, that stop us from meeting with other people and other cultures.

And even though our world is becoming more connected, we have stopped listening to one another.

We interrupt and disagree with what others have to say, before they've even finished saying it; denying people the right to have a different opinion.

We have stopped seeing each other as sisters and brothers.

This is why a new way is needed.

It is time to dream a new dream.

A dream where we no longer see each other as competitors or enemies, but as part of a single global family.

Where we treat everyone as a sister or brother.

Fraternal love means caring for every man and woman, young and old, with the same care as the Good Samaritan, who refused to walk by and ignore the injured man as other people had done.

He saw the injured man not as an outsider, but instead as a brother.

Fraternal love goes beyond all boundaries, calling us to reach out, and to help others in need, no matter how far away they are, or which group of people they belong to.

We cannot ignore suffering; we cannot allow anyone to go through life as an outcast.

In the face of suffering, our only way forward is to act like the Good Samaritan. No longer asking 'who is my neighbour?' but instead, becoming neighbours to all,

Bending down to touch and heal the wounds of others.

In the depths of every heart, love creates bonds and draws us out of ourselves, and towards others.

Fraternal love shatters the walls that keep us separate. In their place it builds bridges and treats everyone as a neighbour.

Let us ask God to prepare our hearts to encounter our brothers and sisters. Let's create a 'culture of encounter'.

This means that we approach, speak, listen and come to know and understand one another, in all our diversity.

If we are to build a better world we cannot build this dream alone, we need to dream together.

To work for the good of everyone, respecting the human dignity of every person, and changing the conditions that cause so much suffering.

We need to think of ourselves more and more as a single family living in a common home.

Each of us bringing the richness of our faiths and beliefs, each of us with our own voice, brothers and sisters all.

Signed, Pope Francis.

*How will you put Fratelli Tutti into action by being a global neighbour?*