



Religious Education

Intent

Vision Statement:

We recognise that the Curriculum reaches far wider than the learning that happens in formal lessons in each classroom. It includes everything that a child experiences in their time at our school and develops the very person they are becoming, with their talents, their needs and their aspirations for the future. Each experience provides a learning opportunity to develop and prepare our children for life in modern Britain as global citizens through the lens of Catholic life.

At St Gregory's, we are inclusive and recognise that everyone has their own unique God-given talents. Our curriculum is progressive and builds on prior knowledge, understanding and skills so that we develop our whole school community academically, spiritually, emotionally, morally and socially. This enables our children to develop cultural capital and become righteous citizens who give to society. We provide creative and engaging opportunities that inspire and motivate our children to become lifelong learners and have aspirations to be the very best they can be.

In RE, we aim for all of our children to see themselves as children of God, developing an awareness and understanding of their own spirituality and showing a respect for others and their faiths. We endeavour to inspire a sense of curiosity in our children and develop their enthusiasm for RE, recognising that the skills and knowledge they learn through RE can be used to have a positive impact on God's world around them.

To be able to see themselves as children of God and have an awareness of their own and other's spirituality, the children will need to build up the skills, knowledge and understanding of RE. They will need to understand and use the language of RE and apply these RE skills and knowledge across the curriculum, making connections both within RE and across other subjects too.

To be successful in RE children need to:

- Become religiously literate and **engaged** young people
- Demonstrate **knowledge understanding and skills**, (appropriate to their age and capacity)
- **Reflect** spiritually
- **Think** ethically and theologically
- Show **awareness** of the **demands** of religious **commitment** in everyday life.
- Show **respect** and **care** towards those of other faiths.

They will do this through opportunities to:

- Understand
- Discern
- Respond



Implementation

Statement of Implementation:

The Department of Catholic Education launched a new Religious Education Directory to be used from 2025.

To know You more clearly

The Religious Education Directory

*for Catholic Schools, Academies and Colleges
in England and Wales*

The Department of Catholic Education and Formation of The Catholic Bishops' Conference of England and Wales is the part of the St Gregory's curriculum that maps out the knowledge and skills that we want our children to learn and experience in each subject. The wider curriculum includes a number of vehicles to develop the whole child and includes:

- **Inclusion using teaching for mastery** – Our mastery approach ensures that all children are exposed to the same curriculum content by breaking sessions down into small learning intentions and focusing on developing deep understanding, providing support and intervention to address each individual pupil's needs. This enables all children, including those with SEND, from disadvantaged backgrounds and from multi-lingual backgrounds to achieve their true potential through careful support and scaffolding.
- **Oracy, vocabulary and reading for pleasure** – We provide a language-rich environment with a sharp focus on Oracy and the development of rich vocabulary which includes technical vocabulary relevant to the progression of each child's learning. Talk is central to learning and as such, Oracy activities are woven through all activities and experiences to give children plenty of opportunity to develop and practise their speaking and listening skills. Reading is integral to our curriculum design with daily opportunities to hear and read a range of texts – this exposes children to a wider range of vocabulary and develops a love of reading.



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- **Catholic Social Teaching** – are the principles to living life through the lens of a Catholic. They are principles that support children to make links from their learning through to the world in which they live and helps them to be givers rather than takers in our society. These are woven carefully through the subject lessons and also used to apply the knowledge of the topics through discreet lessons to help deepen their understanding of the context of their learning in the wider world and empowering them to challenge social injustice.
- **Metacognition and self-regulated learning (including growth mind-set and restorative practice)** – Children are supported to manage emotions, develop a positive sense of self, set themselves aspirational goals and have confidence in their own ability. This is supported by the use of our St Gregory's learning profile and growth mind-set approach giving our children a better awareness of how they learn, the emotions linked to this and the transferable learning skills needed to be the very best they can be and reach their potential.
 - Teachers support pupils to plan, monitor, and evaluate their learning. Developing the children's **metacognitive** knowledge of how they learn and their knowledge of themselves as a learner and strategies that help them – these things support them in becoming independent learners.
 - **Restorative practice** helps our children to develop stronger relationships, and become problem solvers within these relationships, setting firm foundation for learning, so that they are more resilient to overcome adversity within their lives.
 - **Self-regulated learners** are aware of their strengths and weaknesses, and can motivate themselves to engage in, and improve, their learning.
- **Retrieval opportunities** – enable our learners to embed knowledge by transferring it from their working memory to their long term memory. We make deliberate connections between current and prior learning and recall learning by providing opportunities such as quizzes, oracy activities and challenging discussions based on question stems.
- **Extracurricular opportunities** – provide a wide range of additional experiences for the children to inspire them within their learning and add a wider context for them. This also enables us to seek out and develop the talents in every child. e.g. (Assemblies, Liturgies, Mass, Chaplaincy Team, charitable work, Go Givers activities, leaders in faith, visitors from both our Catholic faith and other faiths).

These aspects are expanded further in our [teaching and learning policy](#).

RE is taught for 10% of our curriculum time. This is 2 and 1/2 hours in all classes across the school. We use the Day by Day scheme of work which follows the programme of study for religious education in Catholic schools as set out in the Religious Education Directory. The framework has four structural elements: knowledge lenses, ways of knowing, expected outcomes, curriculum branches.

Knowledge lenses set out the object of study for pupils; they indicate what should be known by the end of each age-phase. They are referred to as lenses, since they are the things we are looking at and they divide the content of the programme of study into four systematic subsections for the study of Catholicism and two additional lenses for the study of religions and worldviews, which together comprise



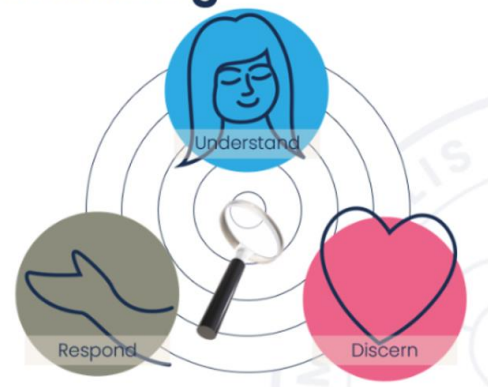
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the six knowledge lenses of hear, believe, celebrate, and live (the study of the Catholic religion), dialogue, and encounter (the study of other religions and worldviews).

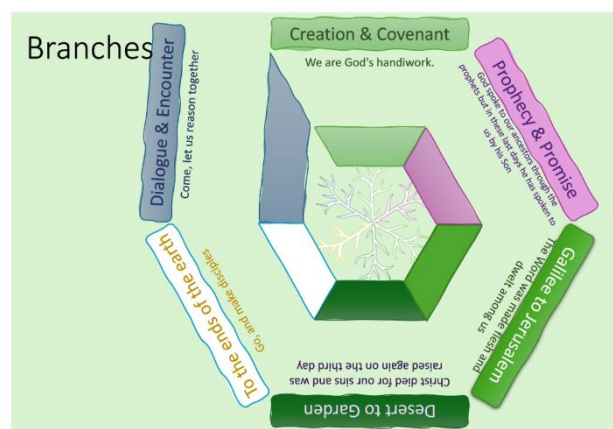
Ways of knowing set out the skills that pupils should be developing as they progress through their curriculum journey. Whenever we know something, we always know it in more than one way: we remember it, we critically assimilate it, and we put it into practice. All three are ways of coming to know the things that are the object of our study. The ways of knowing are an evolution of the Age-related Standards in Religious Education, which were themselves an evolution of the Levels of Attainment in Religious Education. The three ways of knowing are: understand, discern, and respond. They are represented in the programme of study by icons: head (understand), heart (discern), and hands (respond).

Ways of knowing



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 will have a prescribed set of outcomes that will 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 discrete knowledge within each lens.

Curriculum branches are the way this programme of study presents its model curriculum. The model curriculum presents the expected outcomes in six curriculum branches that correspond to the six half-terms of a school year. The model curriculum is rooted in the narrative of salvation history and leads pupils on a journey in each year of schooling that gives a sequence to the 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, which allows them to make links between the four knowledge lenses within the context of the narrative of salvation history. The six curriculum branches are: creation and covenant, prophecy and promise, Galilee to Jerusalem, desert to garden, to the ends of the Earth, and dialogue and encounter.



RE Progression of Vocabulary

Vocabulary, at an age appropriate level, is paramount to the children's understanding and ability to articulate their intent and enable questioning. It is, therefore, a key consideration in RE planning. Key subject vocabulary is introduced at the appropriate time, building on prior knowledge. The key vocabulary can be located here.

Key vocabulary is also outlined on knowledge organisers.

Remember
in Year 3, we learned:

To understand what happens at Mass and the importance of the Eucharist.

Year 4

Prophecy and Promise

Later, in Year 5, you will learn:

Jesus was the fulfillment of God's promise to King David.

Understand

By the end of this unit of study, pupils will be able to:

UA.2.1	Describe what a prophet is drawing on Elijah and John the Baptist as examples.	
UA.2.2	Show some understanding of the cultural and religious context of Elijah's time and why people needed to be reminded of God's covenant.	
UA.2.3	Compare the description of John the Baptist in Mark and Matthew's accounts and describe the beliefs about John the Baptist the gospel writers show.	
UA.2.4	Make links with the words of Isaiah, the preaching of John the Baptist, and the season of Advent.	
UA.2.5	Know that the feast of Christ the King marks the end of the Church's year and describe what is celebrated.	
UA.2.6	Makes links with the ancestry of Jesus and the Jesse tree.	

Discern

By the end of this unit of study, pupils will be able to talk and think creatively and critically about what they have studied, for example, through:

DA.2.1	Responding to a variety of artistic ways in which the Jesse tree is portrayed. Suggest reasons for the artist's choices and give reasons for their personal preference.	
DA.2.2	Talking about the type of king they think Jesus would be and give reasons for their answers.	
DA.2.3	Responding to a variety of artistic ways in which Christ the King is portrayed. Suggest reasons for the artist's choices, give reasons for their personal preference and compare their ideas with others.	

Respond

During this unit of study, pupils will be invited to respond to their learning, for example by:

RA.2.1	Reflecting on how Elijah and John the Baptist's words speak to people today.	
RA.2.2	Reflecting on what it means to be a good leader and talk to others about their ideas. (RVE)	

Key Vocabulary

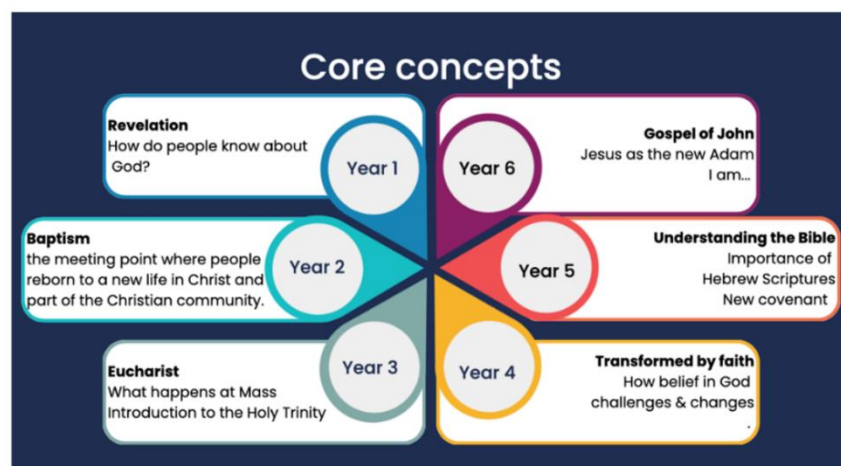
Advent prophet Elijah

John the Baptist

Jesse tree Christ the King

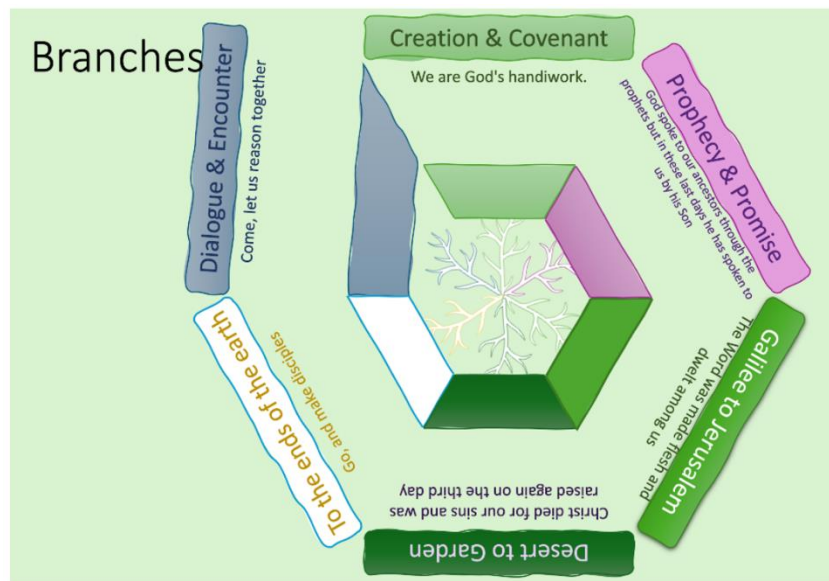
Planning

To plan RE, teachers use the Day by Day scheme of work provided by Clifton Diocese. These follow six 'branches' throughout the year and are designed to be a spiral curriculum with each year group working on a 'core concept'

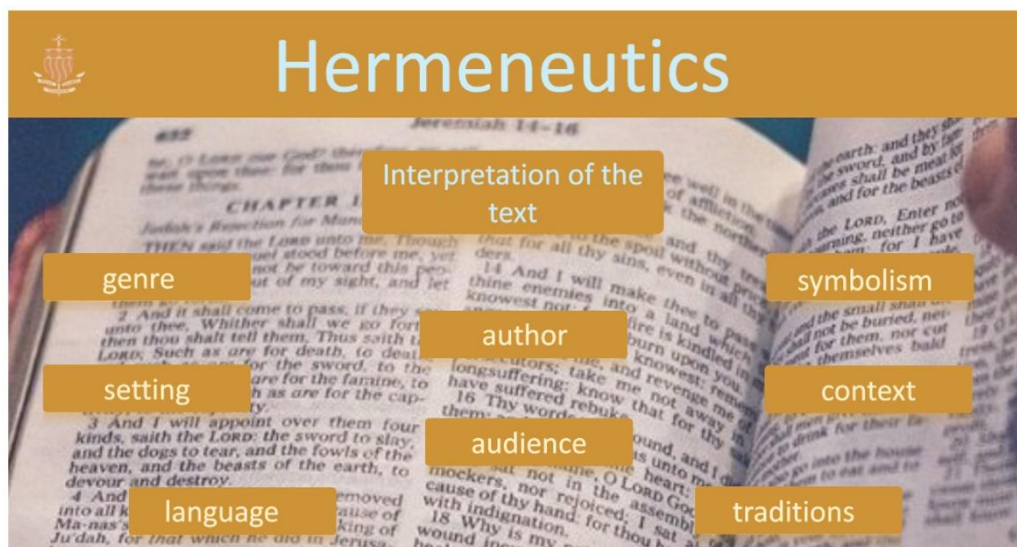




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The RE curriculum is scripture based and therefore children are provided with opportunities to consider:



Support for additional needs in RE

We recognise that some pupils may require support in particular lessons or tasks. Support is planned mindfully and tailored to the needs of each pupil. Teachers are flexible in their approach to planning support and intervention and recognise that specific SENDs do not necessarily need support across the entirety of the curriculum.

Typical support in place within RE includes: deliberate talk partner choices and seating arrangements, targeted questioning, oracy and reading opportunities, pre-teaching of key vocabulary and concepts.

Children are not removed from RE lessons unless it is for Religious purposes. In these situations, parents are requested to provide suitable work for their children in accordance with the Catholic Education Service guidelines:



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Parents of pupils in VA schools and voluntary academies^[1] are permitted, by law, to request that their child is withdrawn from receiving all or part of religious education^[2] and/or collective worship^[3] given at the school and any such request shall stand until such time that a parent's request is withdrawn.

If pupils are withdrawn from religious education and/or collective worship, schools have a duty to supervise them, though not to provide additional teaching or to incur extra costs.

Depending on the resources available to the school, the withdrawn pupil may be moved to another venue within the school, for example, the library, or perhaps in a very small school with limited resources, the pupil may remain in the RE classroom but will not participate in the RE lesson. If the pupil is moved to another area within the school, they must be supervised.

Children requiring a number of interventions join a group called a 'high needs' group – these children have all been interviewed to understand which subjects their favourite subjects are and they're not taken out of these wherever possible. They are not removed from RE lessons or Celebrations of the Word.

Planning to challenge in RE

As a school, we have developed a working descriptor for Greater Depth learning which is used across the curriculum. Through teaching for mastery, all children are exposed to opportunities for greater depth thinking. A child who is learning at Greater Depth can consistently:

- Apply their learning to different contexts, identifying relationships within the subject and between other areas of the curriculum.
- Work independently, showing resilience.
- Apply their skills and knowledge consistently and fluently.
- Explain and reason using accurate vocabulary.
- Show curiosity and take responsibility for deepening their own learning by asking questions.
- Teach others what they have learnt in a sensitive and thoughtful way to enable them to learn too.

We recognise that a child will often show a particular gift or talent in specific subjects rather than across the whole curriculum and therefore in RE we are specifically looking for children who do this within the knowledge, skills and understanding in RE. It may be that a Greater Depth child in RE requires support in other areas of the curriculum, for example and therefore in this subject can show greater confidence and will not require support.

Because we teach using the teaching for mastery approach, we expect all pupils to meet the objective to a greater or lesser extent (some will require support to do this), with all children being exposed to aspects of greater depth learning and some children able to prove they've learnt at greater depth within a specific objective.

How are staff skilled to teach in RE

^[1] Paragraph 2.V of the *Mainstream academy and free school: supplemental funding agreement December 2020 v7* provides that the Academy Trust must comply with s71(1)-(6) and (8) of the School Standards and Framework Act 1988 as if the Academy were a VA school.

^[2] S.71(1) School Standards and Framework Act 1998

^[3] S.71(1A) School Standards and Framework Act 1998



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Whole staff training takes account of training in curriculum drivers such as metacognition, retrieval, growth mindset, vocabulary building, oracy, reading, teaching for mastery and how to support and challenge.

RE staff meeting time has been allocated and this is a chance for the subject leader to share their passion with others to inspire the staff team in RE. Teachers also take part in thrice yearly moderation sessions and are offered courses provided by Clifton Diocese. In addition, key subject linked to each RE unit is shared with each staff to empower their own subject knowledge.

Where specific training is required for individual staff, this is facilitated by the RE subject leader, deputy head and headteacher. All new staff also receive a thorough induction in the Catholic Life of the school.

Impact

Ways of Knowing

The ways of knowing describe the skills that pupils 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. The three ways of knowing are 'understand', 'discern', and 'respond'.

Teachers monitor and assess children's understanding and progress using branch quizzes, contributions to class discussions and group and individual work evidenced in class floor books and children's own books.

Statement of Intended Impact and Monitoring of this:

	Understand 	Discern 	Respond 
Aim	In this way of knowing, you are aiming to help pupils to be able to understand deeply the meaning of sacred texts, religious beliefs, sacred rites, and the lives of individuals and communities who are shaped by these texts, beliefs, and rites.	In this way of knowing, you are aiming to help pupils to be able to judge wisely in response to different interpretations of the meaning, significance, and implications of texts, beliefs, rites, and ways of life so that they can arrive at justified conclusions about what is true, what is good, and what is beautiful.	In this way of knowing, you are aiming to help pupils reflect personally and with integrity on what they have learned and consider the implications for action these may have for their own lives and the world in which they live.
Skills	In this way of knowing, pupils will deepen their understanding by developing the skills to: - Remember and apply the meanings of key texts, beliefs, and concepts. - Provide explanations by making links between religious texts, beliefs, and practices. - Interpret and analyse the meaning of texts, practices, and rituals and their historical and cultural connections.	In this way of knowing, pupils will increase in wisdom, through dialogue with others, by developing the skills to: - Think creatively and critically, testing ideas by imagining other possibilities. - Compare different interpretations of religious expression, different ways of celebrating rites, and different ways of life, explaining differences within and between religions and worldviews. - Critically evaluate differences to arrive at wise judgements about what is true, what is good, and what is beautiful.	In this way of knowing, you will invite pupils to respond personally and with integrity by developing the skills to: - Reflect on the meaning of what they have learned for their own lives. - Dialogue with others to understand themselves and others better. - Imagine how their own lives and the future of the communities to which they belong could be transformed by what they have learned.

As a school, we continuously reflect on the impact that our RE curriculum has on our whole school community, in helping our children to know more and remember more as well as preparing them to be the best they can be as righteous global citizens.

To assess how a child's journey to becoming a religiously literate is progressing, we use a range of assessment methods to ensure the intended curriculum and the way it is implemented at St Gregory's is having an impact on their journey.

Our vision for RE is that each and every child sees themselves as a religiously literate learner. To do this, we use our progression documents which consider what knowledge, skills, vocabulary and understanding a child should have at assessment points throughout their St Gregory's



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journey to becoming a religious and spirituality aware individual. For RE, these formal assessment points are three times a year.

To reflect on the impact that the RE curriculum is having on each child, we use both qualitative and quantitative means including:

- Teachers evaluate children's knowledge, understanding and learning characteristics through a range of informal and formal means. This informs the further implementation of the curriculum. Core subjects are usually assessed three times a year against outcomes from The Department of Catholic Education and Formation of The Catholic Bishops' Conference of England and Wales end of phase outcomes document (Page 2), alongside the [Clifton Diocese](#) outcomes 2018.
- These are inputted into our in house tracker as a broad judgement against the assessment points on the progression documents. This is detailed further in our [assessment, recording, reporting and tracking \(ARRT\) policy](#) and uses observations of practice, work in books, pupil conversations, low stakes testing to make judgements. These judgements are moderated three times a year across the year group during PPA time before data is locked for analysis. Subject leaders are available to support with this and cross phase moderation takes place upon request of the subject leader when analysis has been undertaken and if the need requires it.
- Data in its widest sense forms the strategic direction of each subject. This is detailed in our [subject leader guidance](#) booklet. It helps us to identify areas of strength and areas for development within our subject curriculum and wider curriculum so that CPD can be put in place, support can be structured and gaps can be identified. This also allows for us to identify whether there are particular groups of pupils who have similar strengths and areas for development so that whole school practice can be altered in response to emerging trends and ensure that our curriculum offer continually meets the needs of our pupils.
- We strive for every child to see themselves as a religiously literate and be able to talk about the skills and knowledge they have that would help them in that role both now and in the future. They can make links with their learning both within the RE curriculum and across the wider curriculum.
- Children are self-regulated learners who can talk about their strengths and weaknesses, and can motivate themselves to engage, and improve, their learning by using tools such as the learning pit, self and peer assessments, metacognition strategies. All of these help them to apply their learning both now and in their future lives to satisfy the ambitions that they have for themselves.
- Children are righteous citizens who have high ambitions for themselves, are economically active and give to society in a variety of ways. They value the gifts and talents that everyone brings to the diverse local and global community in which they live. They recognise ways that they can challenge social injustice and are empowered to do this both now and in the future.

Subject leader time is allocated to allow for this monitoring of impact to take place throughout the year. The school leadership team receive headlines and triangulate this with their own monitoring. Members of the governing board attend Key Area Team meetings to understand the implementation and impact of each subject within their KAT and annual formal monitoring by the Curriculum Committee takes place through a report and consequent pupil conferencing to triangulate the information they have received. This allows for the testing of impact and support and challenge about RE at many levels.